## \*\*1NC

## 1

Your decision should answer the resolutional question: Is the enactment of topical action better than the status quo or a competitive option?

1. “Resolved” before a colon reflects a legislative forum

AOS ‘04

(5-12, “# 12, Punctuation – The Colon and Semicolon”, http://usawocc.army.mil/IMI/wg12.htm)

The colon introduces the following: a.  A list, but only after "as follows," "the following," or a noun for which the list is an appositive: Each scout will carry the following: (colon) meals for three days, a survival knife, and his sleeping bag. The company had four new officers: (colon) Bill Smith, Frank Tucker, Peter Fillmore, and Oliver Lewis. b.  A long quotation (one or more paragraphs): In The Killer Angels Michael Shaara wrote: (colon) You may find it a different story from the one you learned in school. There have been many versions of that battle [Gettysburg] and that war [the Civil War]. (The quote continues for two more paragraphs.) c.  A formal quotation or question: The President declared: (colon) "The only thing we have to fear is fear itself." The question is: (colon) what can we do about it? d.  A second independent clause which explains the first: Potter's motive is clear: (colon) he wants the assignment. e.  After the introduction of a business letter: Dear Sirs: (colon) Dear Madam: (colon) f.  The details following an announcement For sale: (colon) large lakeside cabin with dock g.  A *formal* resolution, after the word "resolved:"

Resolved: (colon) That this council petition the mayor.

2. “USFG should” means the debate is solely about a policy established by governmental means

Ericson ‘03

(Jon M., Dean Emeritus of the College of Liberal Arts – California Polytechnic U., et al., The Debater’s Guide, Third Edition, p. 4)

The Proposition of Policy: Urging Future Action In policy propositions, each topic contains certain key elements, although they have slightly different functions from comparable elements of value-oriented propositions. 1. An agent doing the acting ---“The United States” in “The United States should adopt a policy of free trade.” Like the object of evaluation in a proposition of value, the agent is the subject of the sentence. 2. The verb *should*—the first part of a verb phrase that urges action. 3. An action verb to follow *should* in the *should*-verb combination. For example, *should adopt* here **means to put a** program or **policy into action though governmental means**. 4. A specification of directions or a limitation of the action desired. The phrase *free trade*, for example, gives direction and limits to the topic, which would, for example, eliminate consideration of increasing tariffs, discussing diplomatic recognition, or discussing interstate commerce. Propositions of policy deal with future action. Nothing has yet occurred. The entire debate is about whether something ought to occur. What you agree to do, then, when you accept the *affirmative side* in such a debate is to offer sufficient and compelling reasons for an audience to perform the future action that you propose.

They claim to win the debate for reasons other than the desirability of topical action. That undermines preparation and clash. Changing the question now leaves one side unprepared, resulting in shallow, uneducational debate. Requiring debate on a communal topic forces argument development and develops persuasive skills critical to any political outcome.

Simulated national security law debates inculcate agency and decision-making skills—that enables activism and avoids cooption

Laura K. Donohue, Associate Professor of Law, Georgetown Law, 4/11/13, National Security Law Pedagogy and the Role of Simulations, http://jnslp.com/wp-content/uploads/2013/04/National-Security-Law-Pedagogy-and-the-Role-of-Simulations.pdf

The concept of simulations as an aspect of higher education, or in the law school environment, is not new.164 Moot court, after all, is a form of simulation and one of the oldest teaching devices in the law. What is new, however, is the idea of designing a civilian national security course that takes advantage of the doctrinal and experiential components of law school education and integrates the experience through a multi-day simulation. In 2009, I taught the first module based on this design at Stanford Law, which I developed the following year into a full course at Georgetown Law. It has since gone through multiple iterations. The initial concept followed on the federal full-scale Top Official (“TopOff”) exercises, used to train government officials to respond to domestic crises.165 It adapted a Tabletop Exercise, designed with the help of exercise officials at DHS and FEMA, to the law school environment. The Tabletop used one storyline to push on specific legal questions, as students, assigned roles in the discussion, sat around a table and for six hours engaged with the material. The problem with the Tabletop Exercise was that it was too static, and the rigidity of the format left little room, or time, for student agency. Unlike the government’s TopOff exercises, which gave officials the opportunity to fully engage with the many different concerns that arise in the course of a national security crisis as well as the chance to deal with externalities, the Tabletop focused on specific legal issues, even as it controlled for external chaos. The opportunity to provide a more full experience for the students came with the creation of first a one-day, and then a multi-day simulation. The course design and simulation continues to evolve. It offers a model for achieving the pedagogical goals outlined above, in the process developing a rigorous training ground for the next generation of national security lawyers.166 A. Course Design The central idea in structuring the NSL Sim 2.0 course **was to bridge the gap between theory and practice by conveying** doctrinal **material and** creating an alternative reality in which students would be forced to act upon legal concerns.167 The exercise itself is a form of problem-based learning, wherein students are given both agency and responsibility for the results. Towards this end, the structure must be at once bounded (directed and focused on certain areas of the law and legal education) and flexible (responsive to student input and decisionmaking). Perhaps the most significant weakness in the use of any constructed universe is the problem of authenticity. Efforts to replicate reality will inevitably fall short. There is simply too much uncertainty, randomness, and complexity in the real world. One way to address this shortcoming, however, is through design and agency. The scenarios with which students grapple and the structural design of the simulation must reflect the national security realm, even as students themselves must make choices that carry consequences. Indeed, to some extent, student decisions themselves must drive the evolution of events within the simulation.168 Additionally, **while authenticity matters, it is worth noting that at some level the fact that the incident does not take place in a real-world setting can be a great advantage**. That is, the simulation creates an environment where students can make mistakes and learn from these mistakes – without what might otherwise be devastating consequences. It also allows instructors to develop multiple points of feedback to enrich student learning in a way that would be much more difficult to do in a regular practice setting. NSL Sim 2.0 takes as its starting point the national security pedagogical goals discussed above. It works backwards to then engineer a classroom, cyber, and physical/simulation experience to delve into each of these areas. As a substantive matter, the course focuses on the constitutional, statutory, and regulatory authorities in national security law, placing particular focus on the interstices between black letter law and areas where the field is either unsettled or in flux. A key aspect of the course design is that it retains both the doctrinal and experiential components of legal education. Divorcing simulations from the doctrinal environment risks falling short on the first and third national security pedagogical goals: (1) analytical skills and substantive knowledge, and (3) critical thought. A certain amount of both can be learned in the course of a simulation; however, the national security crisis environment is not well-suited to the more thoughtful and careful analytical discussion. What I am thus proposing is a course design in which doctrine is paired with the type of experiential learning more common in a clinical realm. The former precedes the latter, giving students the opportunity to develop depth and breadth prior to the exercise. In order to capture problems related to adaptation and evolution, addressing goal [1(d)], the simulation itself takes place over a multi-day period. Because of the intensity involved in national security matters (and conflicting demands on student time), the model makes use of a multi-user virtual environment. The use of such technology is critical to creating more powerful, immersive simulations.169 It also allows for continual interaction between the players. Multi-user virtual environments have the further advantage of helping to transform the traditional teaching culture, predominantly concerned with manipulating textual and symbolic knowledge, into a culture where students learn and can then be assessed on the basis of their participation in changing practices.170 I thus worked with the Information Technology group at Georgetown Law to build the cyber portal used for NSL Sim 2.0. The twin goals of adaptation and evolution require that students be given a significant amount of agency and responsibility for decisions taken in the course of the simulation. To further this aim, I constituted a Control Team, with six professors, four attorneys from practice, a media expert, six to eight former simulation students, and a number of technology experts. Four of the professors specialize in different areas of national security law and assume roles in the course of the exercise, with the aim of pushing students towards a deeper doctrinal understanding of shifting national security law authorities. One professor plays the role of President of the United States. The sixth professor focuses on questions of professional responsibility. The attorneys from practice help to build the simulation and then, along with all the professors, assume active roles during the simulation itself. Returning students assist in the execution of the play, further developing their understanding of national security law. Throughout the simulation, the Control Team is constantly reacting to student choices. When unexpected decisions are made, professors may choose to pursue the evolution of the story to accomplish the pedagogical aims, or they may choose to cut off play in that area (there are various devices for doing so, such as denying requests, sending materials to labs to be analyzed, drawing the players back into the main storylines, and leaking information to the media). A total immersion simulation involves a number of scenarios, as well as systemic noise, to give students experience in dealing with the second pedagogical goal: factual chaos and information overload. The driving aim here is to teach students how to manage information more effectively. Five to six storylines are thus developed, each with its own arc and evolution. To this are added multiple alterations of the situation, relating to background noise. Thus, unlike hypotheticals, doctrinal problems, single-experience exercises, or even Tabletop exercises, the goal is not to eliminate external conditions, but to embrace them as part of the challenge facing national security lawyers. The simulation itself is problem-based, giving players agency in driving the evolution of the experience – thus addressing goal [2(c)]. This requires a realtime response from the professor(s) overseeing the simulation, pairing bounded storylines with flexibility to emphasize different areas of the law and the students’ practical skills. Indeed, each storyline is based on a problem facing the government, to which players must then respond, generating in turn a set of new issues that must be addressed. The written and oral components of the simulation conform to the fourth pedagogical goal – the types of situations in which national security lawyers will find themselves. Particular emphasis is placed on nontraditional modes of communication, such as legal documents in advance of the crisis itself, meetings in the midst of breaking national security concerns, multiple informal interactions, media exchanges, telephone calls, Congressional testimony, and formal briefings to senior level officials in the course of the simulation as well as during the last class session. These oral components are paired with the preparation of formal legal instruments, such as applications to the Foreign Intelligence Surveillance Court, legal memos, applications for search warrants under Title III, and administrative subpoenas for NSLs. In addition, students are required to prepare a paper outlining their legal authorities prior to the simulation – and to deliver a 90 second oral briefing after the session. To replicate the high-stakes political environment at issue in goals (1) and (5), students are divided into political and legal roles and assigned to different (and competing) institutions: the White House, DoD, DHS, HHS, DOJ, DOS, Congress, state offices, nongovernmental organizations, and the media. This requires students to acknowledge and work within the broader Washington context, even as they are cognizant of the policy implications of their decisions. They must get used to working with policymakers and to representing one of many different considerations that decisionmakers take into account in the national security domain. Scenarios are selected with high consequence events in mind, to ensure that students recognize both the domestic and international dimensions of national security law. Further alterations to the simulation provide for the broader political context – for instance, whether it is an election year, which parties control different branches, and state and local issues in related but distinct areas. The media is given a particularly prominent role. One member of the Control Team runs an AP wire service, while two student players represent print and broadcast media, respectively. The Virtual News Network (“VNN”), which performs in the second capacity, runs continuously during the exercise, in the course of which players may at times be required to appear before the camera. This media component helps to emphasize the broader political context within which national security law is practiced. Both anticipated and unanticipated decisions give rise to ethical questions and matters related to the fifth goal: professional responsibility. The way in which such issues arise stems from simulation design as well as spontaneous interjections from both the Control Team and the participants in the simulation itself. As aforementioned, professors on the Control Team, and practicing attorneys who have previously gone through a simulation, focus on raising decision points that encourage students to consider ethical and professional considerations. Throughout the simulation good judgment and leadership play a key role, determining the players’ effectiveness, with the exercise itself hitting the aim of the integration of the various pedagogical goals. Finally, there are multiple layers of feedback that players receive prior to, during, and following the simulation to help them to gauge their effectiveness. The Socratic method in the course of doctrinal studies provides immediate assessment of the students’ grasp of the law. Written assignments focused on the contours of individual players’ authorities give professors an opportunity to assess students’ level of understanding prior to the simulation. And the simulation itself provides real-time feedback from both peers and professors. The Control Team provides data points for player reflection – for instance, the Control Team member playing President may make decisions based on player input, giving students an immediate impression of their level of persuasiveness, while another Control Team member may reject a FISC application as insufficient. The simulation goes beyond this, however, focusing on teaching students how to develop (6) opportunities for learning in the future. Student meetings with mentors in the field, which take place before the simulation, allow students to work out the institutional and political relationships and the manner in which law operates in practice, even as they learn how to develop mentoring relationships. (Prior to these meetings we have a class discussion about mentoring, professionalism, and feedback). Students, assigned to simulation teams about one quarter of the way through the course, receive peer feedback in the lead-up to the simulation and during the exercise itself. Following the simulation the Control Team and observers provide comments. Judges, who are senior members of the bar in the field of national security law, observe player interactions and provide additional debriefing. The simulation, moreover, is recorded through both the cyber portal and through VNN, allowing students to go back to assess their performance. Individual meetings with the professors teaching the course similarly follow the event. Finally, students end the course with a paper reflecting on their performance and the issues that arose in the course of the simulation, develop frameworks for analyzing uncertainty, tension with colleagues, mistakes, and successes in the future. B. Substantive Areas: Interstices and Threats As a substantive matter, NSL Sim 2.0 is designed to take account of areas of the law central to national security. It focuses on specific authorities that may be brought to bear in the course of a crisis. The decision of which areas to explore is made well in advance of the course. It is particularly helpful here to think about national security authorities on a continuum, as a way to impress upon students that there are shifting standards depending upon the type of threat faced. One course, for instance, might center on the interstices between crime, drugs, terrorism and war. Another might address the intersection of pandemic disease and biological weapons. A third could examine cybercrime and cyberterrorism. **This is the most important determination, because the substance of the** doctrinal portion of the course and the **simulation follows from this decision**. For a course focused on the interstices between pandemic disease and biological weapons, for instance, preliminary inquiry would lay out which authorities apply, where the courts have weighed in on the question, and what matters are unsettled. Relevant areas might include public health law, biological weapons provisions, federal quarantine and isolation authorities, habeas corpus and due process, military enforcement and posse comitatus, eminent domain and appropriation of land/property, takings, contact tracing, thermal imaging and surveillance, electronic tagging, vaccination, and intelligence-gathering. The critical areas can then be divided according to the dominant constitutional authority, statutory authorities, regulations, key cases, general rules, and constitutional questions. **This**, then, **becomes a guide for the** doctrinal part of the **course, as well as the grounds on which the specific scenarios developed for the simulation** are based. The authorities, simultaneously, are included in an electronic resource library and embedded in the cyber portal (the Digital Archives) to act as a closed universe of the legal authorities needed by the students in the course of the simulation. Professional responsibility in the national security realm and the institutional relationships of those tasked with responding to biological weapons and pandemic disease also come within the doctrinal part of the course. The simulation itself is based on five to six storylines reflecting the interstices between different areas of the law. The storylines are used to present a coherent, non-linear scenario that can adapt to student responses. Each scenario is mapped out in a three to seven page document, which is then checked with scientists, government officials, and area experts for consistency with how the scenario would likely unfold in real life. For the biological weapons and pandemic disease emphasis, for example, one narrative might relate to the presentation of a patient suspected of carrying yersinia pestis at a hospital in the United States. The document would map out a daily progression of the disease consistent with epidemiological patterns and the central actors in the story: perhaps a U.S. citizen, potential connections to an international terrorist organization, intelligence on the individual’s actions overseas, etc. The scenario would be designed specifically to stress the intersection of public health and counterterrorism/biological weapons threats, and the associated (shifting) authorities, thus requiring the disease initially to look like an innocent presentation (for example, by someone who has traveled from overseas), but then for the storyline to move into the second realm (awareness that this was in fact a concerted attack). A second storyline might relate to a different disease outbreak in another part of the country, with the aim of introducing the Stafford Act/Insurrection Act line and raising federalism concerns. The role of the military here and Title 10/Title 32 questions would similarly arise – with the storyline designed to raise these questions. A third storyline might simply be well developed noise in the system: reports of suspicious activity potentially linked to radioactive material, with the actors linked to nuclear material. A fourth storyline would focus perhaps on container security concerns overseas, progressing through newspaper reports, about containers showing up in local police precincts. State politics would constitute the fifth storyline, raising question of the political pressures on the state officials in the exercise. Here, ethnic concerns, student issues, economic conditions, and community policing concerns might become the focus. The sixth storyline could be further noise in the system – loosely based on current events at the time. In addition to the storylines, a certain amount of noise is injected into the system through press releases, weather updates, private communications, and the like. The five to six storylines, prepared by the Control Team in consultation with experts, become the basis for the preparation of scenario “injects:” i.e., newspaper articles, VNN broadcasts, reports from NGOs, private communications between officials, classified information, government leaks, etc., which, when put together, constitute a linear progression. These are all written and/or filmed prior to the exercise. The progression is then mapped in an hourly chart for the unfolding events over a multi-day period. All six scenarios are placed on the same chart, in six columns, giving the Control Team a birds-eye view of the progression. C. How It Works As for the nuts and bolts of the simulation itself, it traditionally begins outside of class, in the evening, on the grounds that national security crises often occur at inconvenient times and may well involve limited sleep and competing demands.171 Typically, a phone call from a Control Team member posing in a role integral to one of the main storylines, initiates play. Students at this point have been assigned dedicated simulation email addresses and provided access to the cyber portal. The portal itself gives each team the opportunity to converse in a “classified” domain with other team members, as well as access to a public AP wire and broadcast channel, carrying the latest news and on which press releases or (for the media roles) news stories can be posted. The complete universe of legal authorities required for the simulation is located on the cyber portal in the Digital Archives, as are forms required for some of the legal instruments (saving students the time of developing these from scratch in the course of play). Additional “classified” material – both general and SCI – has been provided to the relevant student teams. The Control Team has access to the complete site. For the next two (or three) days, outside of student initiatives (which, at their prompting, may include face-to-face meetings between the players), the entire simulation takes place through the cyber portal. The Control Team, immediately active, begins responding to player decisions as they become public (and occasionally, through monitoring the “classified” communications, before they are released). This time period provides a ramp-up to the third (or fourth) day of play, allowing for the adjustment of any substantive, student, or technology concerns, while setting the stage for the breaking crisis. The third (or fourth) day of play takes place entirely at Georgetown Law. A special room is constructed for meetings between the President and principals, in the form of either the National Security Council or the Homeland Security Council, with breakout rooms assigned to each of the agencies involved in the NSC process. Congress is provided with its own physical space, in which meetings, committee hearings and legislative drafting can take place. State government officials are allotted their own area, separate from the federal domain, with the Media placed between the three major interests. The Control Team is sequestered in a different area, to which students are not admitted. At each of the major areas, the cyber portal is publicly displayed on large flat panel screens, allowing for the streaming of video updates from the media, AP wire injects, articles from the students assigned to represent leading newspapers, and press releases. Students use their own laptop computers for team decisions and communication. As the storylines unfold, the Control Team takes on a variety of roles, such as that of the President, Vice President, President’s chief of staff, governor of a state, public health officials, and foreign dignitaries. Some of the roles are adopted on the fly, depending upon player responses and queries as the storylines progress. Judges, given full access to each player domain, determine how effectively the students accomplish the national security goals. The judges are themselves well-experienced in the practice of national security law, as well as in legal education. They thus can offer a unique perspective on the scenarios confronted by the students, the manner in which the simulation unfolded, and how the students performed in their various capacities. At the end of the day, the exercise terminates and an immediate hotwash is held, in which players are first debriefed on what occurred during the simulation. Because of the players’ divergent experiences and the different roles assigned to them, the students at this point are often unaware of the complete picture. The judges and formal observers then offer reflections on the simulation and determine which teams performed most effectively. Over the next few classes, more details about the simulation emerge, as students discuss it in more depth and consider limitations created by their knowledge or institutional position, questions that arose in regard to their grasp of the law, the types of decision-making processes that occurred, and the effectiveness of their – and other students’ – performances. Reflection papers, paired with oral briefings, focus on the substantive issues raised by the simulation and introduce the opportunity for students to reflect on how to create opportunities for learning in the future. The course then formally ends.172 Learning, however, continues beyond the temporal confines of the semester. Students who perform well and who would like to continue to participate in the simulations are invited back as members of the control team, giving them a chance to deepen their understanding of national security law. Following graduation, a few students who go in to the field are then invited to continue their affiliation as National Security Law fellows, becoming increasingly involved in the evolution of the exercise itself. This system of vertical integration helps to build a mentoring environment for the students while they are enrolled in law school and to create opportunities for learning and mentorship post-graduation. It helps to keep the exercise current and reflective of emerging national security concerns. And it builds a strong community of individuals with common interests. CONCLUSION The legal academy has, of late, been swept up in concern about the economic conditions that affect the placement of law school graduates. The image being conveyed, however, does not resonate in every legal field. It is particularly inapposite to the burgeoning opportunities presented to students in national security. That the conversation about legal education is taking place now should come as little surprise. Quite apart from economic concern is the traditional introspection that follows American military engagement. It makes sense: law overlaps substantially with political power, being at once both the expression of government authority and the effort to limit the same. **The one-size fits all approach** currently **dominating the conversation in legal education, however, appears ill-suited to address the concerns raised** in the current conversation. **Instead of looking at law across the board, greater insight can be gleaned by looking at** the specific demands of the different fields themselves. This does not mean that the goals identified will be exclusive to, for instance, national security law, but it does suggest there will be greater nuance in the discussion of the adequacy of the current pedagogical approach. With this approach in mind, I have here suggested six pedagogical goals for national security. For following graduation, students must be able to perform in each of the areas identified – (1) understanding the law as applied, (2) dealing with factual chaos and uncertainty, (3) obtaining critical distance, (4) developing nontraditional written and oral communication skills, (5) exhibiting leadership, integrity, and good judgment in a high-stakes, highly-charged environment, and (6) creating continued opportunities for self-learning. They also must learn how to integrate these different skills into one experience, to ensure that they will be most effective when they enter the field. The problem with the current structures in legal education is that they fall short, in important ways, from helping students to meet these goals. Doctrinal courses may incorporate a range of experiential learning components, such as hypotheticals, doctrinal problems, single exercises, extended or continuing exercises, and tabletop exercises. These are important classroom devices. The amount of time required for each varies, as does the object of the exercise itself. But where they fall short is in providing a more holistic approach to national security law which will allow for the maximum conveyance of required skills. Total immersion **simulations**, which have not yet been addressed in the secondary literature for civilian education in national security law, may **provide an important way forward**. Such **simulations** also **cure shortcomings in other areas of experiential education**, such as clinics and moot court. It is in an effort to address these concerns that I developed **the simulation model** above. NSL Sim 2.0 certainly is not the only solution, but it **does provide a** starting point for moving forward. The approach draws on the strengths of doctrinal courses and embeds a total immersion simulation within a course. **It makes use of technology and physical space to engage students in a multi-day exercise, in which** they are given agency and responsibility for their decision making, resulting in a steep learning curve. While further adaptation of this model is undoubtedly necessary, it suggests one potential direction for the years to come.

Decision making—

Debate over a controversial point of action creates argumentative stasis—that’s key to avoid a devolution of debate into competing truth claims, which destroys the decision-making benefits of the activity

Steinberg and Freeley ‘13

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*Critical Thinking for Reasoned Decision Making*, Thirteen Edition

Debate is a means of settling differences, so there must be a controversy, a difference of opinion or a conflict of interest before there can be a debate. If everyone is in agreement on a feet or value or policy, there is no need or opportunity for debate; the matter can be settled by unanimous consent. Thus, for example, it would be pointless to attempt to debate "Resolved: That two plus two equals four,” because there is simply no controversy about this state­ment. Controversy is an essential prerequisite of debate. Where there is no clash of ideas, proposals, interests, or expressed positions of issues, there is no debate. Controversy invites decisive choice between competing positions. Debate cannot produce effective decisions without clear identification of a question or questions to be answered. For example, general argument may occur about the broad topic of illegal immigration. How many illegal immigrants live in the United States? What is the impact of illegal immigration and immigrants on our economy? What is their impact on our communities? Do they commit crimes? Do they take jobs from American workers? Do they pay taxes? Do they require social services? Is it a problem that some do not speak English? Is it the responsibility of employers to discourage illegal immigration by not hiring undocumented workers? Should they have the opportunity to gain citizenship? Does illegal immigration pose a security threat to our country? Do illegal immigrants do work that American workers are unwilling to do? Are their rights as workers and as human beings at risk due to their status? Are they abused by employers, law enforcement, housing, and businesses? How are their families impacted by their status? What is the moral and philosophical obligation of a nation state to maintain its borders? Should we build a wall on the Mexican border, establish a national identification card, or enforce existing laws against employers? Should we invite immigrants to become U.S. citizens? Surely you can think of many more concerns to be addressed by a conversation about the topic area of illegal immigration. Participation in this “debate” is likely to be emotional and intense. However, it is not likely to be productive or useful without focus on a particular question and identification of a line demarcating sides in the controversy. To be discussed and resolved effectively, controversies are best understood when seated clearly such that all parties to the debate share an understanding about the objec­tive of the debate. This enables focus on substantive and objectively identifiable issues facilitating comparison of competing argumentation leading to effective decisions. Vague understanding results in unfocused deliberation and poor deci­sions, general feelings of tension without opportunity for resolution, frustration, and emotional distress, as evidenced by the failure of the U.S. Congress to make substantial progress on the immigration debate. Of course, arguments may be presented without disagreement. For exam­ple, claims are presented and supported within speeches, editorials, and advertise­ments even without opposing or refutational response. Argumentation occurs in a range of settings from informal to formal, and may not call upon an audi­ence or judge to make a forced choice among competing claims. Informal dis­course occurs as conversation or panel discussion without demanding a decision about a dichotomous or yes/no question. However, by definition, debate requires "reasoned judgment on a proposition. The proposition is a statement about which competing advocates will offer alternative (pro or con) argumenta­tion calling upon their audience or adjudicator to decide. The proposition pro­vides focus for the discourse and guides the decision process. Even when a decision will be made through a process of compromise, it is important to iden­tify the beginning positions of competing advocates to begin negotiation and movement toward a center, or consensus position. It is frustrating and usually unproductive to attempt to make a decision when deciders are unclear as to what the decision is about. The proposition may be implicit in some applied debates (“Vote for me!”); however, when a vote or consequential decision is called for (as in the courtroom or in applied parliamentary debate) it is essential that the proposition be explicitly expressed (“the defendant is guilty!”). In aca­demic debate, the proposition provides essential guidance for the preparation of the debaters prior to the debate, the case building and discourse presented during the debate, and the decision to be made by the debate judge after the debate. Someone disturbed by the problem of a growing underclass of poorly educated, socially disenfranchised youths might observe, “Public schools are doing a terri­ble job! They' are overcrowded, and many teachers are poorly qualified in their subject areas. Even the best teachers can do little more than struggle to maintain order in their classrooms." That same concerned citizen, facing a complex range of issues, might arrive at an unhelpful decision, such as "We ought to do some­thing about this” or, worse, “It’s too complicated a problem to deal with." Groups of concerned citizens worried about the state of public education could join together to express their frustrations, anger, disillusionment, and emotions regarding the schools, but without a focus for their discussions, they could easily agree about the sorry state of education without finding points of clarity or potential solutions. A gripe session would follow. But if a precise question is posed—such as “What can be done to improve public education?”—then a more profitable area of discussion is opened up simply by placing a focus on the search for a concrete solution step. One or more judgments can be phrased in the form of debate propositions, motions for parliamentary debate, or bills for legislative assemblies, The statements "Resolved: That the federal government should implement a program of charter schools in at-risk communities” and “Resolved; That the state of Florida should adopt a school voucher program" more clearly identify specific ways of dealing with educational problems in a manageable form, suitable for debate. They provide specific policies to be investigated and aid discussants in identifying points of difference. This focus contributes to better and more informed decision making with the potential for better results. In aca­demic debate, it provides better depth of argumentation and enhanced opportu­nity for reaping the educational benefits of participation. In the next section, we will consider the challenge of framing the proposition for debate, and its role in the debate. To have a productive debate, which facilitates effective decision making by directing and placing limits on the decision to be made, the basis for argument should be clearly defined. If we merely talk about a topic, such as ‘"homeless­ness,” or “abortion,” Or “crime,” or “global warming,” we are likely to have an interesting discussion but not to establish a profitable basis for argument. For example, the statement “Resolved: That the pen is mightier than the sword” is debatable, yet by itself fails to provide much basis for dear argumen­tation. If we take this statement to mean *Iliad* the written word is more effec­tive than physical force for some purposes, we can identify a problem area: the comparative effectiveness of writing or physical force for a specific purpose, perhaps promoting positive social change. (Note that “loose” propositions, such as the example above, may be defined by their advocates in such a way as to facilitate a clear contrast of competing sides; through definitions and debate they “become” clearly understood statements even though they may not begin as such. There are formats for debate that often begin with this sort of proposition. However, in any debate, at some point, effective and meaningful discussion relies on identification of a clearly stated or understood proposition.) Back to the example of the written word versus physical force. Although we now have a general subject, we have not yet stated a problem. It is still too broad, too loosely worded to promote weII-organized argument. What sort of writing are we concerned with—poems, novels, government documents, web­site development, advertising, cyber-warfare, disinformation, or what? What does it mean to be “mightier" in this context? What kind of physical force is being compared—fists, dueling swords, bazookas, nuclear weapons, or what? A more specific question might be, “Would a mutual defense treaty or a visit by our fleet be more effective in assuring Laurania of our support in a certain crisis?” The basis for argument could be phrased in a debate proposition such as “Resolved: That the United States should enter into a mutual defense treaty with Laurania.” Negative advocates might oppose this proposition by arguing that fleet maneuvers would be a better solution. This is not to say that debates should completely avoid creative interpretation of the controversy by advo­cates, or that good debates cannot occur over competing interpretations of the controversy; in fact, these sorts of debates may be very engaging. The point is that debate is best facilitated by the guidance provided by focus on a particular point of difference, which will be outlined in the following discussion.

Decisionmaking is the most portable and flexible skill—key to all facets of life and advocacy

Steinberg and Freeley ‘13

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*Critical Thinking for Reasoned Decision Making*, Thirteen Edition

In the spring of 2011, facing a legacy of problematic U.S, military involvement in Bosnia, Iraq, and Afghanistan, and criticism for what some saw as slow sup­port of the United States for the people of Egypt and Tunisia as citizens of those nations ousted their formerly American-backed dictators, the administration of President Barack Obama considered its options in providing support for rebels seeking to overthrow the government of Muammar el-Qaddafi in Libya. Public debate was robust as the administration sought to determine its most appropriate action. The president ultimately decided to engage in an international coalition, enforcing United Nations Security Council Resolution 1973 through a number of measures including establishment of a no-fly zone through air and missile strikes to support rebels in Libya, but stopping short of direct U.S. intervention with ground forces or any occupation of Libya. While the action seemed to achieve its immediate objectives, most notably the defeat of Qaddafi and his regime, the American president received both criticism and praise for his mea­sured yet assertive decision. In fact, the past decade has challenged American leaders to make many difficult decisions in response to potentially catastrophic problems. Public debate has raged in chaotic environment of political division and apparent animosity, The process of public decision making may have never been so consequential or difficult. Beginning in the fall of 2008, Presidents Bush and Obama faced a growing eco­nomic crisis and responded in part with '’bailouts'' of certain Wall Street financial entities, additional bailouts of Detroit automakers, and a major economic stimu­lus package. All these actions generated substantial public discourse regarding the necessity, wisdom, and consequences of acting (or not acting). In the summer of 2011, the president and the Congress participated in heated debates (and attempted negotiations) to raise the nation's debt ceiling such that the U.S. Federal Govern­ment could pay its debts and continue government operations. This discussion was linked to a debate about the size of the exponentially growing national debt, gov­ernment spending, and taxation. Further, in the spring of 2012, U.S. leaders sought to prevent Iran from developing nuclear weapon capability while gas prices in the United States rose, The United States considered its ongoing military involvement in Afghanistan in the face of nationwide protests and violence in that country1 sparked by the alleged burning of Korans by American soldiers, and Americans observed the actions of President Bashir Al-Assad and Syrian forces as they killed Syrian citizens in response to a rebel uprising in that nation and considered the role of the United States in that action. Meanwhile, public discourse, in part generated and intensified by the cam­paigns of the GOP candidates for president and consequent media coverage, addressed issues dividing Americans, including health care, women's rights to reproductive health services, the freedom of churches and church-run organiza­tions to remain true to their beliefs in providing (or electing not to provide) health care services which they oppose, the growing gap between the wealthiest 1 percent of Americans and the rest of the American population, and continued high levels of unemployment. More division among the American public would be hard to imagine. Yet through all the tension, conflict was almost entirely ver­bal in nature, aimed at discovering or advocating solutions to growing problems. Individuals also faced daunting decisions. A young couple, underwater with their mortgage and struggling to make their monthly payments, considered walking away from their loan; elsewhere a college sophomore reconsidered his major and a senior her choice of law school, graduate school, or a job and a teenager decided between an iPhone and an iPad. Each of these situations called for decisions to be made. Each decision maker worked hard to make well-reasoned decisions. Decision making is a thoughtful process of choosing among a variety of options for acting or thinking. It requires that the decider make a choice. Life demands decision making. We make countless individual decisions every day. To make some of those decisions, we work hard to employ care and consider­ation: others scorn to just happen. Couples, families, groups of friends, and co­workers come together to make choices, and decision-making bodies from committees to juries to the U.S. Congress and the United Nations make deci­sions that impact us all. Every profession requires effective and ethical decision making, as do our school, community, and social organizations. We all engage in discourse surrounding our necessary decisions every day. To refinance or sell one’s home, to buy a high-performance SUV or an eco­nomical hybrid car, what major to select, what to have for dinner, what candi­date to vote for, paper or plastic, all present us with choices. Should the president deal with an international crisis through military invasion or diplomacy? How should the U.S. Congress act to address illegal immigration? Is the defendant guilty as accused? Should we watch The Daily Show or the ball game? And upon what information should I rely to make my decision? Certainly some of these decisions are more consequential than others. Which amendment to vote for, what television program to watch, what course to take, which phone plan to purchase, and which diet to pursue—all present unique challenges. At our best, we seek out research and data to inform our decisions. Yet even the choice of which information to attend to requires decision making. In 2006, Time magazine named YOU its "Person of the Year.” Congratulations! Its selection was based on the participation not of “great men” in the creation of his­tory, but rather on the contributions of a community of anonymous participants in the evolution of information. Through blogs, online networking, YouTube, Facebook, Twitter, Wikipedia, and many other “wikis," and social networking sites, knowledge and truth are created from the bottom up, bypassing the authoritarian control of newspeople, academics, and publishers. Through a quick keyword search, we have access to infinite quantities of information, but how do we sort through it and select the best information for our needs? Much of what suffices as information is not reliable, or even ethically motivated. The ability of every decision maker to make good, reasoned, and ethical deci­sions' relies heavily upon their ability to think critically. Critical thinking enables one to break argumentation down to its component parts in order to evaluate its relative validity and strength, And, critical thinking offers tools enabling the user to better understand the' nature and relative quality of the message under consider­ation. Critical thinkers are better users of information as well as better advocates. Colleges and universities expect their students to develop their critical thinking skills and may require students to take designated courses to that end. The importance and value of such study is widely recognized. The executive order establishing California's requirement states; Instruction in critical thinking is designed to achieve an understanding of the relationship of language to logic, which would lead to the ability to analyze, criticize and advocate ideas, to reason inductively and deductively, and to reach factual or judgmental conclusions based on sound inferences drawn from unambigu­ous statements of knowledge or belief. The minimal competence to be expected at the successful conclusion of instruction in critical thinking should be the ability to distinguish fact from judgment, belief from knowledge, and skills in elementary inductive arid deductive processes, including an under­standing of die formal and informal fallacies of language and thought. Competency in critical thinking is a prerequisite to participating effectively in human affairs, pursuing higher education, and succeeding in the highly com­petitive world of business and the professions. Michael Scriven and Richard Paul for the National Council for Excellence in Critical Thinking Instruction argued that the effective critical thinker: raises vital questions and problems, formulating them clearly and precisely; gathers and assesses relevant information, using abstract ideas to interpret it effectively; comes to well-reasoned conclusions and solutions, testing them against relevant criteria and standards; thinks open-mindedly within alternative systems of thought, recognizing, and assessing, as need be, their assumptions, implications, and practical con­sequences; and communicates effectively with others in figuring our solutions to complex problems. They also observed that critical thinking entails effective communication and problem solving abilities and a commitment to overcome our native egocentrism and sociocentrism,"1 Debate as a classroom exercise and as a mode of thinking and behaving uniquely promotes development of each of these skill sets. Since classical times, debate has been one of the best methods of learning and applying the principles of critical thinking. Contemporary research confirms the value of debate. One study concluded: The impact of public communication training on the critical thinking ability of the participants is demonstrably positive. This summary of existing research reaffirms what many ex-debaters and others in forensics, public speaking, mock trial, or argumentation would support: participation improves die thinking of those involved,2 In particular, debate education improves the ability to think critically. In a com­prehensive review of the relevant research, Kent Colbert concluded, "'The debate-critical thinking literature provides presumptive proof ■favoring a positive debate-critical thinking relationship.11'1 Much of the most significant communication of our lives is conducted in the form of debates, formal or informal, These take place in intrapersonal commu­nications, with which we weigh the pros and cons of an important decision in our own minds, and in interpersonal communications, in which we listen to argu­ments intended to influence our decision or participate in exchanges to influence the decisions of others. Our success or failure in life is largely determined by our ability to make wise decisions for ourselves and to influence the decisions of’ others in ways that are beneficial to us. Much of our significant, purposeful activity is concerned with making decisions. Whether to join a campus organization, go to graduate school, accept a job offer, buy a car or house, move to another city, invest in a certain stock, or vote for Garcia—these are just a few Of the thousands of deci­sions we may have to make. Often, intelligent self-interest or a sense of respon­sibility will require us to win the support of others. We may want a scholarship or a particular job for ourselves, a customer for our product, or a vote for our favored political candidate. Some people make decision by flipping a coin. Others act on a whim or respond unconsciously to “hidden persuaders.” If the problem is trivial—such as whether to go to a concert or a film—the particular method used is unimportant. For more crucial matters, however, mature adults require a reasoned methods of decision making. Decisions should be justified by good reasons based on accurate evidence and valid reasoning.

Engagement the law solves their impacts, even if bottom-up approaches are ultimately better

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(Rhonda V. Magee, 54 Ala. L. Rev. 483)

The following argument relies on a few important assumptions. The first is the assumption that legal rules have consequences that reach far beyond their intended application from the standpoint of legal analysis. Legal rules play an important part in shaping concrete and metaphysical aspects of the world that we know. Thus, the impact of equal protection doctrine on the meta-narrative of race in America is more than merely symbolic. The Supreme Court's pronouncements on race are presumptively to be followed by lower courts, and together these opinions and their consequences influence the representations of race in federal and state social policies, in the media, in literature, and in the arts. n18 As Justice Brennan noted from the bench, every decision of the court has "ripples" which impact society and social processes. n19 Perhaps in no other area is this basic sociological insight more demonstrably true than in the area of race law. In a very real sense, the history of American civil rights law is the history of America's socio-legal construction, deconstruction, and reconstruction of what it means to be a constitutionally protected human being. In the aftermath of the war required to preserve the Union itself, the architects of the First Reconstruction n20 took on [\*491] the task of reforming the Constitution to provide federal protection for newly "freed" Americans. The law they made not only created a new world in which the centuries-old institution of slavery was virtually **impossible**, n21 but perhaps more importantly, marked the beginning of the reshaping of American **thinking** about the very nature of humanity through the powerful symbolism and mechanisms of the law. n22 Thus, the continuing evolution of what it means to be a human being, and refinement of the state's obligations to human beings subject to its laws, are among the most significant of the unstated objectives of the reconstruction of post-slavery America, and the law itself will play a central role.

## 2

Focusing on racial politics trades off with a structural critique of capitalism

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(Rob, “Capitalism's Posthuman Empire,” The Red Critique Vol. 14, Fall/Winter)

Despite their differences, what each film relies on in re-writing the contradictions of race and class as an epistemological confrontation between human and animal is what Derrida theorizes as "the gaze of the absolute other" (11); that is, the "gaze of the animal" which "offers to my sight the abyssal limit of the human: the inhuman or the ahuman" (12). For example, during his time on the farm Lurie begins to work at the local rescue shelter/veterinary hospital and, as part of his transition to an "ethical" posthumanist, helps to euthanize the dogs and take them to the incinerator. Most significantly in this context, since it ultimately reflects the "realization" that Lurie undergoes over the course of the film, the attack on Lucy and him occurs after he has just told a story about the "ignobility" of a male dog that was beaten until he hated his own desire. As part of the attack the young men shoot Lucy's dogs, which is meant to signal a sharp contrast to Lurie's adopting of an "ethical" approach at the veterinary clinic. What he ultimately comes to see is that recasting his identity in the new post-Apartheid landscape will mean, in his words, being "humiliated… like a dog." This, however, is meant to indicate not simply a personal humiliation, but, by the end of the film, an inversion of his previous egoist "self" and, through identification with animals’ perspective, the full recognition of the epistemological conditions which produce otherness. When, at the conclusion of the film, Lurie leaves his car at the top of the mountain and walks down to Lucy's farm for tea, giving up on his silent protest at the "deal" that Lucy has made with Petrus to become her "wife" in exchange for protection from future attacks, the viewer has been positioned to see him as no longer able to act on his desires and thus having been reduced to being "a dog." In this way, we are meant to see the deep connection that Lurie makes between humans and animals. He sees that to be other, whether human or animal, means being "humiliated" by those in power. Of course, the image of the white professor who is powerless in the face of the black farmers completely inverts the reality of social relations in South Africa, in which unemployment is listed as anywhere from 31% to 42%, falling largely on the black population (Zeiling and Ceruti). But this, I argue, is the point. Posthumanism is an ideology which separates culture from reality and, instead, posits that regardless of the economic, social reality is always driven by divisions which violently classify those whose desires place them outside the "normal" bounds of society. In District 9 the relationship between race and class is represented through the relay of science fiction. In the film, we learn that the extraterrestrials literally emerge from nowhere, as their ship suddenly appeared without warning in the sky over Johannesburg. It is only when the humans cut into the ship and find the aliens living in deplorable conditions with no seeming purpose that "first contact" is made. While later in the film we learn that MNU is one of the world's leading arms manufacturers and their interest in managing the situation is obtaining the alien's weapon technology, there is no reason given for the initial segregation of the aliens into townships except their "animal-like" difference. In other words, like the post-historical conclusion of Disgrace, District 9 turns the modern history of exploitation and oppression into an ahistorical fear of the other driven by the instrumental desire to "capture" all life in reductive classifications. Similar to Lurie's taking up of the dog's perspective, it is through Wikus' adopting of the "prawns'" perspective that we learn that it is "bad" to "capture" or "impose" upon life conditions which are alien to its existence—just as Derrida and Agamben suggest—but—also like Agamben and Derrida—not where these terms come from. Wikus' decision at the film's conclusion to sacrifice his own life to make sure that Christopher Johnson and his son escape is thus meant to signify the posthumanist realization that social change hinges on the individual decision of how one approaches the other. There is no broad social movement, no social collectivity, only the ethical acts of one for the other, one in debt to the other. Thus, Wikus (and the viewer) end the film with the hope that the future will be different, simply through the act of individual ethics. This is the limit of the posthumanist theory of "difference." Insofar as it defines otherness, oppression, and exploitation as the effect of an instrumental logic of classification which is endemic to all social relations, it denies that there is any history to the ways in which people live. Instead, transformative theory becomes an "ethical" praxis that, in the words of Agamben, "must face a problem and a particular situation each and every time" (What is An Apparatus? 9). In this way, it becomes impossible to suggest that exploitation and oppression are inherent to capitalism or would be any different under any alternative mode of production. In fact, Hardt and Negri argue precisely this when they declare that "Socialism and capitalism…are both regimes of property that exclude the common" (ix). The consequence is that posthumanism effectively naturalizes capitalism by denying what Marx calls "species-being"—the basis of human freedom in the collectivity of labor—and replacing it instead with what Agamben calls "special being" or that which "without resembling any other…represents all others" (Profanations 59). When Agamben proclaims that, "‘To be special [far specie] can mean ‘to surprise and astonish’ (in a negative sense) by not fitting into established rules, but the notion that individuals constitute a species and belong together in a homogeneous class tends to be reassuring" (59) he replicates the bourgeois theory of difference which, as Marx writes, is based upon "an individual separated from the community, withdrawn into himself, wholly preoccupied with his private interest and acting in accordance with his private caprice" such that "far from being considered, in the rights of man, as a species-being; on the contrary, species-life itself—society—appears as a system which is external to the individual and as a limitation of his original independence" (On the Jewish Question 43). In other words, the very nature of the division of labor under capitalism causes workers to blame ahistorical notions of "society" and "government" for the contradictions which reside in the economic and, in turn, seek refuge in the "freedom" of individuality which bourgeois society promises. In this way, when Agamben writes that "The transformation of the species into a principle of identity and classification is the original sin of our culture, its most implacable apparatus [dispositivo]" (60), he reproduces the sense with which people respond to capitalist exploitation by blaming the very idea of "society," rather than the society of exploitation. By taking the question of identity and difference out of the social, Agamben turns exploitation into an existential crisis which can only be resolved by the ethical recognition of difference on its own terms, leaving the contradictions of society intact. This is how the posthumanist theories of identity return to the same structures of representation they claim to oppose because their opposition does not move beyond the economic structures of capitalism. Both the Hegelian theory of "recognition" and the posthuman theory of "singularity" are ultimately theories of the isolated individual, which is an ideological fiction arising alongside capitalism (a la "Robinson Crusoe") as a result of the economic shift toward wage-labor. They consequently substitute for more radical theories of freedom from the market the freedom of the individual in the market, as if rigid structures of social interpretations and not the system of wage-labor were holding the individual back. If we are to truly see the world differently, not just as isolated individuals, but as a united community which uses new technologies for freeing people from the drudgery of wage labor and its corresponding ideologies of racism, sexism, homophobia, and other forms of oppression, what is necessary is a social transformation that ends the exploitation of labor upon which capitalism is based. Pluralizing identities doesn’t challenge the logic of exploitation, but actually expands it since private property establishes individual responsibility as the very basis of one's "natural" existence by stripping people of any means of survival outside of wage-labor. Thus, retreating into individualism is merely the ideological mask which is placed over the subsumption of all life under the profit motive. However, as Marx writes, regardless of appearances, "the individual is the social being. His life, even if it may not appear in the direct form of a communal life carried out together with others is… an expression and confirmation of social life" (86). Although posthumanism turns the alienation of the worker under capitalism into the very pre-condition of all culture, I argue that it is only by freeing labor from the restrictions of capitalist exploitation that, we can, as Marx writes, end racial oppression and find a "genuine resolution of the conflict between man and nature and between man and man—the true resolution of the strife between existence and essence, between objectification and self-confirmation, between freedom and necessity, between the individual and the species" (84).

Capitalism causes inevitable crises, inequality, and dehumanization—the alternative is a class-based critique of the system—pedagogical spaces are the crucial staging ground for keeping socialism on the horizon

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(Peter and Valerie, “Class Dismissed? Historical materialism and the politics of ‘difference’,” Educational Philosophy and Theory Vol. 36, Issue 2, p. 183-199)

For well over two decades we have witnessed the jubilant liberal and conservative pronouncements of the demise of socialism. Concomitantly, history's presumed failure to defang existing capitalist relations has been read by many self-identified ‘radicals’ as an advertisement for capitalism's inevitability. As a result, the chorus refrain ‘There Is No Alternative’, sung by liberals and conservatives, has been buttressed by the symphony of post-Marxist voices recommending that we give socialism a decent burial and move on. Within this context, to speak of the promise of Marx and socialism may appear anachronistic, even naïve, especially since the post-al intellectual vanguard has presumably demonstrated the folly of doing so. Yet we stubbornly believe that the chants of T.I.N.A. must be combated for they offer as a fait accompli, something which progressive Leftists should refuse to accept—namely the triumph of capitalism and its political bedfellow neo-liberalism, which have worked together to naturalize suffering, undermine collective struggle, and obliterate hope. We concur with Amin (1998), who claims that such chants must be defied and revealed as absurd and criminal, and who puts the challenge we face in no uncertain terms: humanity may let itself be led by capitalism's logic to a fate of collective suicide or it may pave the way for an alternative humanist project of global socialism. The grosteque conditions that inspired Marx to pen his original critique of capitalism are present and flourishing. The inequalities of wealth and the gross imbalances of power that exist today are leading to abuses that exceed those encountered in Marx's day (Greider, 1998, p. 39). Global capitalism has paved the way for the obscene concentration of wealth in fewer and fewer hands and created a world increasingly divided between those who enjoy opulent affluence and those who languish in dehumanizing conditions and economic misery. In every corner of the globe, we are witnessing social disintegration as revealed by a rise in abject poverty and inequality. At the current historical juncture, the combined assets of the 225 richest people is roughly equal to the annual income of the poorest 47 percent of the world's population, while the combined assets of the three richest people exceed the combined GDP of the 48 poorest nations (CCPA, 2002, p. 3). Approximately 2.8 billion people—almost half of the world's population—struggle in desperation to live on less than two dollars a day (McQuaig, 2001, p. 27). As many as 250 million children are wage slaves and there are over a billion workers who are either un- or under-employed. These are the concrete realities of our time—realities that require a vigorous class analysis, an unrelenting critique of capitalism and an oppositional politics capable of confronting what Ahmad (1998, p. 2) refers to as ‘capitalist universality.’ They are realities that require something more than that which is offered by the prophets of ‘difference’ and post-Marxists who would have us relegate socialism to the scrapheap of history and mummify Marxism along with Lenin's corpse. Never before has a Marxian analysis of capitalism and class rule been so desperately needed. That is not to say that everything Marx said or anticipated has come true, for that is clearly not the case. Many critiques of Marx focus on his strategy for moving toward socialism, and with ample justification; nonetheless Marx did provide us with fundamental insights into class society that have held true to this day. Marx's enduring relevance lies in his indictment of capitalism which continues to wreak havoc in the lives of most. While capitalism's cheerleaders have attempted to hide its sordid underbelly, Marx's description of capitalism as the sorcerer's dark power is even more apt in light of contemporary historical and economic conditions. Rather than jettisoning Marx, decentering the role of capitalism, and discrediting class analysis, radical educators must continue to engage Marx's oeuvre and extrapolate from it that which is useful pedagogically, theoretically, and, most importantly, politically in light of the challenges that confront us. The urgency which animates Amin's call for a collective socialist vision necessitates, as we have argued, moving beyond the particularism and liberal pluralism that informs the ‘politics of difference.’ It also requires challenging the questionable assumptions that have come to constitute the core of contemporary ‘radical’ theory, pedagogy and politics. In terms of effecting change, what is needed is a cogent understanding of the systemic nature of exploitation and oppression based on the precepts of a radical political economy approach (outlined above) and one that incorporates Marx's notion of ‘unity in difference’ in which people share widely common material interests. Such an understanding extends far beyond the realm of theory, for the manner in which we choose to interpret and explore the social world, the concepts and frameworks we use to express our sociopolitical understandings, are more than just abstract categories. They imply intentions, organizational practices, and political agendas. Identifying class analysis as the basis for our understandings and class struggle as the basis for political transformation implies something quite different than constructing a sense of political agency around issues of race, ethnicity, gender, etc. Contrary to ‘Shakespeare's assertion that a rose by any other name would smell as sweet,’ it should be clear that this is not the case in political matters. Rather, in politics ‘the essence of the flower lies in the name by which it is called’ (Bannerji, 2000, p. 41). The task for progressives today is to seize the moment and plant the seeds for a political agenda that is grounded in historical possibilities and informed by a vision committed to overcoming exploitative conditions. These seeds, we would argue, must be derived from the tree of radical political economy. For the vast majority of people today—people of all ‘racial classifications or identities, all genders and sexual orientations’—the common frame of reference arcing across ‘difference’, the ‘concerns and aspirations that are most widely shared are those that are rooted in the common experience of everyday life shaped and constrained by political economy’ (Reed, 2000, p. xxvii). While post-Marxist advocates of the politics of ‘difference’ suggest that such a stance is outdated, we would argue that the categories which they have employed to analyze ‘the social’ are now losing their usefulness, particularly in light of actual contemporary ‘social movements.’ All over the globe, there are large anti-capitalist movements afoot. In February 2002, chants of ‘Another World Is Possible’ became the theme of protests in Porto Allegre. It seems that those people struggling in the streets haven’t read about T.I.N.A., the end of grand narratives of emancipation, or the decentering of capitalism. It seems as though the struggle for basic survival and some semblance of human dignity in the mean streets of the dystopian metropoles doesn’t permit much time or opportunity to read the heady proclamations emanating from seminar rooms. As E. P. Thompson (1978, p. 11) once remarked, sometimes ‘experience walks in without knocking at the door, and announces deaths, crises of subsistence, trench warfare, unemployment, inflation, genocide.’ This, of course, does not mean that socialism will inevitably come about, yet a sense of its nascent promise animates current social movements. Indeed, noted historian Howard Zinn (2000, p. 20) recently pointed out that after years of single-issue organizing (i.e. the politics of difference), the WTO and other anti-corporate capitalist protests signaled a turning point in the ‘history of movements of recent decades,’ for it was the issue of ‘class’ that more than anything ‘bound everyone together.’ History, to paraphrase Thompson (1978, p. 25) doesn’t seem to be following Theory's script. Our vision is informed by Marx's historical materialism and his revolutionary socialist humanism, which must not be conflated with liberal humanism. For left politics and pedagogy, a socialist humanist vision remains crucial, whose fundamental features include the creative potential of people to challenge collectively the circumstances that they inherit. This variant of humanism seeks to give expression to the pain, sorrow and degradation of the oppressed, those who labor under the ominous and ghastly cloak of ‘globalized’ capital. It calls for the transformation of those conditions that have prevented the bulk of humankind from fulfilling its potential. It vests its hope for change in the development of critical consciousness and social agents who make history, although not always in conditions of their choosing. The political goal of socialist humanism is, however, ‘not a resting in difference’ but rather ‘the emancipation of difference at the level of human mutuality and reciprocity.’ This would be a step forward for the ‘discovery or creation of our real differences which can only in the end be explored in reciprocal ways’ (Eagleton, 1996, p. 120). Above all else, the enduring relevance of a radical socialist pedagogy and politics is the centrality it accords to the interrogation of capitalism. We can no longer afford to remain indifferent to the horror and savagery committed by capitalist's barbaric machinations. We need to recognize that capitalist democracy is unrescuably contradictory in its own self-constitution. Capitalism and democracy cannot be translated into one another without profound efforts at manufacturing empty idealism. Committed Leftists must unrelentingly cultivate a democratic socialist vision that refuses to forget the ‘wretched of the earth,’ the children of the damned and the victims of the culture of silence—a task which requires more than abstruse convolutions and striking ironic poses in the agnostic arena of signifying practices. Leftists must illuminate the little shops of horror that lurk beneath ‘globalization’s’ shiny façade; they must challenge the true ‘evils’ that are manifest in the tentacles of global capitalism's reach. And, more than this, Leftists must search for the cracks in the edifice of globalized capitalism and shine light on those fissures that give birth to alternatives. Socialism today, undoubtedly, runs against the grain of received wisdom, but its vision of a vastly improved and freer arrangement of social relations beckons on the horizon. Its unwritten text is nascent in the present even as it exists among the fragments of history and the shards of distant memories. Its potential remains untapped and its promise needs to be redeemed.

Class-based resistance demands active praxis, making collective, cross-cutting demands on society—that’s more likely to transform structures of oppression than the stance of the 1AC

Frank, author, editor – The Baffler, ‘12

(Thomas, "To the Precinct Station: How theory met practice …and drove it absolutely crazy" http://www.thebaffler.com/past/to\_the\_precinct\_station)

Occupy itself is pretty much gone. It was evicted from Zuccotti Park about two months after it began—an utterly predictable outcome for which the group seems to have made inadequate preparation. OWS couldn’t bring itself to come up with a real set of demands until after it got busted, when it finally agreed on a single item. With the exception of some residual groups here and there populated by the usual activist types, OWS has today pretty much fizzled out. The media storm that once surrounded it has blown off to other quarters. Pause for a moment and compare this record of accomplishment to that of Occupy’s evil twin, the Tea Party movement, and the larger right-wing revival of which it is a part. Well, under the urging of this trumped-up protest movement, the Republican Party proceeded to ***win a majority in the U.S. House of Representatives***; in the state legislatures of the nation it ***took some six hundred seats*** from the Democrats; as of this writing it is still purging Republican senators and congressmen deemed insufficiently conservative and has even succeeded in having one of its own named as the GOP’s vice-presidential candidate. \* \* \* *T*he question that the books under consideration here seek to answer is: What is the magic formula that made OWS so successful? But it’s exactly the wrong question. What we need to be asking about Occupy Wall Street is: Why did this effort fail? How did OWS blow all the promise of its early days? Why do even the most popular efforts of the Left come to be mired in a gluey swamp of academic talk and pointless antihierarchical posturing? The action certainly started with a bang. When the occupation of Zuccotti Park began, in September 2011, the OWS cause was overwhelmingly popular; indeed, as Todd Gitlin points out, hating Wall Street may well have been the most popular left-wing cause since the thirties. Inequality had reached obscene levels, and it was no longer the act of a radical to say so. The bank bailouts of the preceding years had made it obvious that government was captured by organized money. Just about everyone resented Wall Street in those days; just about everyone was happy to see someone finally put our fury in those crooks’ overpaid faces. People flocked to the OWS standard. Cash donations poured in; so did food and books. Celebrities made appearances in Zuccotti, and the media began covering the proceedings with an attentiveness it rarely gives to leftist actions. But these accounts, with a few exceptions here and there, misread that overwhelming approval of Occupy’s *cause* as an approval of the movement’s *mechanics*: the camping out in the park, the way food was procured for an army of protesters, the endless search for consensus, the showdowns with the cops, the twinkles. These things, almost every writer separately assumes, are what the Occupy phenomenon was *really* about. These are the details the public hungers to know. The building of a “community” in Zuccotti Park, for example, is a point of special emphasis. Noam Chomsky’s thoughts epitomize the genre when he tells us that “one of the main achievements” of the movement “has been to create communities, real functioning communities of mutual support, democratic interchange,” et cetera. The reason this is important, he continues, is because Americans “tend to be very isolated and neighborhoods are broken down, community structures have broken down, people are kind of alone.” How building such “communities” helps us to tackle the power of high finance is left unexplained, as is Chomsky’s implication that a city of eight million people, engaged in all the complexities of modern life, should learn how humans are supposed to live together by studying an encampment of college students. The actual sins of Wall Street, by contrast, are much less visible. For example, when you read *Occupying Wall Street*, the work of a team of writers who participated in the protests, you first hear about the subject of predatory lending when a sympathetic policeman mentions it in the course of a bust. The authors themselves never bring it up. And if you want to know how the people in Zuccotti intended to block the banks’ agenda—how they intended to stop predatory lending, for example—you have truly come to the wrong place. Not because it’s hard to figure out how to stop predatory lending, but because the way the Occupy campaign is depicted in these books, it seems to have had no intention of doing anything except **building “communities**” in public spaces and inspiring mankind with its noble refusal to have leaders. Unfortunately, though, that’s not enough. Building a democratic movement culture is essential for movements on the left, but it’s also just a starting point. Occupy never evolved beyond it. It did not call for a subtreasury system, like the Populists did. It didn’t lead a strike (a real one, that is), or a sit-in, or a blockade of a recruitment center, or a takeover of the dean’s office. The IWW free-speech fights of a century ago look positively Prussian by comparison. With Occupy, the **horizontal culture was everything. “The process is the message**,” as the protesters used to say and as most of the books considered here largely concur. The aforementioned camping, the cooking, the general-assembling, the filling of public places: that’s what Occupy was all about. Beyond that there seems to have been virtually no strategy to speak of, no agenda to transmit to the world. \* \* \* *W*hether or not to have demands, you might recall, was something that Occupy protesters debated hotly among themselves in the days when Occupy actually occupied something. Reading these books a year later, however, that debate seems to have been consensed out of existence. Virtually none of the authors reviewed here will say forthrightly that the failure to generate demands was a tactical mistake. On the contrary: the quasi-official account of the episode (*Occupying Wall Street*) laughs off demands as a fetish object of literal-minded media types who stupidly crave hierarchy and chains of command. Chris Hedges tells us that demands were something required only by “the elites, and their mouthpieces in the media.” Enlightened people, meanwhile, are supposed to know better; demands imply the legitimacy of the adversary, meaning the U.S. government and its friends, the banks. Launching a protest with no formal demands is thought to be a great accomplishment, a gesture of surpassing democratic virtue. And here we come to the basic contradiction of the campaign. To protest Wall Street in 2011 was to protest, obviously, the outrageous financial misbehavior that gave us the Great Recession; it was to protest the political power of money, which gave us the bailouts; it was to protest the runaway compensation practices that have turned our society’s productive labor into bonuses for the 1 percent. All three of these catastrophes, however, were brought on by deregulation and tax-cutting—by a philosophy of liberation as anarchic in its rhetoric as Occupy was in reality. Check your premises, Rand-fans: it was the bankers’ own uprising against the hated state that wrecked the American way of life. Nor does it require poststructuralism-leading-through-anarchism to understand how to reverse these developments. **You do it by rebuilding a powerful and competent regulatory state. You do it by** rebuilding the labor movement. ***You do it with bureaucracy***. Occupiers often seemed aware of this. Recall what you heard so frequently from protesters’ lips back in the days of September 2011: Restore the old Glass-Steagall divide between investment and commercial banks, they insisted. **Bring back big government! Bring back safety! Bring back boredom!** But that’s no way to fire the imagination of the world. So, how do you maintain the carnival while secretly lusting for the CPAs? By indefinitely suspending the obvious next step. By having no demands. Demands would have signaled that humorless, doctrinaire adults were back in charge and that the fun was over. This was an inspired way to play the situation in the beginning, and for a time it was a great success. But it also put a clear expiration date on the protests. As long as demands and the rest of the logocentric requirements were postponed, Occupy could never graduate to the next level. It would remain captive to what Christopher Lasch criticized—way back in 1973—as the “cult of participation,” in which the experience of protesting is what protesting is all about.

Capitalism is the root cause of educational inequality—that’s the biggest impediment to participation in college debate because people can’t get their foot in the door

Sonti, graduate student – history @ UC Santa Barbara, ‘13

(Samir, “Going Back to Class: Why We Need to Make University Free, and How We Can Do It,” Nonsite Issue 9, http://nonsite.org/article/why-we-need-to-make-college-free-going-back-to-class)

After a three-decade free fall in state funding levels, US public higher education is approaching a terminal crisis. Whereas in 1980 state governments shouldered the vast majority of the burden, on average contributing close to 80% of the cost of instruction, today students bear more than half of the total expense, a trend that the simultaneous stagnation in real household income has only exacerbated. Indeed, reflecting the same market logic that has worked to naturalize the dramatic upward redistribution of income and wealth in recent decades, the increasing cost of college has been implicitly validated by a shift in how an education itself is understood. No longer conceived of as a social good, it is increasingly viewed as just another commodity whose value is best measured by the fluid laws of exchange. More significant, however, is the other side of the coin, the ways in which the increasing cost of higher education has impelled its commodification. Given the mortgage-sized investment required to finance a college education, students’ fixation on their expected rate-of-return is understandable. The stunning magnitude and rate of growth of student debt—which, now hovering around $1 trillion, has surpassed aggregate credit card liabilities3—throws into sharp relief the material forces pushing students to approach an undergraduate education as little more than a market transaction. According to the Federal Reserve Bank of New York’s Quarterly Report on Household Debt and Credit released in August 2012, after total household debt reached its high water mark in the third quarter of 2008, student debt has grown by more than $300 billion while all other obligations have plummeted by $1.6 trillion.4 As of the spring of 2011, two-thirds of college seniors graduated with student loans, and those that did owed an average of $26,500.5 Assuming an interest rate of 6.8%—the fixed rate for unsubsidized and, beginning on July 1, 2013, subsidized federal Stafford loans6—this typical student debt-holder must shell out $150 per month on interest alone to avoid watching his or her liability inch upwards. Needless to say, given that the class of 2011 was welcomed to a real world with an unemployment rate above nine percent, job opportunities that might allow graduates to begin making a dent in the principal were few and far between.7 Familiarity with the draconian nature of state budgetary politics along with a realistic assessment of the likely trend in household income in a persistently slack labor market should indicate the direction in which this student loan crisis is headed. The deleterious effects these skyrocketing costs have had on the intellectual atmosphere, working conditions, and general quality of life on campus couldn’t be clearer. Part and parcel of the corporatization of the university, the expense has helped to rationalize the now ubiquitous administrative assaults on academic departments and programs deemed unprofitable, an offensive that bears most acutely on the humanities. However much their passions and intellectual curiosities might draw them to it, most students understand that studying poetry won’t help them make that $150 monthly payment, though a degree in finance or petroleum engineering just might. These pressures, moreover, are most intense at the bottom of the academic food chain, as community colleges and non-flagship state institutions struggling to stay afloat feel compelled to compete with the predatory private for-profits (University of Phoenix and their ilk)—who are intent on tapping the same “student market”—by shifting resources toward “marketable” vocational programs.8 Reinforcing this dynamic are those claims, which reek of a condescending class privilege, that college, as we’ve known it, may not be for everyone, as if there’s little to be gained—insufficient value-added, perhaps—from offering everyone the opportunity to develop their critical faculties, to encounter new and challenging ideas and individuals, and to learn for the sake of learning. Tragically, however, this reasoning has gained currency as more and more students find an education in the liberal arts a luxury good they simply can’t afford. \*\*\* The crisis we’re facing is thus, above all, a class issue. While most undergraduates today accumulate hordes of debt and all the anxieties that accompany it, experience material pressures to narrow their intellectual pursuits, and work one or more jobs on top of their studies to make ends meet, the prospect of such a financial burden forecloses even the hope of attending college for countless others.9 Attempts to respond the crisis, then, need to recognize that the distressing situation on campus is just one expression of a deeper affliction: the remarkable increase in economic inequality over the past third of a century.

## 3

The ideal of community creates scapegoating and exclusion based on race, sex and class. Even radical reappropriation fails in this context – it’s best to ditch the concept altogether

Young 90

IRIS MARION YOUNG, JUSTICE AND THE POLITICS OF DIFFERENCE 237-38 (1990).

Iris Marion Young (2 January 1949 - 1 August 2006) was Professor of Political Science at the University of Chicago, and affiliated with the Center for Gender Studies [1] and the Human Rights program there. Her research covered contemporary political theory, feminist social theory, and normative analysis of public policy.

I have argued that the ideal of community denies the difference between subjects and the social differentiation of temporal and spatial distancing. The most serious political consequence of the desire for community, or for coprcsence and mutual identification with others, is that it often operates to exclude or oppress those experienced as different. Commitment to an ideal of community tends to value and enforce homogeneity (cf. Hirsch, 1986). In ordinary speech in the United States, the term community refers to the people with whom one identifies in a specific locale. It refers to neighborhood, church, schools. It also carries connotations of ethnicity, race, and other group identifications. For most people, insofar as they consider themselves members of communities at all, a community is a group that shares a specific heritage, a common self- identification, a common culture and set of norms. Self-identification as a member of such a community also often occurs as an oppositional differentiation from other groups, who are feared, despised, or at best devalued. Persons feel a sense of mutual identification only with some persons, feel in community only with those, and fear the difference others confront them with because they identify with a different culture, history, and point of view on the world. The ideal of community, I suggest, validates and reinforces the fear and aversion some social groups exhibit toward others. If community is a positive norm, that is, if existing together with others in relations of mutual understanding and reciprocity is the goal, then it is understandable that we exclude and avoid those with whom we do not or cannot identify. Richard Sennett (1970, chap. 2) discusses how a "myth of community" operates perpetually in American society to produce and implicitly legitimate racist and classist behavior and policy. In many towns, suburbs, and neighborhoods people do have an image of their locale as one in which people all know one another, have the same values and life style, and relate with feelings of mutuality and love. In modern American society such an image is almost always false; while there may be a dominant group with a distinct set of values and life style, within any locale one can usually find deviant individuals and groups. Yet the myth of community operates strongly to produce defensive exclusionary behavior: pressuring the Black family that buys a house on the block to leave, beating up the Black youths who come into "our" neighborhood, zoning against the construction of multiunit dwellings. The exclusionary consequences of valuing community, moreover, are not restricted to bigots and conservatives. Many radical political organizations founder on the desire for community. Too often people in groups working for social change take mutual friendship to be a goal of the group, and thus judge themselves wanting as a group when they do not achieve such commonality (see Mansbridge, 1980, chap. 21; Breines, 1982, csp. chap. 4). Such a desire for community often channels energy away from the political goals of the group, and also produces a clique atmosphere which keeps groups small and turns potential members away. Mutual identification as an implicit group ideal can reproduce a homogeneity that usually conflicts with the organization's stated commitment to diversity. In recent years most socialist and feminist organizations, for example, have taken racial, class, age, and sexual diversity as an important criterion according to which the success of political organizations should be evaluated. To the degree that they take mutual understanding and identification as a goal, they may be deflected from this goal of diversity. The exclusionary implications of a desire for face-to-face relations of mutual identification and sharing present a problem for movements asserting positive group difference fflhe effort of oppressed groups to reclaim their group identity, and to form with one another bonds of positive cultural affirmation around their group specificity, constitutes an important resistance to the oppression of cultural imperialism. It shifts the meaning of difference from otherness and exclusion to variation and specificity, and forces dominant groups to acknowledge their own group specificity. But does not such affirmation of group identity itself express an ideal of community, and is it not subject to exclusionary impulses. Some **social movements asserting** positive group difference have found through painful confrontation that an urge to unify and mutual identification does indeed have exclusionary implications. Feminist efforts to create women's spaces and women's culture, for example, have often assumed the perspective of only a particular subgroup of women - white, or middle class, or lesbian, or straight – thus implicitly excluding or rendering invisible those women among them with differing identifications and experiences (Spelman, 1988). Similar problems arise for any movement of group identification, because in our society most people have multiple group identifications, and thus group differences cut across every social group. These arguments against community arc not arguments against the political project of constructing and affirming a positive group identity and relations of group solidarity, as a means of confronting cultural imperialism and discovering things about oneself and others with whom one feels affinity. Critique of the ideal of community, however, reveals that even in such group-specific contexts affinity cannot mean the transparency of selves to one another. If in their zeal to affirm a positive meaning of group specificity people seek or try to enforce a strong sense of mutual identification, they arc likely to reproduce exclusions similar to those they confront. Those affirming the specificity of a group affinity should at the same time recognize and affirm the group and individual differences within the group.

## Case

Trend lines prove the status quo form of political engagement works— this isn’t to say that everything is OK, but that falsifiable claims matter for assessing impacts AND that engagement can be effective

Zach Beauchamp, Think Progress, 12/11/13, 5 Reasons Why 2013 Was The Best Year In Human History, thinkprogress.org/security/2013/12/11/3036671/2013-certainly-year-human-history/

Racism, sexism, anti-Semitism, homophobia, and other forms of discrimination remain, without a doubt, extraordinarily powerful forces. The statistical and experimental evidence is overwhelming — this irrefutable proof of widespread discrimination against African-Americans, for instance, should put the “racism is dead” fantasy to bed. Yet the need to combat discrimination denial shouldn’t blind us to the good news. Over the centuries, humanity has made extraordinary progress in taming its hate for and ill-treatment of other humans on the basis of difference alone. Indeed, it is very likely that we live in the least discriminatory era in the history of modern civilization. It’s not a huge prize given how bad the past had been, but there are still gains worth celebrating. Go back 150 years in time and the point should be obvious. Take four prominent groups in 1860: African-Americans were in chains, European Jews were routinely massacred in the ghettos and shtetls they were confined to, women around the world were denied the opportunity to work outside the home and made almost entirely subordinate to their husbands, and LGBT people were invisible. The improvements in each of these group’s statuses today, both in the United States and internationally, are incontestable. On closer look, we have reason to believe the happy trends are likely to continue**.** Take racial discrimination. In 2000, Harvard sociologist Lawrence Bobo penned a comprehensive assessment of the data on racial attitudes in the United States. He found a “national consensus” on the ideals of racial equality and integration. “A nation once comfortable as a deliberately segregationist and racially discriminatory society has not only abandoned that view,” Bobo writes, “but now overtly positively endorses the goals of racial integration and equal treatment. There is no sign whatsoever of retreat from this ideal, despite events that many thought would call it into question. The magnitude, steadiness, and breadth of this change should be lost on no one.” The norm against overt racism has gone global. In her book on the international anti-apartheid movement in the 1980s, Syracuse’s Audie Klotz says flatly that “the illegitimacy of white minority rule led to South Africa’s persistent diplomatic, cultural, and economic isolation.” The belief that racial discrimination could not be tolerated had become so widespread, Klotz argues, that it united the globe — including governments that had strategic interests in supporting South Africa’s whites — in opposition to apartheid. In 2011, 91 percent of respondents in a sample of 21 diverse countries said that equal treatment of people of different races or ethnicities was important to them. Racism obviously survived both American and South African apartheid, albeit in more subtle, insidious forms. “The death of Jim Crow racism has left us in an uncomfortable place,” Bobo writes, “a state of laissez-faire racism” where racial discrimination and disparities still exist, but support for the kind of aggressive government policies needed to address them is racially polarized. But there’s reason to hope that’ll change as well: two massive studies of the political views of younger Americans by my TP Ideas colleagues, John Halpin and Ruy Teixeira, found that millenials were significantly more racially tolerant and supportive of government action to address racial disparities than the generations that preceded them. Though I’m not aware of any similar research of on a global scale, it’s hard not to imagine they’d find similar results, suggesting that we should have hope that the power of racial prejudice may be waning. The story about gender discrimination is very similar: after the feminist movement’s enormous victories in the 20th century, structural sexism still shapes the world in profound ways, but the cause of gender equality is making progress. In 2011, 86 percent of people in a diverse 21 country sample said that equal treatment on the basis of gender was an important value. The U.N.’s Human Development Report’s Gender Inequality Index — a comprehensive study of reproductive health, social empowerment, and labor market equity — saw a 20 percent decline in observable gender inequalities from 1995 to 2011. IMF data show consistent global declines in wage disparities between genders, labor force participation, and educational attainment around the world. While enormous inequality remains, 2013 is looking to be the worst year for sexism in history. Finally, we’ve made astonishing progress on sexual orientation and gender identity discrimination — largely in the past 15 years. At the beginning of 2003, zero Americans lived in marriage equality states; by the end of 2013, 38 percent of Americans will. Article 13 of the European Community Treaty bans discrimination on the grounds of sexual orientation, and, in 2011, the UN Human Rights Council passed a resolution committing the council to documenting and exposing discrimination on orientation or identity grounds around the world. The public opinion trends are positive worldwide: all of the major shifts from 2007 to 2013 in Pew’s “acceptance of homosexuality” poll were towards greater tolerance, and young people everywhere are more open to equality for LGBT individuals than their older peers. best\_year\_graphics-04 Once again, these victories are partial and by no means inevitable. Racism, sexism, homophobia, and other forms of discrimination aren’t just “going away” on their own. They’re losing their hold on us because people are working to change other people’s minds and because governments are passing laws aimed at promoting equality. Positive trends don’t mean the problems are close to solved, and certainly aren’t excuses for sitting on our hands. That’s true of everything on this list. The fact that fewer people are dying from war and disease doesn’t lessen the moral imperative to do something about those that are; the fact that people are getting richer and safer in their homes isn’t an excuse for doing more to address poverty and crime. But too often, the worst parts about the world are treated as inevitable, the prospect of radical victory over pain and suffering dismissed as utopian fantasy. The overwhelming force of the evidence shows that to be false. As best we can tell, the reason humanity is getting better is because humans have decided to make the world a better place. We consciously chose to develop lifesaving medicine and build freer political systems; we’ve passed laws against workplace discrimination and poisoning children’s minds with lead. So far, these choices have more than paid off. It’s up to us to make sure they continue to.

Progressivism is possible, and it depends on effective decision-making, so T turns the case

Clark, professor of law – Catholic University, ‘95

(Leroy D., 73 Denv. U.L. Rev. 23)

I must now address the thesis that there has been no evolutionary progress for blacks in America. Professor Bell concludes that blacks improperly read history if we believe, as Americans in general believe, that progress--racial, in the case of blacks--is "linear and evolutionary." n49 According to Professor Bell, the "American dogma of automatic progress" has never applied to blacks. n50 Blacks will never gain full equality, and "even those herculean efforts we hail as successful will produce no more than temporary 'peaks of progress,' short-lived victories that slide into irrelevance." n51

Progress toward reducing racial discrimination and subordination has never been "automatic," if that refers to some natural and inexorable process without struggle. Nor has progress ever been strictly "linear" in terms of unvarying year by year improvement, because the combatants on either side of the equality struggle have varied over time in their energies, resources, capacities, and the quality of their plans. Moreover, neither side could predict or control all of the variables which accompany progress or non-progress; some factors, like World War II, occurred in the international arena, and were not exclusively under American control.

With these qualifications, and a long view of history, blacks and their white allies achieved two profound and qualitatively different leaps forward toward the goal of equality: the end of slavery, and the Civil Rights Act of 1964. Moreover, despite open and, lately, covert resistance, black progress has never been shoved back, in a qualitative sense, to the powerlessness and abuse of periods preceding these leaps forward. n52

Accessibility in the debate space is an empty act of tolerance that ensures that nothing really changes

Zizek 8

Slavoj, Institute for Social Sciences, Ljubljana, The Prospects of Radical Politics Today, Int’l Journal of Baudrillard Studies, 5;1 ellipses in orig

Let us take two predominant topics of to day's American radical academia: postcolonial and queer (gay) studies. The problem of postcolonialism is undoubtedly crucial; however, "postcolonial studies" tend to translate it into the multiculturalist problematic of the colonized minorities' "right to narrate" their victimizing experience, of the power mechanisms which repress "otherness," so that, at the end of the day, we learn that the root of postcolonial exploitation is our intolerance toward the Other, and, furthermore, that this intolerance itself is rooted in our intolerance toward the "Stranger in Ourselves," in our inability to confront what we repressed in and of ourselves. The politico-economic struggle is thus imperceptibly transformed into a pseudo-psychoanalytic drama of the subject unable to confront its inner traumas ... The true corruption of American academia is not primarily financial, it is not only that they are able to buy many European critical intellectuals (myself included – up to a point), but conceptual: notions of "European" critical theory are imperceptibly translated into the benign universe of Cultural Studies chic. My personal experience is that practically all of the "radical" academics silently count on the long-term stability of the American capitalist model, with the secure tenured position as their ultimate professional goal (a surprising number of them even play on the stock market). If there is a thing they are gen­uinely horrified of, it is a radical shattering of the (relatively) safe life environ­ment of the "symbolic classes" in the developed Western societies. Their excessive Politically Correct zeal when dealing with sexism, racism, Third World sweatshops, etc., is thus ultimately a defense against their own innermost identi­fication, a kind of compulsive ritual whose hidden logic is: "Let's talk as much as possible about the necessity of a radical change to make sure that nothing will really change!" Symptomatic here is the journal October: when you ask one of the editors to what the title refers, they will half-confidentially signal that it is, of course, that October – in this way, one can indulge in the jargonistic analyses of modern art, with the hidden assurance that one is somehow retaining the link with the radical revolutionary past ... With regard to this radical chic, the first gesture toward Third Way ideologists and practitioners should be that of praise: they at least play their game straight and are honest in their acceptance of global capitalist coordinates, in contrast to the pseudo-radical academic Leftists who adopt toward the Third Way the attitude of utter disdain, while their own radi­cality ultimately amounts to an empty gesture which obligates no one to any­thing determinate. II. From Human to Animal Rights We live in the "postmodern" era in which truth­ claims as such are dismissed as an expression of hidden power mechanisms – as the reborn pseudo-Nietzscheans like to emphasize, truth is a lie which is most efficient in asserting our will to power. The very question "Is it true?" apropos of some statement is supplanted by another question: "Under what power con­ditions can this statement be uttered?" What we get instead of the universal truth is a multitude of perspectives, or, as it is fashionable to put it today, of "narratives" – not only of literature, but also of politics, religion, science, they are all different narratives, stories we tell ourselves about ourselves, and the ultimate goal of ethics is to guarantee the neutral space in which this multitude of narratives can peacefully coexist, in which everyone, from ethnic to sexual minorities, will have the right and possibility to tell his/her story. The two philosophers of today's global capitalism are the two great Left-liberal "progres­sives," Richard Rorty and Peter Singer – honest in their respective stances. Rorty defines the basic coordinates: the fundamental dimension of a human being is the ability to suffer, to experience pain and humiliation – consequently, since humans are symbolic animals, the fundamental right is the right to nar­rate one's experience of suffering and humiliation.2 Singer then provides the Darwinian background.3

Anti-blackness isn’t inherent or ontological—it’s historically contingent and hence able to change

Hudson, professor of political studies – University of the Witwatersrand, ‘13

(Peter, “The state and the colonial unconscious,” *Social Dynamics: A journal of African studies*

Vol. 39, Issue 2, p. 263-277)

Thus the self-same/other distinction is necessary for the possibility of identity itself. There always has to exist an outside, which is also inside, to the extent it is designated as the impossibility from which the possibility of the existence of the subject derives its rule (Badiou 2009, 220). But although the excluded place which isn’t excluded insofar as it is necessary for the very possibility of inclusion and identity may be universal (may be considered “ontological”), its content (what fills it) – as well as the mode of this filling and its reproduction – are contingent. In other words, the meaning of the signifier of exclusion is not determined once and for all: the place of the place of exclusion, of death is itself over-determined, i.e. the very framework for deciding the other and the same, exclusion and inclusion, is nowhere engraved in ontological stone but is political and never terminally settled. Put differently, the “curvature of intersubjective space” (Critchley 2007, 61) and thus, the specific modes of the “othering” of “otherness” are nowhere decided in advance (as a certain ontological fatalism might have it) (see Wilderson 2008). The social does not have to be divided into white and black, and the meaning of these signifiers is never necessary – because they are signifiers. To be sure, colonialism institutes an ontological division, in that whites exist in a way barred to blacks – who are not. But this ontological relation is really on the side of the ontic – that is, of all contingently constructed identities, rather than the ontology of the social which refers to the ultimate unfixity, the indeterminacy or lack of the social. In this sense, then, the white man doesn’t exist, the black man doesn’t exist (Fanon 1968, 165); and neither does the colonial symbolic itself, including its most intimate structuring relations – division is constitutive of the social, not the colonial division. “Whiteness” may well be very deeply sediment in modernity itself, but respect for the “ontological difference” (see Heidegger 1962, 26; Watts 2011, 279) shows up its ontological status as ontic. It may be so deeply sedimented that it becomes difficult even to identify the very possibility of the separation of whiteness from the very possibility of order, but from this it does not follow that the “void” of “black being” functions as the ultimate substance, the transcendental signified on which all possible forms of sociality are said to rest. What gets lost here, then, is the specificity of colonialism, of its constitutive axis, its “ontological” differential. A crucial feature of the colonial symbolic is that the real is not screened off by the imaginary in the way it is under capitalism. At the place of the colonised, the symbolic and the imaginary give way because non-identity (the real of the social) is immediately inscribed in the “lived experience” (vécu) of the colonised subject. The colonised is “traversing the fantasy” (Zizek 2006a, 40–60) all the time; the void of the verb “to be” is the very content of his interpellation. The colonised is, in other words, the subject of anxiety for whom the symbolic and the imaginary never work, who is left stranded by his very interpellation.4 “Fixed” into “non-fixity,” he is eternally suspended between “element” and “moment”5 – he is where the colonial symbolic falters in the production of meaning and is thus the point of entry of the real into the texture itself of colonialism. Be this as it may, whiteness and blackness are (sustained by) determinate and contingent practices of signification; the “structuring relation” of colonialism thus itself comprises a knot of significations which, no matter how tight, can always be undone. Anti-colonial – i.e., anti-“white” – modes of struggle are not (just) “psychic” 6 but involve the “reactivation” (or “de-sedimentation”)7 of colonial objectivity itself. No matter how sedimented (or global), colonial objectivity is not ontologically immune to antagonism. Differentiality, as Zizek insists (see Zizek 2012, chapter 11, 771 n48), immanently entails antagonism in that differentiality both makes possible the existence of any identity whatsoever and at the same time – because it is the presence of one object in another – undermines any identity ever being (fully) itself. Each element in a differential relation is the condition of possibility and the condition of impossibility of each other. It is this dimension of antagonism that the Master Signifier covers over transforming its outside (Other) into an element of itself, reducing it to a condition of its possibility.8 All symbolisation produces an ineradicable excess over itself, something it can’t totalise or make sense of, where its production of meaning falters. This is its internal limit point, its real

:9 an errant “object” that has no place of its own, isn’t recognised in the categories of the system but is produced by it – its “part of no part” or “object small a.”10 Correlative to this object “a” is the subject “stricto sensu” – i.e., as the empty subject of the signifier without an identity that pins it down.11 That is the subject of antagonism in confrontation with the real of the social, as distinct from “subject” position based on a determinate identity.

## \*\*2NC

## link

Their ahistorical approach to labor relations ensures continual domination—our argument is not that race is artificial or unimportant, but that analyzing it in the context of production relations is more effective

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(Peter and Valerie, “Class Dismissed? Historical materialism and the politics of ‘difference’,” Educational Philosophy and Theory Vol. 36, Issue 2, p. 183-199)

Moreover, it presents a challenge to those theorizations that work to consolidate ‘identitarian’ understandings of difference based exclusively on questions of cultural or racial hegemony. In such approaches, the answer to oppression often amounts to creating greater cultural space for the formerly excluded to have their voices heard (represented). In this regard, much of what is called the ‘politics of difference’ is little more than a demand for inclusion into the club of representation —a posture which reinscribes a neo-liberal pluralist stance rooted in the ideology of free-market capitalism. In short, the political sphere is modeled on the marketplace and freedom amounts to the liberty of all vendors to display their ‘different’ cultural goods. What advocates of this approach fail to address is that the forces of diversity and difference are allowed to flourish provided that they remain within the prevailing forms of capitalist social arrangements. The neo-pluralism of difference politics (including those based on ‘race’) cannot adequately pose a substantive challenge to the productive system of capitalism that is able to accommodate a vast pluralism of ideas and cultural practices, and cannot capture the ways in which various manifestations of oppression are intimately connected to the central dynamics of capitalist exploitation. An historical materialist approach understands that categories of ‘difference’ are social/political constructs that are often encoded in dominant ideological formations and that they often play a role in ‘moral’ and ‘legal’ state-mediated forms of ruling. It also acknowledges the ‘material’ force of ideologies—particularly racist ideologies—that assign separate cultural and/or biological essences to different segments of the population which, in turn, serve to reinforce and rationalize existing relations of power. But more than this, an historical materialist understanding foregrounds the manner in which ‘difference’ is central to the exploitative production/reproduction dialectic of capital, its labor organization and processes, and in the way labor is valued and renumerated. The real problem is the internal or dialectical relation that exists between capital and labor within the capitalist production process itself—a social relation in which capitalism is intransigently rooted. This social relation—essential to the production of abstract labor—deals with how already existing value is preserved and new value (surplus value) is created (Allman, 2001). If, for example, the process of actual exploitation and the accumulation of surplus value is to be seen as a state of constant manipulation and as a realization process of concrete labor in actual labor time—within a given cost-production system and a labor market—we cannot underestimate the ways in which ‘difference’ (racial as well as gender difference) is encapsulated in the production/reproduction dialectic of capital. It is this relationship that is mainly responsible for the inequitable and unjust distribution of resources. A deepened understanding of this phenomenon is essential for understanding the emergence of an acutely polarized labor market and the fact that disproportionately high percentages of ‘people of color’ are trapped in the lower rungs of domestic and global labor markets (McLaren & Farahmandpur, 1999). ‘Difference’ in the era of global capitalism is crucial to the workings, movements and profit levels of multinational corporations but those types of complex relations cannot be mapped out by using truncated post-Marxist, culturalist conceptualizations of ‘difference.’ To sever issues of ‘difference’ from class conveniently draws attention away from the crucially important ways in which ‘people of color’ (and, more specifically, ‘women of color’) provide capital with its superexploited labor pools—a phenomenon that is on the rise all over the world. Most social relations constitutive of racialized differences are considerably shaped by the relations of production and there is undoubtedly a racialized and gendered division of labor whose severity and function vary depending on where one is situated in the capitalist global economy (Meyerson, 2000).6

We have a link to their particular focus on the debate space—that naturalizes the structures the determine debate participation

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(Peter, “Rage and Hope: The Revolutionary Pedagogy of Peter McLaren – an Interview with Peter McLaren,” *Currículo sem Fronteiras*, v.1, n. 2, p. xlix-lix)

Let me address your comment on universalism. Yes, the general critique of the postcolonial theorists is that asserting universal claims is tantamount to exercising disciplinary power in putting forward a hidden particularism. There is much to be said for this criticism. But Callinicos argues, and I agree with him, that abjuring appeals to universal principles on the basis of a particular standpoint, of, say, the community, ignores the asymmetrical relations of power and privilege in local situations and in the end truncates the form of social criticism you are able to muster. Rather than dismissing universalisms as masked particularisms (which leaves you the choice of ranking your particularisms on some scale of preference), I would side with Callinicos, Eagleton, and others, in arguing that what is needed is a genuine universality in which everyone is included and there are no ‘Others’. In this way, the Enlightenment project is called upon to live up to its name. This is ultimately what I believe the project of Habermas is all about. My position is that if we are to deepen the project of the Enlightenment rather than jettison it, we need to decide if capitalism has a place – central or peripheral. In my opinion, it doesn’t have a place. I do not believe it is justifiable on ethical grounds or political grounds. Here we need to replace analyses by neoclassical economists with that of Marx. And we need to develop a coherent political and pedagogy theory that takes this factor into account. But I could go on….

## 2nc at: perm

Footnoting---locating class alongside identity strips class of its concrete, socioeconomic nature

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In stating this, we need to include an important caveat that differentiates our approach from those invoking the well-worn race/class/gender triplet which can sound, to the uninitiated, both radical and vaguely Marxian. It is not. Race, class and gender, while they invariably intersect and interact, are not co-primary. This ‘triplet’ approximates what the ‘philosophers might call a category mistake.’ On the surface the triplet may be convincing—some people are oppressed because of their race, others as a result of their gender, yet others because of their class—but this ‘is grossly misleading’ for it is not that ‘some individuals manifest certain characteristics known as “class” which then results in their oppression; on the contrary, to be a member of a social class just is to be oppressed’ and in this regard class is ‘a wholly social category’ (Eagleton, 1998, p. 289). Furthermore, even though ‘class’ is usually invoked as part of the aforementioned and much vaunted triptych, it is usually gutted of its practical, social dimension or treated solely as a cultural phenomenon—as just another form of ‘difference.’ In these instances, class is transformed from an economic and, indeed, social category to an exclusively cultural or discursive one or one in which class merely signifies a ‘subject position.’ Class is therefore cut off from the political economy of capitalism and class power severed from exploitation and a power structure ‘in which those who control collectively produced resources only do so because of the value generated by those who do not’ (Hennessy & Ingraham, 1997, p. 2). Such theorizing has had the effect of replacing an historical materialist class analysis with a cultural analysis of class. As a result, many post-Marxists have also stripped the idea of class of precisely that element which, for Marx, made it radical—namely its status as a universal form of exploitation whose abolition required (and was also central to) the abolition of all manifestations of oppression (Marx, 1978, p. 60). With regard to this issue, Kovel (2002) is particularly insightful, for he explicitly addresses an issue which continues to vex the Left—namely the priority given to different categories of what he calls ‘dominative splitting’—those categories of ‘gender, class, race, ethnic and national exclusion,’ etc. Kovel argues that we need to ask the question of priority with respect to what? He notes that if we mean priority with respect to time, then the category of gender would have priority since there are traces of gender oppression in all other forms of oppression. If we were to prioritize in terms of existential significance, Kovel suggests that we would have to depend upon the immediate historical forces that bear down on distinct groups of people—he offers examples of Jews in 1930s Germany who suffered from brutal forms of anti-Semitism and Palestinians today who experience anti-Arab racism under Israeli domination. The question of what has political priority, however, would depend upon which transformation of relations of oppression are practically more urgent and, while this would certainly depend upon the preceding categories, it would also depend upon the fashion in which all the forces acting in a concrete situation are deployed. As to the question of which split sets into motion all of the others, the priority would have to be given to class since class relations entail the state as an instrument of enforcement and control, and it is the state that shapes and organizes the splits that appear in human ecosystems. Thus class is both logically and historically distinct from other forms of exclusion (hence we should not talk of ‘classism’ to go along with ‘sexism’ and ‘racism,’ and ‘species-ism’). This is, first of all, because class is an essentially man-made category, without root in even a mystified biology. We cannot imagine a human world without gender distinctions—although we can imagine a world without domination by gender. But a world without class is eminently imaginable—indeed, such was the human world for the great majority of our species’ time on earth, during all of which considerable fuss was made over gender. Historically, the difference arises because ‘class’ signifies one side of a larger figure that includes a state apparatus whose conquests and regulations create races and shape gender relations. Thus there will be no true resolution of racism so long as class society stands, inasmuch as a racially oppressed society implies the activities of a class-defending state. Nor can gender inequality be enacted away so long as class society, with its state, demands the super-exploitation of women's labor. (Kovel, 2002, pp. 123–124) Contrary to what many have claimed, Marxist theory does not relegate categories of ‘difference’ to the conceptual mausoleum; rather, it has sought to reanimate these categories by interrogating how they are refracted through material relations of power and privilege and linked to relations of production. Moreover, it has emphasized and insisted that the wider political and economic system in which they are embedded needs to be thoroughly understood in all its complexity. Indeed, Marx made clear how constructions of race and ethnicity ‘are implicated in the circulation process of variable capital.’ To the extent that ‘gender, race, and ethnicity are all understood as social constructions rather than as essentialist categories’ the effect of exploring their insertion into the ‘circulation of variable capital (including positioning within the internal heterogeneity of collective labor and hence, within the division of labor and the class system)’ must be interpreted as a ‘powerful force reconstructing them in distinctly capitalist ways’ (Harvey, 2000, p. 106). Unlike contemporary narratives which tend to focus on one or another form of oppression, the irrefragable power of historical materialism resides in its ability to reveal (1) how forms of oppression based on categories of difference do not possess relative autonomy from class relations but rather constitute the ways in which oppression is lived/experienced within a class-based system; and (2) how all forms of social oppression function within an overarching capitalist system. This framework must be further distinguished from those that invoke the terms ‘classism’ and/or ‘class elitism’ to (ostensibly) foreground the idea that ‘class matters’ (cf. hooks, 2000) since we agree with Gimenez (2001, p. 24) that ‘class is not simply another ideology legitimating oppression.’ Rather, class denotes ‘exploitative relations between people mediated by their relations to the means of production.’ To marginalize such a conceptualization of class is to conflate an individual's objective location in the intersection of structures of inequality with people's subjective understandings of who they really are based on their ‘experiences.’

## antiblackness makes it worse

Race doesn’t explain the evolution of slavery—the dominant planter class created a wedge between blacks and whites in order to shore up the labor supply

Alexander 2010 (Michelle, associate professor of law, Ohio State University, Kirwan Institute for the Study of Race and Ethnicity, former direct of ACLU’S Racial Justice Project, J.D., Stanford Law School) *The New Jim Crow: Mass Incarceration in the Age of Colorblindness*, The New Press 2010, pages 23-25

The concept of race is a relatively recent development. Only in the past few centuries, owing largely to European imperialism, have the world’s people been classified along racial lines. Here, in America, the idea of race emerged as a means of reconciling chattel slavery—as well as the extermination of American Indians—with ideals of freedom preached by whites in the new colonies. In the early colonial period, when settlements remained relatively small, indentured servitude was the dominant means of securing cheap labor. Under this system, whites and blacks struggled to survive against a common enemy, what historian Lerone Bennett Jr. describes as “the big planter apparatus and a social system that legalized terror against black and white bondsmen.” Initially, blacks brought to this country were not all enslaved; many were treated as indentured servants. As plantation farming expanded, particular tobacco and cotton farming, demand increased greatly for both labor and land. The demand for land was met by invading and conquering larger and larger swaths of territory. American Indians became a growing impediment to white European “progress,” and during this period, the images of American Indians promoted in books, newspapers, and magazines became increasingly negative. As sociologists Keith Kilty and Eric Swank have observed, eliminating “savages” is less of a moral problem than eliminating human beings, and therefore American Indians came to be understood as a lesser race—uncivilized savages—thus providing a justification for the extermination of a native peoples. The growing demand for labor on plantations was met through slavery. American Indians were considered unsuitable as slaves, largely because native tribes were clearly in a position to fight back. The fear of raids by Indian tribes led plantation owners to grasp for an alternative source of free labor. European immigrants were also deemed poor candidates for slavery, not because of their race, but rather because they were in short supply and enslavement would, quite naturally, interfere with voluntary immigration to the new colonies. Plantation owners thus viewed African, who were relatively powerless, as the ideal slaves. The systematic enslavement of Africans, and the rearing of their children under bondage, emerged with all deliberate speed—quickened by events such as Bacon’s Rebellion. Nathaniel Bacon was a white property owner in Jamestown, Virginia, who managed to unite slaves, indentured servants, and poor whites in a revolutionary effort to overthrow the planter elite. Although slaves clearly occupied the lowest position in the social hierarchy and suffered the most under the plantation system, the condition of indentured whites was barely better, and the majority of free whites lived in extreme poverty. As explained by historian Edmund Morgan, in colonies like Virginia, the planter elite, with huge land grants, occupied a vastly superior position to workers of all colors. Southern colonies did not hesitate to invent ways to extend the terms of servitude, and the planter class accumulated uncultivated lands to restrict the options of free workers. The simmering resentment against the planter class created conditions that were ripe for revolt. Varying accounts of Bacon’s rebellion abound, but the basic facts are these: Bacon developed plans in 1675 to seize Native American lands in order to acquire more property for himself and others and nullify the threat of Indian raids. When the planter elite in Virginia refused to provide militia support for his scheme, Bacon retaliated, leading an attack on the elite, their homes, and their property. He openly condemned the rich for their oppression of the poor and inspired an alliance of white and black bond laborers, as well as slaves, who demanded an end to their servitude. The attempted revolution was ended by force and false promises of amnesty. A number of people who participated in the revolt were hanged. The events in Jamestown were alarming to the planter elite, who were deeply fearful of the multiracial alliance of bond workers and slaves. Word of Bacon’s Rebellion spread far and wide, and several more uprisings of a similar type followed. In an effort to protect their superior status and economic position, the planters shifted their strategy for maintaining dominance. They abandon their heavy reliance on indentured servants in favor of the importation of more black slaves. Instead of importing English-speaking slaves from the West Indies, who were more likely to be familiar with European language and culture, many more slaves were shipped directly from Africa. These slaves would be far easier to control and far less likely to form alliances with poor whites. Fearful that such measures might not be sufficient to protect their interests, the planter class took an additional precautionary step, a step that would later become known as a “racial bribe.” Deliberately and strategically, the planter class extended special privileges to poor whites in an effort to drive a wedge between them and black slaves. White settlers were allowed greater access to Native American lands, white servants were allowed to police slaves through slave patrols and militias, and barriers were created so that free labor would not be placed in competition with slave labor. These measures effectively eliminated the risk of future alliances between black slaves and poor whites. Poor whites suddenly had a direct, personal stake in the existence of a race-based system of slavery. Their own plight had not improved by much, but at least they were not slaves. Once the planter elite split the labor force, poor whites responded to the logic of their situation and sought ways to expand their racially privileged position.

## 2nc alt

The alternative solves—a politics of class does not prevent fights against racism, but it acknowledges that materialism forms the basis for all oppression, which then is subdivided by individual and collective structures

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We have argued that it is virtually impossible to conceptualize class without attending to the forms and contents of difference, but we insist that this does not imply that class struggle is now outdated by the politics of difference. As Jameson (1998, p. 136) notes, we are now in the midst of returning to the ‘most fundamental form of class struggle’ in light of current global conditions. Today's climate suggests that class struggle is ‘not yet a thing of the past’ and that those who seek to undermine its centrality are not only ‘morally callous’ and ‘seriously out of touch with reality’ but also largely blind to the ‘needs of the large mass of people who are barely surviving capital's newly-honed mechanisms of globalized greed’ (Harvey, 1998, pp. 7–9). In our view, a more comprehensive and politically useful understanding of the contemporary historical juncture necessitates foregrounding class analysis and the primacy of the working class as the fundamental agent of change.8 This does not render as ‘secondary’ the concerns of those marginalized by race, ethnicity, etc. as is routinely charged by post-Marxists. It is often assumed that foregrounding capitalist social relations necessarily undermines the importance of attending to ‘difference’ and/or trivializes struggles against racism, etc., in favor of an abstractly defined class-based politics typically identified as ‘white.’ Yet, such formulations rest on a bizarre but generally unspoken logic that assumes that racial and ethnic ‘minorities’ are only conjuncturally related to the working class. This stance is patently absurd since the concept of the ‘working class’ is undoubtedly comprised of men and women of different races, ethnicities, etc. (Mitter, 1997). A good deal of post-Marxist critique is subtly racist (not to mention essentialist) insofar as it implies that ‘people of color’ could not possibly be concerned with issues beyond those related to their ‘racial’ or ‘ethnic’ ‘difference.’ This posits ‘people of color’ as single-minded, one-dimensional caricatures and assumes that their working lives are less crucial to their self-understanding (and survival) than is the case with their ‘white male’ counterparts.9 It also ignores ‘the fact that class is an ineradicable dimension of everybody's lives’ (Gimenez, 2001, p. 2) and that social oppression is much more than tangentially linked to class background and the exploitative relations of production. On this topic, Meyerson (2000) is worth quoting at length: Marxism properly interpreted emphasizes the primacy of class in a number of senses. One of course is the primacy of the working class as a revolutionary agent—a primacy which does not render women and people of color ‘secondary.’ This view assumes that ‘working class’ means white—this division between a white working class and all the others, whose identity (along with a corresponding social theory to explain that identity) is thereby viewed as either primarily one of gender and race or hybrid …[T]he primacy of class means … that building a multiracial, multi-gendered international working-class organization or organizations should be the goal of any revolutionary movement so that the primacy of class puts the fight against racism and sexism at the center. The intelligibility of this position is rooted in the explanatory primacy of class analysis for understanding the structural determinants of race, gender, and class oppression. Oppression is multiple and intersecting but its causes are not. The cohesiveness of this position suggests that forms of exploitation and oppression are related internally to the extent that they are located in the same totality—one which is currently defined by capitalist class rule. Capitalism is an overarching totality that is, unfortunately, becoming increasingly invisible in post-Marxist ‘discursive’ narratives that valorize ‘difference’ as a primary explanatory construct. For example, E. San Juan (2003) argues that race relations and race conflict are necessarily structured by the larger totality of the political economy of a given society, as well as by modifications in the structure of the world economy. He further notes that the capitalist mode of production has articulated ‘race’ with class in a peculiar way. He too is worth a substantial quotation: While the stagnation of rural life imposed a racial or castelike rigidity to the peasantry, the rapid accumulation of wealth through the ever more intensifying exploitation of labor by capital could not so easily ‘racialize’ the wage-workers of a particular nation, given the alienability of labor-power—unless certain physical or cultural characteristics can be utilized to divide the workers or render one group an outcast or pariah removed from the domain of ‘free labor.’ In the capitalist development of U.S. society, African, Mexican, and Asian bodies—more precisely, their labor power and its reproductive efficacy—were colonized and racialized; hence the idea of ‘internal colonialism’ retains explanatory validity. ‘Race’ is thus constructed out of raw materials furnished by class relations, the history of class conflicts, and the vicissitudes of colonial/capitalist expansion and the building of imperial hegemony. It is dialectically accented and operationalized not just to differentiate the price of wage labor within and outside the territory of the metropolitan power, but also to reproduce relations of domination–subordination invested with an aura of naturality and fatality. The refunctioning of physical or cultural traits as ideological and political signifiers of class identity reifies social relations. Such ‘racial’ markers enter the field of the alienated labor process, concealing the artificial nature of meanings and norms, and essentializing or naturalizing historical traditions and values which are contingent on mutable circumstances. For San Juan, racism and nationalism are modalities in which class struggles articulate themselves at strategic points in history. He argues that racism arose with the creation and expansion of the capitalist world economy. He maintains, rightly in our view, that racial or ethnic group solidarity is given ‘meaning and value in terms of their place within the social organization of production and reproduction of the ideological-political order; ideologies of racism as collective social evaluation of solidarities arise to reinforce structural constraints which preserve the exploited and oppressed position of these “racial” solidarities’. It is remarkable, in our opinion, that so much of contemporary social theory has largely abandoned the problems of labor, capitalist exploitation, and class analysis at a time when capitalism is becoming more universal, more ruthless and more deadly. The metaphor of a contemporary ‘tower of Babel’ seems appropriate here—academics striking radical poses in the seminar rooms while remaining oblivious to the possibility that their seemingly radical discursive maneuvers do nothing to further the struggles ‘against oppression and exploitation which continue to be real, material, and not merely “discursive” problems of the contemporary world’ (Dirlik, 1997, p. 176). Harvey (1998, pp. 29–31) indicts the new academic entrepreneurs, the ‘masters of theory-in-and-for-itself’ whose ‘discourse radicalism’ has deftly side-stepped ‘the enduring conundrums of class struggle’ and who have, against a ‘sobering background of cheapened discourse and opportunistic politics,’ been ‘stripped of their self-advertised radicalism.’ For years, they ‘contested socialism,’ ridiculed Marxists, and promoted ‘their own alternative theories of liberatory politics’ but now they have largely been ‘reduced to the role of supplicants in the most degraded form of pluralist politics imaginable.’ As they pursue the politics of difference, the ‘class war rages unabated’ and they seem ‘either unwilling or unable to focus on the unprecedented economic carnage occurring around the globe.’ Harvey's searing criticism suggests that post-Marxists have been busy fiddling while Rome burns and his comments echo those made by Marx (1978, p. 149) in his critique of the Young Hegelians who were, ‘in spite of their allegedly “world-shattering” statements, the staunchest conservatives.’ Marx lamented that the Young Hegelians were simply fighting ‘phrases’ and that they failed to acknowledge that in offering only counter-phrases, they were in no way ‘combating the real existing world’ but merely combating the phrases of the world. Taking a cue from Marx and substituting ‘phrases’ with ‘discourses’ or ‘resignifications’ we would contend that the practitioners of difference politics who operate within exaggerated culturalist frameworks that privilege the realm of representation as the primary arena of political struggle question some discourses of power while legitimating others. Moreover, because they lack a class perspective, their gestures of radicalism are belied by their own class positions.10 As Ahmad (1997a, p. 104) notes: One may speak of any number of disorientations and even oppressions, but one cultivates all kinds of politeness and indirection about the structure of capitalist class relations in which those oppressions are embedded.

To speak of any of that directly and simply is to be ‘vulgar.’ In this climate of Aesopian languages it is absolutely essential to reiterate that most things are a matter of class. That kind of statement is … surprising only in a culture like that of the North American university … But it is precisely in that kind of culture that people need to hear such obvious truths. Ahmad's provocative observations imply that substantive analyses of the carnage wrought by ‘globalized’ class exploitation have, for the most part, been marginalized by the kind of radicalism that has been instituted among the academic Left in North America. He further suggests that while various post-Marxists have invited us to join their euphoric celebrations honoring the decentering of capitalism, the abandonment of class politics, and the decline of metanarratives (particularly those of Marxism and socialism), they have failed to see that the most ‘meta of all metanarratives of the past three centuries, the- creeping annexation of the globe for the dominance of capital over laboring humanity has met, during those same decades, with stunning success’ (Ahmad, 1997b, p. 364). As such, Ahmad invites us to ask anew, the proverbial question: What, then, must be done? To this question we offer no simple theoretical, pedagogical or political prescriptions. Yet we would argue that if social change is the aim, progressive educators and theorists must cease displacing class analysis with the politics of difference.