# 1NC

### Off

#### The affirmative should advocate the restriction of the president’s war powers authority---

#### The United States Federal Government is the government in Washington DC

#### WPA is authority specifically delegated by Congress

Bejesky 2013 [Robert Bejesky M.A. Political Science (Michigan), M.A. Applied Economics (Michigan), LL.M. International Law ¶ (Georgetown). The author has taught international law courses for Cooley Law School and the ¶ Department of Political Science at the University of Michigan, American government and ¶ constitutional law courses for Alma College, and business law courses at Central Michigan University ¶ and the University of Miami. 1/23/2013 “WAR POWERS PURSUANT TO FALSE PERCEPTIONS AND ASYMMETRIC INFORMATION IN THE “ZONE OF TWILIGHT”” St Mary’s Law Journal http://www.stmaryslawjournal.org/pdfs/Bejesky\_Step12.pdf]

Congressional war powers include the prerogatives to “declare War;” ¶ “grant Letters of Marque and Reprisal,” which were operations that fell ¶ short of “war”; “make Rules for the Government and Regulation of the ¶ land and naval Forces;” “to provide for organizing, arming, and ¶ disciplining, the Militia;” “make Rules concerning Captures on Land and ¶ Water;” “raise and support Armies;” and “provide and maintain a ¶ Navy.”¶ 46¶ Alternatively, the President is endowed with one war power, ¶ that of “Commander in Chief of the Army and Navy.”¶ 47¶ Numerical ¶ comparison indicates that the intended dominant branch in war powers ¶ decisions is Congress. The Commander in Chief authority is a core preclusive power that ¶ designates the President as the head of the military command chain once ¶ Congress activates the power.¶ 48¶ Moreover, peripheral Commander in ¶ Chief powers are bridled by both statutory and treaty restrictions.¶ 49¶ The ¶ media lore of using “Commander in Chief” coterminous with “President” ¶ might occasionally be a misnomer outside of war, perhaps abetting ¶ presidential expansionism when combined with commentators employing ¶ terms such as “inherent authority.” Clearly, if Congress has not activated ¶ war powers, the President still possesses inherent authority to react ¶ expeditiously and unilaterally to defend the nation when confronted with ¶ imminent peril.¶ 50¶ However, the Framers drew a precise distinction when ¶ they specifically empowered the President “to repel and not to commence ¶ war.”¶ 51¶ Alexander Hamilton explained that latitude was required “because ¶ it is impossible to foresee or to define the extent and variety of national ¶ exigencies, and the correspondent extent and variety of the means which ¶ may be necessary to satisfy them.”¶ 52

#### War powers authority for indefinite detention applies to only enemy combatants

Wald 2005 (Patricia Wald and Joe Onek, ABA legal scholars, “Patriot Debates,” http://apps.americanbar.org/natsecurity/patriotdebates/detainees-2)

Words matter. The only kinds of "enemy combatant" for whom the Supreme Court has upheld detention outside the normal criminal processes are prisoners of war and those, like Hamdi, who were (allegedly) captured on or near the battlefield while engaged in armed conflict against the United States or its allies, and then only after the opportunity in a due process hearing to rebut the definitional status. (Justices Scalia and Stevens went further and said that a full blown treason trial would be necessary for a U.S. citizen captured on the battlefield). The Quirin case involved German soldiers, including a U.S. citizen, who were given a trial before a military commission. Neither case remotely resembles the situation of Padilla, whose provocative history as recounted by Jacob and Yoo is based entirely on the government’s untied charges. Moreover, according to administration lawyers in open court, the government’s unilateral power to detain people in military custody would extend far beyond Padilla to a person who simply donates money to a terrorist organization. Nothing in the Court’s decisions supports such an expansive definition of "enemy combatant." It is also mistaken to say, as Jacob and Yoo do, that the Court in Hamdi "adopted"as adequate procedures for a citizen detainee a presumption in favor of the government’s evidence or a military hearing: those options were suggestive only and not concurred in by a majority of Justices. Indeed, two Jutsices who went with the plurality to permit a hearing for Hamdi on remand specifically rejected them.

**Restriction means limitation**

**Schackleford 17** J. is a justice of the Supreme Court of Florida. “Atlantic Coast Line Railroad Company, a corporation, et al., Plaintiff in Error, v. The State of Florida, Defendant in Error,” 73 Fla. 609; 74 So. 595; 1917 Fla., Lexis

There would seem to be no occasion to discuss whether or not the Railroad Commissioners had the power and authority to make the order, requiring the three specified railroads running into the City of Tampa to erect a union passenger station in such city, which is set out in the declaration in the instant case and which we have copied above. [\*\*\*29] It is sufficient to say that under the reasoning and the authorities cited in State v. Atlantic Coast Line R. Co., 67 Fla. 441, 458, 63 South. Rep. 729, 65 South. Rep. 654, and State v. Jacksonville Terminal [\*631] Co., supra, it would seem that HN14the Commissioners had power and authority. The point which we are required to determine is whether or not the Commissioners were given the authority to impose the fine or penalty upon the three railroads for the recovery of which this action is brought. In order to decide this question we must examine Section 2908 of the General Statutes of 1906, which we have copied above, in the light of the authorities which we have cited and from some of which we have quoted. It will be observed that the declaration alleges that the penalty imposed upon the three railroads was for the violation of what is designated as "Order No. 282," which is set out and which required such railroads to erect and complete a union depot at Tampa within a certain specified time. If the Commissioners had the authority to make such order, it necessarily follows that they could enforce a compliance with the same by appropriate proceedings in the courts, but [\*\*\*30] it does not necessarily follow that they had the power and authority to penalize the roads for a failure to comply therewith. That is a different matter. HN15Section 2908 of the General Statutes of 1906, which originally formed Section 12 of Chapter 4700 of the Laws of Florida, (Acts of 1899, p. 86), expressly authorizes the imposition of a penalty by the Commissioners upon "any railroad, railroad company or other common carrier doing business in this State," for "a violation or disregard of any rate, schedule, rule or regulation, provided or prescribed by said commission," or for failure "to make any report required to be made under the provisions of this Chapter," or for the violation of "any provision of this Chapter." It will be observed that the word "Order" is not mentioned in such section. **Are the** other **words used** therein **sufficiently comprehensive to embrace an order made by the Commissioners**, such as the one now under consideration? [\*632] It could not successfully be contended, nor is such contention attempted, that this order is covered by or embraced within the words "rate," "schedule" or "any report,' therefore **we may** dismiss these terms from our consideration and [\*\*\*31] **direct our attention to the words "rule or regulation."** As is frankly stated in the brief filed by the defendant in error: "It is admitted that an order for the erection of a depot is not a 'rate' or 'schedule' and if it is not a 'rule' or 'regulation' then there is no power in the Commissioners to enforce it by the imposition of a penalty." It is earnestly insisted that the words "rule or regulation" are sufficiently comprehensive to embrace such an order and to authorize the penalty imposed, and in support of this contention the following authorities are cited: Black's Law Dictionary, defining regulation and order; Rapalje & Lawrence's Law Dictionary, defining rule; Abbott's Law Dictionary, defining rule; Bouvier's Law Dictionary, defining order and rule [\*\*602] of court; Webster's New International Dictionary, defining regulation; Curry v. Marvin, 2 Fla. 411, text 515; In re Leasing of State Lands, 18 Colo. 359, 32 Pac. Rep. 986; Betts v. Commissioners of the Land Office, 27 Okl. 64, 110 Pac. Rep. 766; Carter V. Louisiana Purchase Exposition Co., 124 Mo. App. 530, 102 S.W. Rep. 6, text 9; 34 Cyc. 1031. We have examined all of these authorities, as well as those cited by the [\*\*\*32] plaintiffs in error and a number of others, but shall not undertake an analysis and discussion of all of them. **While it is undoubtedly true that the words, rule, regulation and order are frequently used as synonyms, as the dictionaries, both English and law, and the dictionaries of synonyms, such as Soule's show, it does not follow that these words always mean the same thing or are interchangeable** at will. It is well known that the same word used in different contexts may mean a different thing by virtue of the coloring which the word [\*633] takes on both from what precedes it in the context and what follows after. **Thus in discussing the proper constructions to be placed upon the words "restrictions and regulations"** as used in the Constitution of this State, then in force, Chap. 4, Sec. 2, No. 1, of Thompson's Digest, page 50, this court in Curry v. Marvin, 2 Fla. 411, text 415, which case is cited to us and relied upon by both the parties litigant, makes the following statement: "**The word restriction is defined by the best lexicographers to mean limitation, confinement within bounds, and would seem, as used in the constitution, to apply to the amount and to the time [\*\*\*33] within which an appeal might to be taken, or a writ of error sued out. The word regulation has a different signification -- it means method, and is defined by Webster in his Dictionary, folio 31, page 929, to be 'a rule or order prescribed by a superior for the management of some business, or for the government of a company or society.' This more properly perhaps applies to the mode and form of proceeding in taking and prosecuting appeals and writs of error. By the use of both of those terms, we think that something more was intended than merely regulating the mode and form of proceedings** in such cases." Thus, in Carter v. Louisiana Purchase Exposition Co., 124 Mo. App. 530, text 538, 102 S.W. Rep. 6, text 9, it is said, "The definition of a rule or order, which are synonymous terms, include commands to lower courts or court officials to do ministerial acts." In support of this proposition is cited 24 Amer. & Eng. Ency. of Law 1016, which is evidently an erroneous citation, whether the first or second edition is meant. See the definition of regulate and rule, 24 amer. & Eng. Ency. of Law (2nd Ed.) pages 243 to 246 and 1010, and it will be seen that the two words are not always [\*\*\*34] synonymous, much necessarily depending upon the context and the sense in which the words are used. Also see the discussion [\*634] of the word regulation in 34 Cyc. 1031. We would call especial attention to Morris v. Board of Pilot Commissioners, 7 Del. chan. 136, 30 Atl. Rep. 667, text 669, wherein the following statement is made by the court: "These words 'rule' and the 'order,' when used in a statute, have a definite signification. They are different in their nature and extent. A rule, to be valid, must be general in its scope, and undiscriminating in its application; an order is specific and not limited in its application. The function of an order relates more particularly to the execution or enforcement of a rule previously made." Also see 7 Words & Phrases 6271 and 6272, and 4 Words & Phrases (2nd Ser.) 419, 420. As we held in City of Los Angeles v. Gager, 10 Cal. App. 378, 102 Pac. Rep. 17, "The meaning of the word 'rules' is of wide and varied significance, depending upon the context; in a legal sense it is synonymous with 'laws.'" If Section 2908 had contained the word order, or had authorized the Commissioners to impose a penalty for the violation of any order [\*\*\*35] made by them, there would be no room for construction. The Georgia statute, Acts of 1905, p. 120, generally known as the "Steed Bill," entitled "An act to further extend the powers of the Railroad Commission of this State, and to confer upon the commission the power to regulate the time and manner within which the several railroads in this State shall receive, receipt for, forward and deliver to its destination all freight of every character, which may be tendered or received by them for transportation; to provide a penalty for non-compliance with any and all reasonable rules, regulations and orders prescribed by the said commission in the execution of these powers, and for other purposes," expressly authorized the Railroad Commissioners "to provide a penalty for non-compliance with any and all reasonable rules, regulations and orders prescribed by the said Commision." [\*635] See Pennington v. Douglas, A. & G. Ry. Co., 3 Ga. App. 665, 60 S.E. Rep. 485, which we cited with approval in State v. Atlantic Coast Line R. Co., 56 fla. 617, text 651, 47 South. Rep. 969, 32 L.R.A. (N.S.) 639. Under the reasoning in the cited authorities, especially State v. Atlantic Coast Line R. Co., [\*\*\*36] supra, and Morris v. Board of Pilot Commissioners, we are constrained to hold that the fourth and eighth grounds of the demurrer are well founded and that HN16the Railroad Commissioners were not empowered or authorized to impose a penalty upon the three railroads for failure to comply with the order for the erection of a union depot.

#### Violation--- The aff talks about indefinite detention but not the authority and the advocacy of “deconstruction” is not a prohibition

#### Vote neg-

#### Infinite regression—disregarding resolutional syntax produces an endless regression to small, trivial plans. For example, an aff only about the subject opens the door to ANY philosophy that speaks to ‘being.’

#### The impact to that is decisionmaking—debate over a controversial point of action creates argumentative stasis—that’s key to avoid a devolution of debate into competing truth claims

Steinberg, lecturer of communication studies – University of Miami, and Freeley, Boston based attorney who focuses on criminal, personal injury and civil rights law, ‘8

(David L. and Austin J., Argumentation and Debate: Critical Thinking for Reasoned Decision Making p. 45)

Debate is a means of settling differences, so there must be a difference of opinion or a conflict of interest before there can be a debate. If everyone is in agreement on a tact or value or policy, there is no need 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 on issues, there is no debate. In addition, 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 are 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? Docs 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? I low 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 can!, 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 must be stated clearly. Vague understanding results in unfocused deliberation and poor decisions, frustration, and emotional distress, as evidenced by the failure of the United States Congress to make progress on the immigration debate during the summer of 2007.¶ Someone disturbed by the problem of the 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.¶ 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 "homelessness" or "abortion" or "crime'\* or "global warming" we are likely to have an interesting discussion but not to establish profitable basis for argument. For example, the statement "Resolved: That the pen is mightier than the sword" is debatable, yet fails to provide much basis for clear argumentation. If we take this statement to mean that 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.¶ Although we now have a general subject, we have not yet stated a problem. It is still too broad, too loosely worded to promote well-organized argument. What sort of writing are we concerned with—poems, novels, government documents, website development, advertising, or what? What does "effectiveness" mean 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 Liurania 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 treatv 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 skill—key to all facets of life and advocacy

Steinberg, lecturer of communication studies – University of Miami, and Freeley, Boston based attorney who focuses on criminal, personal injury and civil rights law, ‘8

(David L. and Austin J., Argumentation and Debate: Critical Thinking for Reasoned Decision Making p. 9-10)

After several days of intense debate, first the United States House of Representatives and then the U.S. Senate voted to authorize President George W. Bush to attack Iraq if Saddam Hussein refused to give up weapons of mass destruction as required by United Nations's resolutions. Debate about a possible military\* action against Iraq continued in various governmental bodies and in the public for six months, until President Bush ordered an attack on Baghdad, beginning Operation Iraqi Freedom, the military campaign against the Iraqi regime of Saddam Hussein. He did so despite the unwillingness of the U.N. Security Council to support the military action, and in the face of significant international opposition.¶ Meanwhile, and perhaps equally difficult for the parties involved, a young couple deliberated over whether they should purchase a large home to accommodate their growing family or should sacrifice living space to reside in an area with better public schools; elsewhere a college sophomore reconsidered his major and a senior her choice of law school, graduate school, or a job. 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 seem to just happen. Couples, families, groups of friends, and coworkers come together to make choices, and decision-making homes 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 make many decisions even- 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 CO vote for. paper or plastic, all present lis 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? Tlie 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, TIMI: 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. You Tube. Facebook, MySpace, Wikipedia, and many other "wikis," knowledge and "truth" are created from the bottom up, bypassing the authoritarian control of newspeople. academics, and publishers. We have access to infinite quantities of information, but how do we sort through it and select the best information for our needs?¶ 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. 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.¶ Much of the most significant communication of our lives is conducted in the form of debates. These may take place in intrapersonal communications, in which we weigh the pros and cons of an important decision in our own minds, or they may take place 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 oiler, 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 out product, or a vote for our favored political candidate.

#### Limits—resolutional limits encourage AFF innovation, predictive research on a designated topic, and clash—a precursor to productive education. Must define all words- key to meaning and negative prep. Also, the inherent value of arguments within limits is greater, which link turns education arguments.

#### Unbridled affirmation makes research impossible and destroys dialogue in debate

Hanghoj 8

http://static.sdu.dk/mediafiles/Files/Information\_til/Studerende\_ved\_SDU/Din\_uddannelse/phd\_hum/afhandlinger/2009/ThorkilHanghoej.pdf¶ Thorkild Hanghøj, Copenhagen, 2008 ¶ Since this PhD project began in 2004, the present author has been affiliated with DREAM (Danish¶ Research Centre on Education and Advanced Media Materials), which is located at the Institute of¶ Literature, Media and Cultural Studies at the University of Southern Denmark. Research visits have¶ taken place at the Centre for Learning, Knowledge, and Interactive Technologies (L-KIT), the¶ Institute of Education at the University of Bristol and the institute formerly known as Learning Lab¶ Denmark at the School of Education, University of Aarhus, where I currently work as an assistant¶ professor.

Debate games are often based on pre-designed scenarios that include descriptions of issues to be debated, educational goals, game goals, roles, rules, time frames etc. In this way, debate games differ from textbooks and everyday classroom instruction as debate scenarios allow teachers and students to actively imagine, interact and communicate within a domain-specific game space. However, instead of mystifying debate games as a “magic circle” (Huizinga, 1950), I will try to overcome the epistemological dichotomy between “gaming” and “teaching” that tends to dominate discussions of educational games. In short, educational gaming is a form of teaching. As mentioned, education and games represent two different semiotic domains that both embody the three faces of knowledge: assertions, modes of representation and social forms of organisation (Gee, 2003; Barth, 2002; cf. chapter 2). In order to understand the interplay between these different domains and their interrelated knowledge forms, I will draw attention to a central assumption in Bakhtin’s dialogical philosophy. According to Bakhtin, all forms of communication and culture are subject to centripetal and centrifugal forces (Bakhtin, 1981). A centripetal force is the drive to impose one version of the truth, while a centrifugal force involves a range of possible truths and interpretations. This means that any form of expression involves a duality of centripetal and centrifugal forces: “Every concrete utterance of a speaking subject serves as a point where centrifugal as well as centripetal forces are brought to bear” (Bakhtin, 1981: 272). If we take teaching as an example, it is always affected by centripetal and centrifugal forces in the on-going negotiation of “truths” between teachers and students. In the words of Bakhtin: “Truth is not born nor is it to be found inside the head of an individual person, it is born between people collectively searching for truth, in the process of their dialogic interaction” (Bakhtin, 1984a: 110). Similarly, the dialogical space of debate games also embodies centrifugal and centripetal forces. Thus, the election scenario of The Power Game involves centripetal elements that are mainly determined by the rules and outcomes of the game, i.e. the election is based on a limited time frame and a fixed voting procedure. Similarly, the open-ended goals, roles and resources represent centrifugal elements and create virtually endless possibilities for researching, preparing, presenting, debating and evaluating a variety of key political issues. Consequently, the actual process of enacting a game scenario involves a complex negotiation between these centrifugal/centripetal forces that are inextricably linked with the teachers and students’ game activities. In this way, the enactment of The Power Game is a form of teaching that combines different pedagogical practices (i.e. group work, web quests, student presentations) and learning resources (i.e. websites, handouts, spoken language) within the interpretive frame of the election scenario. Obviously, tensions may arise if there is too much divergence between educational goals and game goals. This means that game facilitation requires a balance between focusing too narrowly on the rules or “facts” of a game (centripetal orientation) and a focusing too broadly on the contingent possibilities and interpretations of the game scenario (centrifugal orientation). For Bakhtin, the duality of centripetal/centrifugal forces often manifests itself as a dynamic between “monological” and “dialogical” forms of discourse. Bakhtin illustrates this point with the monological discourse of the Socrates/Plato dialogues in which the teacher never learns anything new from the students, despite Socrates’ ideological claims to the contrary (Bakhtin, 1984a). Thus, discourse becomes monologised when “someone who knows and possesses the truth instructs someone who is ignorant of it and in error”, where “a thought is either affirmed or repudiated” by the authority of the teacher (Bakhtin, 1984a: 81). In contrast to this, dialogical pedagogy fosters inclusive learning environments that are able to expand upon students’ existing knowledge and collaborative construction of “truths” (Dysthe, 1996). At this point, I should clarify that Bakhtin’s term “dialogic” is both a descriptive term (all utterances are per definition dialogic as they address other utterances as parts of a chain of communication) and a normative term as dialogue is an ideal to be worked for against the forces of “monologism” (Lillis, 2003: 197-8). In this project, I am mainly interested in describing the dialogical space of debate games. At the same time, I agree with Wegerif that “one of the goals of education, perhaps the most important goal, should be dialogue as an end in itself” (Wegerif, 2006: 61).

#### Dialogue is critical to affirming any value—shutting down deliberation devolves into totalitarianism and reinscribes oppression

Morson 4

http://www.flt.uae.ac.ma/elhirech/baktine/0521831059.pdf#page=331

Northwestern Professor, Prof. Morson's work ranges over a variety of areas: literary theory (especially narrative); the history of ideas, both Russian and European; a variety of literary genres (especially satire, utopia, and the novel); and his favorite writers -- Chekhov, Gogol, and, above all, Dostoevsky and Tolstoy. He is especially interested in the relation of literature to philosophy.

Bakhtin viewed the whole process of “ideological” (in the sense of ideas and values, however unsystematic) development as an endless dialogue. As teachers, we find it difficult to avoid a voice of authority, however much we may think of ours as the rebel’s voice, because our rebelliousness against society at large speaks in the authoritative voice of our subculture.We speak the language and thoughts of academic educators, even when we imagine we are speaking in no jargon at all, and that jargon, inaudible to us, sounds with all the overtones of authority to our students. We are so prone to think of ourselves as fighting oppression that it takes some work to realize that we ourselves may be felt as oppressive and overbearing, and that our own voice may provoke the same reactions that we feel when we hear an authoritative voice with which we disagree. So it is often helpful to think back on the great authoritative oppressors and reconstruct their self-image: helpful, but often painful. I remember, many years ago, when, as a recent student rebel and activist, I taught a course on “The Theme of the Rebel” and discovered, to my considerable chagrin, that many of the great rebels of history were the very same people as the great oppressors. There is a famous exchange between Erasmus and Luther, who hoped to bring the great Dutch humanist over to the Reformation, but Erasmus kept asking Luther how he could be so certain of so many doctrinal points. We must accept a few things to be Christians at all, Erasmus wrote, but surely beyond that there must be room for us highly fallible beings to disagree. Luther would have none of such tentativeness. He knew, he was sure. The Protestant rebels were, for a while, far more intolerant than their orthodox opponents. Often enough, the oppressors are the ones who present themselves and really think of themselves as liberators. Certainty that one knows the root cause of evil: isn’t that itself often the root cause? We know from Tsar Ivan the Terrible’s letters denouncing Prince Kurbsky, a general who escaped to Poland, that Ivan saw himself as someone who had been oppressed by noblemen as a child and pictured himself as the great rebel against traditional authority when he killed masses of people or destroyed whole towns. There is something in the nature of maximal rebellion against authority that produces ever greater intolerance, unless one is very careful. For the skills of fighting or refuting an oppressive power are not those of openness, self-skepticism, or real dialogue. In preparing for my course, I remember my dismay at reading Hitler’s Mein Kampf and discovering that his self-consciousness was precisely that of the rebel speaking in the name of oppressed Germans, and that much of his amazing appeal – otherwise so inexplicable – was to the German sense that they were rebelling victims. In our time, the Serbian Communist and nationalist leader Slobodan Milosevic exploited much the same appeal. Bakhtin surely knew that Communist totalitarianism, the Gulag, and the unprecedented censorship were constructed by rebels who had come to power. His favorite writer, Dostoevsky, used to emphasize that the worst oppression comes from those who, with the rebellious psychology of “the insulted and humiliated,” have seized power – unless they have somehow cultivated the value of dialogue, as Lenin surely had not, but which Eva, in the essay by Knoeller about teaching The Autobiography of Malcolm X, surely had. Rebels often make the worst tyrants because their word, the voice they hear in their consciousness, has borrowed something crucial from the authoritative word it opposed, and perhaps exaggerated it: the aura of righteous authority. If one’s ideological becoming is understood as a struggle in which one has at last achieved the truth, one is likely to want to impose that truth with maximal authority; and rebels of the next generation may proceed in much the same way, in an ongoing spiral of intolerance.

#### If our interpretation is net-beneficial it means there’s no reason to vote affirmative. If the case is true then it de-justifies the resolution. Teams are still signified by ‘AFF’ and ‘NEG’, so the resolution is a required measurement for ‘affirmation.’ It’s also outside your jurisdiction to vote for anything other than yes/no on the rez.

### Off

**Attempts to create new cultural systems of relation that do not recognize capital ensures the ability of capital to coopt it**

**Ebert and Zavarzadeh in 2008** (Teresa L., English, State University of New York, Albany, Mas’ud, prolific writer and expert on class ideology, “Class in Culture”, p. 27-29)

On the theoretical level, **the attacks on labor focused on the material logic**: the question that Sumner H. Slichter had raised, namely that the U.S. was "shifting from a capitalistic community to a laboristic one-that is to a community in which employees rather than businessmen are the strongest single influence." **This second** cultural **front developed new arguments for the legitimacy, permanence, and transhistorical moral and social authority of capitalism as an economic regime** that was seen as the condition of possibility for human freedom. This is what, for example, F. A. Hayek's writings did. Not only did they provide the grounds for a Neoliberal economics that marginalized Keynesianism, but they also offered an ethics and a philosophy for capitalism (The Fatal Conceit: The Errors of Socialism). In a subsequent move, **post-theory** ("post" as in postcolonialism, postrnarxism, poststructuralism, etc.) **translated Neoliberal economies into a new philosophy of representation that made discourse the primary ground of social reality**. Discourse was not simply a "text" in its narrow sense but the ensemble of the phenomena in and through which social production of meaning takes place, an ensemble that constitutes a society as such. **The discursive is** not. therefore, **being conceived** as a level nor even as a dimension of the social, but rather **as being co-extensive with the social**.. .. There is nothing specifically social which is constituted outside the discursive, it is clear that the non-discursive is not opposed to the discursive as if it were a matter of "'1'0 separate levels. History and society are an infinite text. (Laclau, "Populist Rupture and Discourse" 87) **Class in post-theory was turned into a trope whose meanings are wayward and indeterminate**-**a metaphor for a particular language game** (Jenks, Culture 4). **This move has de-materialized class by hollowing out its economic content and turning its materialism into "a materiality without materialism and even perhaps without matter**" (Derrida, "Typewriter Ribbon" 281). **This** de-materializing **has taken place through a network of "post**" interpretive **strategies: Such as "destruction**" (Heidegger, The Basic Problems of Phenomenology 22- 23); **"deconstruction"** (Derrida, "Letter to a Japanese Friend"); **"schizoanalysis"** (Deleuze and Guattari, Anti-Oedipus: Capitalism and Schizophrenia 273-382); **"reparative reading"** (Sedgwick, Touching Feeling 123-151), **"cultural logic"** (Jameson, Postmodernism or, the Cultural Logic of Late Capitalism); **"performativity"** (Butler, Gender Trouble); **"immaterial labor"** (Hardt and Negri, MultItude), **and "whatever** (qualunque)" (Agamben, The Coming Community). **The goal of both the populist and** the **theoretical campaigns against the labor movement**-which capital often referred to as "socialistic schemes" (Fones- Wolf 52}---**has been the blurring of class lines by depicting class antagonisms as cultural differences,** and to persuade people that, as Wallace F. Bennett, chairman of the National Association of Manufacturers put it, **"We are all capitalists"** (quoted in Fones-Wolf 70-73). In other words, **as far as capitalism is concerned, there are no class differences in the U.S. and what makes people different are their values, lifestyles, and preferences. We call this obscuring of class relations by cultural values and the play of language the "cultural turn."** The term "cultural turn" is often used to designate a 'particular movement in social and cultural inquiries that acquires analytical authority in the 1970s and is exemplified by such books as Hayden White's Metahistory and Clifford Geertz's The Interpretation of Cultures , both of which were published in 1973. White describes history writing as a poetic act and approaches it as essentially a linguistic (tropological) practice (Metahistory ix). **The view of history and social practices as poiesis**-which is most powerfully articulated in Heidegger's writings and is re-written in various idioms by diverse authors from Cleanth Brooks through Jacques Derrida to Giorgio Agamben-**constitutes the interpretive logic of the cultural turn**. Geertz's argument that culture is a semiotic practice, an ensemble of texts (Interpretation of Cultures 3- 30), canonizes the idea of culture as writing in the analytical imaginary. **The cultural tum is associated by some critics with the social movements of the 1960s and 1970s,** whose cultural activism they assume energized rebellion against "scientific" social and cultural inquiries and ushered in the cultural tum with its linguistic reading of culture and emphasis on the subjective (Bonnell and Hunt, ed., Beyond the Cultural Turn 1-32). **Other critics have also related the cultural tum to the radical activism of the post-1968 era and to postmodemism as well as to a tendency among radical intellectuals,** as Larry Ray and Andrew Sayer put it, **to approach language no longer as reflecting "material being" but to read it** (in Heidegger's words) **as the "house of being"** (Culture and Economy after the Cultural Turn I). **These and** similar **explanations of the cultural tum are insightful in their own terms**. However, **"their own terms" are not only historically narrow but are conceived within the very terms that they seem to critique: they are, in other words, accounts of the cultural tum from within the cultural tum**. As a result, **in spite of their professed interest in material analysis, their interpretations, like the writings of the cultural tum, remain culturalist. They** too **analyze culture in cultural terms**-that is, **immanently**. **Culture cannot be grasped in its own terms because its own terms are always the terms of ideology. Therefore to understand culture, one needs to look "outside**."

**The focus on mediums of cultural significations, such as the body, creates an inversion of materialism that confuses the result of the modes of production with the cause. The reduction of materiality into materialism dehistoricizes class structures.**

**Ebert and Zavarzadeh in 2008**(Teresa L., English, State University of New York, Albany, Mas’ud, prolific writer and expert on class ideology, “Class in Culture”, p. 38-41)

**In order to represent media as** material, that is, **as economic**, **Hall reduces the economic to finance and banking**. His interpretation of the economic (and therefore of the base) is exemplary of the way the cultural tum has converted the material/economic into the cultural and placed (mostly aesthetic) values in place of labor. In Hall's scheme, **media are economic because they "sustain the global circuits of economic exchange on which the worldwide movement of information, knowledge, capital, investment, the production of commodities, the trade in raw material and the marketing of goods and ideas depend**" (209). **The economic in his narrative is exchange** (of what is obviously produced somewhere else). It is, in short, "trade," which in Neoliberal economic theories is the source of wealth (Hayek, *The Fatal Conceit;* Milton Friedman, *Capitalism and Freedom).* The dynamic of Hall's economics is the movement of capital across borders through banking systems, stock markets, and other financial activities. The media truncate the ... distances across which commodities can be assembled, the rate at which profits can be realized (reducing the so-called 'turn-over time of capital'), even the intervals between the opening time of different stock markets around the world-the minute time-gaps in which millions of dollars can be made or lost. (210) **The fact that the media make money does not turn them into material/ economic agents. Money**, itself, **is not a material object** (as positivists maintain), **nor is it the materiality of a "sign" or the sign of materiality,** as such Left writers as Gayatri C. Spivak have argued and who, after some relays, represent economics/economy as a structure of writing-textuality in play ("Speculation on Reading Marx: After Reading Derrida" 41). **Economy is "the material basis of the world"** (Marx, *Capital* I, 175), and **its structure is not** one **of representation but** of **objective class interests**, or as Engels puts it, "**'economics deals not with things but with relations between persons, and** in the last resort, **between classes**, these relations are, however attached to things and appear as things" (Engels, "Review of Karl Marx, *A Contribution to the Critique of Political Economy"* 514). **Media speed up the process of realizing "profit**" made at the point of production. Thus, **they remain secondary and dependent on the materialism of the relations of production**. **The** quiet, mediated **redefinition of the material and economic and the** consequent **substitution of banking for production** put **money in place of** surplus **labor**, **trade in place of exploitation**, and **investment** **in place of class** relations. **Hall is**, of course, **repeating a cultural notion of the economic, wealth and work popularized by bourgeois economics in which "supply and demand" constitute the fundamental law and "trade" is the driving force in creating value** (Adam Smith, *The Wealth of Nations).* In the analytics of "base and superstructure," however, **the base is not finance capital. It is the totality of the relations of production** that are formed in connection with a particular level of productive forces. It is not about the "turnover time" of capital; it is about "production" of capital. **The source of wealth is not "interest"-**a representation legitimated by Jacques Derrida *(Specters of Marx)* and canonized in cultural theory (Jameson's "Culture and Finance Capital"; Kumar, ed., *World Bank Literature).* **Money does not produce** (more) **money**. **Profit is the effect of the particular social relations of capital and labor** that produce surplus value and not from trade or investment. . Hall's **erasure of base/superstructure-**as well as most of the other Left theory discourses aimed at demolishing the materialist analysis of culture- **depends on a theory of materialism that equates materialism with materiality.** But **materiality in these** Left **narratives is** actually a mode of **matterism**: **the me- dium of cultural practices**. **Since** all **cultural acts take place within a medium** eating, filming, writing, religion, etc.), **they are assumed to be material**, and in most Left theory, **this becomes the same as materialism**. **Equating the "material" (materiality) with "materialism" is one of the major contributions of Left writers to the legitimation of capitalism.** The issue here is not simply such innocuous subjects as the status of filmic apparatus or the tropes of a text or its affects. **What is at stake here are the conditions of historical possibility for all of these factors and their connections to the social relations of production within which they become what they are**. In other words, **the question of materiality and materialism is,** in the end, **a *class question.* By equating materiality and materialism, the Left obliterates the class lines dividing consumption from production, wages from profit, and capital from labor**. In doing so, **it normalizes the capitalist ideology that "We are all capitalists" and**, therefore**, concedes that there is not outside to the existing social relations**. The analytics of base/superstructure explains why--why the way people think is conditioned by the way they live and how this is determined by their place in the social division of labor. **Left theory has normalized the market's inversion of this relation**, and in subtle ways and through interminable relays, **it has implied that in the "new" times, the way people live is the effect of the way they think**. **Thought is given an independent existence that, furthermore**, **is endowed with the agency to produce the social world**. Here **the ideas of the Left converge with those of the Right** (Gilder, "Triumph Over Materialism") because both are products of the same class interests. **The Left in the global North has become the advance guard for the market's inversion of materialism into objective idealism (materiality):** it has accepted as given that if something exists in the mind it is real, and what is real is material and what is material is real. But, "**it is not the consciousness of men that determines their existence, but their social existence that determines their consciousness"** (Marx, *A Contribution to the Critique of Political Economy* 21). **To marginalize materialism, the** cultural **turn represents it as an object-ism, namely, an attempt to build a pre-figural origin for an ontology.** Subsequently, by following its familiar formula, **it "deconstructs" what it has constructed as an ontology ("**materialism") **into the rhetorical effects of tropes and concludes that materialism is spectral representation, inscription, and memory.** But **where speculation ends, materialism begins**. **Materialism is the worldliness of human practices**-**practices that** constantly **revolutionize** (the relations of) **production and make human history**, namely, the progress of humans toward freedom from necessity**. Materialism is the objective, productive activities of humans involving them in social relations under definite historical conditions that are independent of their will and are shaped by struggles between contesting classes over the surplus produced by social labor. A materialism that excludes historical processes is a theology of the corporeal.** Materiality, on the other hand, is the objective idealism of the cultural turn which, in the speculative tradition of Feuerbach, produces a spiritualized "materiality without materialism and even perhaps without matter" (Derrida, "Typewriter Ribbon" 281). It is **the** contemplative **corporeality of difference**, which is **the effect of the textual sensuality of language**-**the medium of representation, the body and its affective resistance to conceptuality and determinate meanings.** In the turn to culture, **materiality becomes a performativity**, **a species of meaning, an effect of archives, of memories, which is another way of saying: it is the effect of "matter as a sign**" (Butler, *Bodies That Matter 49).* **Matter**, however, **is not a sign or any other physical body, nor** is it **the self-alienated spirit** or an invention to support atheism (George Berkeley). **To identify matter with an object**, an indivisible atom or any immutable substance/ motion, or to equate it with a quanta of light, zero-dimensional point particles, or one-dimensional "strings" ("superstring theory"), **is to make the local modalities of matter absolute and to yield to the urge for physicalism and its metaphysical twin,** (unchanging) **substance**, **in bourgeois philosophy and its ontology and epistemology. Matter is objective reality in history-materialism; it is not corporeality-matterism**. **Owning a house and not owning a house are both social relations and both are materialist**-articulations of labor relations in history. **Matter is the shared property of the totality of different and transforming elements, historical processes, and social practices; these are independent from the will of the individual and exist in conflicts** (motion) **objectively outside the consciousness of the agent**. **The** cultural **turn disperses matter into substance** (body, language, sign ... ) **and** thus **dehistoricizes it-**separates matter from production and its contradictions-**and consequently "substantiates" the class interests of the owners.**

**Class is the driver of all social and existential conditions. Only emancipation from the status quo modes of production can enact any form of human freedom**

**Ebert and Zavarzadeh in 2008**(Teresa L., English, State University of New York, Albany, Mas’ud, prolific writer and expert on class ideology, “Class in Culture”, p.ix-xii)

**Class** is everywhere and nowhere. It **is the most decisive condition of social life: it shapes the economic and**, consequently, **the social and cultural resources of people**. It determines their birth, healthcare, clothing, schooling, eating, love, labor, sleep, aging, and death. Yet **it remains invisible in the every day and in practical consciousness because,** for the most part, **it is dispersed through popular culture, absorbed in cultural difference, obscured by formal equality before the law or explained away by philosophical arguments**. Class in Culture attempts to trace class in different cultural situations and practices to make its routes and effects visible. However, the strategies obscuring class are cunning, complex, and subtle, and are at work in unexpected sites of culture. Consequently, this is not a linear book: it surprises class in the segments, folds, vicinities, points, and divides of culture. It moves, for example, from Abu Ghraib to the post-deconstructive proclamations of Antonio Negri, from stem cell research to labor history, from theoretical debates on binaries to diets. It is also written in a variety of registers and lengths: in the vocabularies of theory, the idioms of description and explanation, as well as in the language of polemics, and in long, short, and shorter chapters. Regardless of the language, the plane of argument, the length of the text, and the immediate subject of our critiques, our purpose has been to tease out from these incongruous moments the critical elements of a basic grammar of class-one that might be useful in reading class in other social sites. Our text on eating, for example, unpacks two diets that, we argue, reproduce class binaries in the zone of desire. The point here is not only when one eats, one eats class, but also class works in the most unexpected comers of culture, Eating as a sensuous, even sensual corporeality, is seen as the arena of desire which is represented in the cultural imaginary as autonomous from social relations. **Desire is thought to be exemplary of the singularity of the individual and her freedom from material conditions. One desires what one desires. Desire is the absolute lack: it is the unrepresentable.** We argue, however, that **one desires what one can desire; one's desire is always and ultimately determined before one desires it, and it is determined by one's material (class) conditions.** Our point is not that **individuality and singularity** are myths but that they **are myths in class societies**. **Individuality and singularity become reality**-not stories that culture tells to divert people from their anonymity in a culture of commodities-**only when one is free from necessity beyond which "begins that development of human energy which is an end in itself'** (Marx, Capita/III, 958-59). **Class is the negation of human freedom**. **A theory of class** (such as the one we articulate) **argues that class is the material logic of social life and** therefore it **determines how people live and think**. But this is too austere for many contemporary critics. ("Determinism" is a dirty totalizing word in contemporary social critique.) Most writers who still use the concept of class prefer to talk about it in the more subtle and shaded **languages of overdetermination, lifestyle, taste, prestige, and preferences**, **or** in the **stratification** terms of income, occupation, and even status. These **are all significant** aspects of social life, **but they are effects of class and not class**. This brings us to the "simple" question: What is class? We skip the usual review of theories of class because they never lead to an answer to this question. The genre of review requires, in the name of fairness, "on the one hand, on the other hand" arguments that balance each perspective with its opposite. The purpose of Class in Culture is not review but critique not a pluralism that covers up an uncommitted wandering in texts but an argument in relation to which the reader can take a position leading to change and not simply be more informed. This is not a book of information; it is a book of critique. To answer the question (what is class?), we argue-and here lies the austerity of our theory-**class is essentially a relation of property, of owning**. Class, in short, is **a relation to labor because property is the congealed alienated labor of the other**. By owning we obviously do not mean owning just anything. Owning a home or a car or fine clothes does not by itself put a person in one or another class. What does, is **owning the labor power of others in exchange for wages.** Unlike a home or a car, labor (or to be more precise "**labor power**") **is a commodity that produces value when it is consumed**. Structures like homes or machines like cars or products such as clothes do not produce value. Labor does. **Under capitalism, the producers of value do not own what they produce**. The capitalist who has purchased the labor power of the direct producers owns what they produce. Class is this relation of labor-owning. This means wages are symptoms of estranged labor, of the unfreedom of humans, namely the exploitation of humans by humans-which is another way to begin explaining class. **To know class, one has to learn about the labor relations that construct class differences**, that enable the subjugation of the many by the few. **Under capitalism labor is unfree**, it is forced wage-labor that produces "surplus value"-an objectification of a person's labor as commodities that are appropriated by the capitalist for profit. **The labor of the worker,** therefore, **becomes "an object" that "exits outside him**, independently, as **something alien to him, and it becomes a power on its own confronting him" which**, among other things, **"means that the life which he has conferred on the object confronts him as something hostile and alien**" (Marx, Economic and Philosophic Manuscripts of 1844,272). The direct producers' own labor, in other words, negates their freedom because it is used, in part, to produce commodities not for need but for exchange. **One**, therefore, **is made "to exist, first, as a worker; and, second as a physical subject**. The height of this servitude is that it is only as a worker that he can maintain himself as a physical subject, and that it is only as a physical subject that he is a worker" (273). Under wage labor, **workers**, consequently, **relate to their own activities as "an alien activity not belonging to [**them]" (275). **The estranged relation** of people to the object of their labor **is not a local matter but includes all spheres of social life**. ln other words, it is "at the same time the relation to the sensuous external world, to the objects of nature, as an alien world inimically opposed to [them]" (275). **The scope of estrangement in a class society**, of human unfreedom caused by wage labor, is not limited to the alienation of the worker from her products. It includes the productive activity itself because what is produced is a "summary of the activity, of production," and therefore it is "manifested not only in the result but in the act of production, within the producing activity itself' (274). **The worker, in the act of production, alienates herself from herself because production activity is "active alienation, the alienation of activity, the activity of alienation**" (274)-an activity which does not belong to her. This is another way of saying that the activity of labor-life activity-is turned against the worker and "here we have self-estrangement" (275). In his theory of alienated labor, Marx distinguishes between the "natural life" of eating, drinking, and procreating which humans share with other animals and the "species life" which separates humans from animal. This distinction has significant implications for an emancipatory theory of classless society. "Species life" is the life marked by consciousness, developed senses, and a human understanding himself in history as a historical being because "his own life is an object for him" (276}--humans, as "species beings," are self-reflexive. To be more clear, "conscious life activity distinguishes man immediately from animal life activity" (276). The object of man's labor is the actualization, the "objectification of man's species-life" (277). Alienated labor, however, "in tearing away from man the object of his production, therefore, ... tears from him his species-life" (277). Consequently, "it changes for him the life of the species into a means of individual life ... it makes individual life in its abstract form the purpose of life of the species, likewise in the abstract and estranged form" (276). This is another way of saying that **the larger questions that enable humans to build their world consciously are marginalized, and sheer biological living** ("individual life in the abstract") **becomes the goal of life in class society structured by wage labor. "Life itself appears only as a means to life"** (276). **Class turns "species life" into "natural life."** Since society is an extension of the sensuous activities of humans in nature (labor), **the alienation of humans from the products of their labor, from the very process of labor, which is their life activity, and from their species-being, leads to the estrangement of humans from humans (**277)-**the alienation in class societies that is experienced on the individual level as loneliness**. In confronting oneself, one confronts others; which is another way of saying that one's **alienation from the product of one's labor**, from productive activity, and from "species life" **is** at the same time **alienation from other people, their labor, and the objects of their labor**. In class societies, **work**, therefore, **becomes the negation of the worker:** he "only feels himself outside his work, and in his work feels outside himself" (274). **Ending class structures is a re-obtaining of human freedom.** Freedom here is not simply the freedom of individuals as symbolized, for instance, in bourgeois "freedom of speech" but is a world-historical **"freedom from necessity**" (Marx, Critique of the Gotha Programme). **Class struggle is the struggle for human emancipation by putting an end to alienated labor** (as class relations). Alienated labor is the bondage of humans to production: it is an effect of wage labor (which turns labor into a means of living) and private property (which is congealed labor). **Emancipation from alienated labor is, therefore, the emancipation of humans from this bondage because "all relations of servitude," such as class relations, "are but modifications and consequences" of the relation of labor to production** (Marx, Economic and Philosophic Manuscripts of 1844,280). **Class**, in short, **is the effect of property relations that are themselves manifestations of the alienation of labor as wage labor. Wage labor alienates one from one's own product, from oneself, from other humans, and, as Marx put it, "estranges the species from man**" (276).

**Capitalism’s preoccupation with endless accumulation will result in total ecological destruction and extinction**

**Foster 11**,[John Bellamy ] Dec. 2011, Capitalism and the Accumulation of Catastrophe, Monthly Review, Vol. 63 Issue 07, <http://monthlyreview.org/2011/12/01/capitalism-and-the-accumulation-of-catastrophe> (Aug 2012)

**Yet, the continued pursuit of Keynes’s convenient lie** over the last eight decades has **led to a world far more polarized and beset with contradictions** than he could have foreseen. **It is a world prey to the enormous unintended consequences of accumulation without limits: namely, global economic stagnation, financial crisis, and planetary ecological destruction.** Keynes, though aware of some of the negative economic aspects of capitalist production, had no real understanding of the ecological perils—of which scientists had already long been warning. **Today these perils are impossible to overlook. Faced with impending ecological catastrophe, it is more necessary than ever to abandon Keynes’s convenient lie and espouse the truth: that foul is foul and fair is fair. Capitalism, the society of “après moi le déluge!” is a system that fouls its own nest—both the human-social conditions and the wider natural environment on which it depends. The accumulation of capital is at the same time accumulation of catastrophe, not only for a majority of the world’s people, but living species generally.** Hence, nothing is *fairer*—more just, more beautiful, and more necessary—today than the struggle to overthrow the regime of capital and to create a system of substantive equality and sustainable human development; a socialism for the twenty-first century.

**Method is key- our alternative is dialectical materialism which provides the best method for understanding social and political relations-this education is key to achieve class consciousness and stop capitalism**

**Lukacs in 67** (George, Hungarian Marxist philosopher and literary critic. He is a founder of the tradition of Western Marxism. He contributed the ideas of reification and class consciousness to Marxist philosophy and theory, and his literary criticism was influential in thinking about realism and about the novel as a literary genre. He served briefly as Hungary's Minister of Culture as part of the government of the short-lived Hungarian Soviet Republic, History and Class Consciousness)

If the question were really to be formulated in terms of such a crude antithesis it would deserve at best a pitying smile. But in fact it is not (and never has been) quite so straightforward. Let us assume for the sake of argument that recent research had disproved once and for all every one of Marx's individual theses. Even if this were to be proved, every serious 'orthodox' Marxist would still be able to accept all such modern findings without reservation and hence dismiss all of Marx's theses in toto—without having to renounce his orthodoxy for a single moment. **Orthodox Marxism**, therefore, **does not imply the uncritical acceptance of the results of Marx's investigations**. It is not the 'belief in this or that thesis, nor the exegesis of a 'sacred' book. **On the contrary, orthodoxy refers exclusively to method. It is the scientific conviction that dialectical materialism is the road to truth and that its methods can be developed, expanded and deepened** only along the lines laid down by its founders. It is the conviction, moreover, that all attempts to surpass or 'improve' it have led and must lead to over-simplification, triviality and eclecticism. Materialist dialectic is a revolutionary dialectic. **This definition is so important** and altogether so crucial for an understanding of its nature **that if the problem is to be approached in the right way this must be fully grasped before we venture upon a discussion of the dialectical method itself**. **The issue turns on the question of theory and practice**. And this not merely in the sense given it by Marx when he says in his first critique of Hegel that "theory becomes a material force when it grips the masses".1 Even **more to the point is the need to discover those features and definitions both of the theory and the ways of gripping the masses which convert the theory, the dialectical method, into a vehicle of revolution**. We must extract the practical essence of the theory from the method and its relation to its object. **If this is not done that 'gripping the masses' could well turn out to be a will o' the wisp**. **It might turn out that the masses were in the grip of quite different forces**, that they were in pursuit of quite different ends. **In that event**, there would be no necessary connection between the theory and their activity, **it would be a form that enables the masses to become conscious of their socially necessary or fortuitous actions, without ensuring a genuine and necessary bond between consciousness and action**. In the same essay\* Marx clearly defined the conditions in which a relation between theory and practice becomes possible. "It is not enough that thought should seek to realise itself; reality must also strive towards thought." Or, as he expresses it in an earlier work:3 "It will then be realised that the world has long since possessed something in the form of a dream which it need only take possession of consciously, in order to possess it in reality." **Only when consciousness stands in such a relation to reality can theory and practice be united. But for this to happen the emergence of consciousness must become the decisive step which the historical process must take** towards its proper end (an end constituted by the wills of men, but neither dependent on human whim, nor the product of human invention). The historical function of theory is to make this step a practical possibility. Only when a historical situation has arisen in which a class must understand society if it is to assert itself; only when the fact that a class understands itself means that it understands society as a whole and when, in consequence, the class becomes both the subject and the object of knowledge; in short, **only when these conditions are all satisfied will the unity of theory and practice, the precondition of the revolutionary function of the theory, become possible**. Such a situation has in fact arisen with the entry of the proletariat into history. "When the proletariat proclaims the dissolution of the existing social order,” Marx declares, "it does no more than disclose the secret of its own existence, for it is the effective dissolution of that order." \* **The links between the theory that affirms this and the revolution are not just arbitrary, nor are they particularly tortuous** or open to misunderstanding. **On the contrary, the theory is essentially the intellectual expression of the revolutionary process itself. In it every stage of the process becomes fixed so that it may be generalised**, communicated, utilised **and developed**. **Because the theory does nothing but arrest and make conscious each necessary step, it becomes at the same time the necessary premise of the following one**. <1-3>

**Our method is the only way to stop capitalism-their knowledge only values individual epistemologies and identity. This cuts analysis off from the totality of capitalism ensuring the case fails.**

**Lukacs in 67** (George, Hungarian Marxist philosopher and literary critic. He is a founder of the tradition of Western Marxism. He contributed the ideas of reification and class consciousness to Marxist philosophy and theory, and his literary criticism was influential in thinking about realism and about the novel as a literary genre. He served briefly as Hungary's Minister of Culture as part of the government of the short-lived Hungarian Soviet Republic, History and Class Consciousness)

**It is not the primacy of economic motives in historical explanation that constitutes the decisive difference between Marxism and bourgeois thought, but the point of view of totality**. **The category of totality, the** all-pervasive **supremacy of the whole over the parts is the essence of the method which** **Marx** took over from Hegel and brilliantly **transformed into the foundations of a wholly new science**. **The capitalist separation of the producer from the total process of production**, the division of the process of labour into parts at the cost of the individual humanity of the worker, **the atomisation of society into individuals** who simply go on producing without rhyme or reason, **must all have a profound influence on the** thought, the science and the **philosophy of capitalism**. **Proletarian science is revolutionary not just by virtue of its revolutionary ideas** which it opposes to bourgeois society, **but above all because of its method**. The primacy of the category of totality is the bearer of the principle of revolution in science. The revolutionary nature of Hegelian dialectics had often been recognised as such before Marx, notwithstanding Hegel's own conservative applications of the method. But no one had converted this knowledge into a science of revolution. It was Marx who transformed the Hegelian method into what Herzen described as the 'algebra of revolution\*. **It was not enough**, however, **to give it a materialist twist.** **The revolutionary principle** inherent in Hegel's dialectic **was able to come to the surface** less **because of** that than because of **the validity of the method itself, viz. the concept of totality**, the subordination of every part to the whole unity of history and thought. **In Marx the dialectical method aims at understanding society as a whole. Bourgeois thought concerns itself with objects** that arise either from the process of studying phenomena in isolation, or from the division of labour and specialisation in the different disciplines. **It holds abstractions to be 'real' if it is naively realistic, and 'autonomous' if it is critical**. **Marxism**, however, **simultaneously raises and reduces all specialisations to the level of aspects in a dialectical process**. This is not to deny that the process of abstraction and hence the isolation of the elements and concepts in the special disciplines and whole areas of study is of the very essence of science. **But what is decisive is whether this process of isolation is a means towards understanding the whole** and whether it is integrated within the context it presupposes and requires, **or whether the abstract knowledge of an isolated fragment retains its 'autonomy\* and becomes an end in itself.** In the last **analysis Marxism docs not acknowledge the existence of independent sciences of law, economics or history**, etc.: **there is nothing but a single, unifed— dialectical and historical—science of the evolution of society as a totality**. The category of totality, however, determines not only the object of knowledge but also the subject. **Bourgeois thought judges social phenomena** consciously or unconsciously, naively or subtly, consistently **from the standpoint of the individual**.1 **No path leads from the individual to the totality; there is at best a road leading to aspects of particular areas, mere fragments for the most part**, 'facts\* bare of any context, or to abstract, special laws. The totality of an object can only be posited if the positing subject is itself a totality; and if the subject wishes to understand itself, it must conceive of the object as a totality. In modern society only the classes can represent this total point of view. By tackling every problem from this angle, above all in Capital, Marx supplied a corrective to Hegel who still wavered between the "great individual and the abstract spirit of the people." Although his successors understood him even less well here than on the issue of'idealism' versus 'materialism\* this corrective proved even more salutary and decisive. <27-28>

###  Case

**Not the root cause of conflict – other factors overwhelm**

**Volf 2002** Miroslav Volf (Henry B. Wright Professor of Theology at Yale Divinity School since 1998) Journal of Ecumenical Studies 1-1-02

Though “otherness”–cultural, ethnic, religious, racial difference–is an important factor in our relations with others, we should not overestimate it as a cause of conflict. During the war in the former Yugoslavia in the early 1990′s, I was often asked, “What is this war about? Is it about religious and cultural differences? Is it about economic advantage? Is it about political power? Is it about land?” The correct response was, of course, that the war was about all of these things. Monocausal explanations of major eruptions of violence are rarely right. Moreover, various causes are intimately intertwined, and each contributes to others. That holds true also for otherness, which I am highlighting here. However, neither should we underestimate otherness as a factor. The contest for political power, for economic advantage, and for a share of the land took place between people who belonged to discrete cultural and ethnic groups. Part of the goal of the war in the former Yugoslavia was the creation of ethnically clean territories with economic and political autonomy. The importance of “otherness” is only slightly diminished if we grant that the sense of ethnic and religious belonging was manipulated by unscrupulous, corrupt, and greedy politicians for their own political and economic gain. The fact that conjured fears for one’s identity could serve to legitimize a war whose major driving force lay elsewhere is itself a testimony to how much “otherness” matters.

**Calculation is good and doesn’t devalue life**

**Revesz 2008** Richard L. Revesz (Dean and Lawrence King Professor of Law at New York University School of Law, JD Yale Law School) and Michael A Livermore. (JD NYU School of Law, Executive Director of the Institute for Policy Integrity, and Managing director of the NYU Law Review). Retaking Rationality How Cots-Benefit Analysis Can Better protect the Environment and Our Health. 2008. P. 1-4.

Governmental decisions are also fundamentally different from personal decisions in that they often affect people in the aggregate. In our individual lives, we come into contact with at least some of the consequences of our decisions. If we fail to consult a map, we pay the price: losing valuable time driving around in circles and listening to the complaints of our passengers. We are constantly confronted with the consequences of the choices that we have made. Not so for governments, however, which exercise authority by making decisions at a distance. Perhaps one of the most challenging aspects of governmental decisions is that they require a special kind of compassion—one that can seem, at first glance, cold and calculating, the antithesis of empathy. The aggregate and complex nature of governmental decisions does not address people as human beings, with concerns and interests, families and emotional relationships, secrets and sorrows. Rather, people are numbers stacked in a column or points on a graph, described not through their individual stories of triumph and despair, but by equations, functions, and dose-response curves. The language of governmental decisionmaking can seem to—and to a certain extent does—ignore what makes individuals unique and morally important. But, although the language of bureaucratic decisionmaking can be dehumanizing, it is also a prerequisite for the kind of compassion that is needed in contemporary society. Elaine Scarry has developed a comparison between individual compassion and statistical compassion.' Individual compassion is familiar—when we see a person suffering, or hear the story of some terrible tragedy, we are moved to take action. Statistical compassion seems foreign—we hear only a string of numbers but must comprehend "the concrete realities embedded there."' Individual compassion derives from our social nature, and may be hardwired directly into the human brain.' Statistical compassion calls on us to use our higher reasoning power to extend our natural compassion to the task of solving more abstract—but no less real—problems. Because compassion is not just about making us feel better—which we could do as easily by forgetting about a problem as by addressing it—we have a responsibility to make the best decisions that we can. This book argues that cost-benefit analysis, properly conducted, can improve environmental and public health policy. Cost-benefit analysis—the translation of human lives and acres of forest into the language of dollars and cents—can seem harsh and impersonal. But such an approach is also necessary to improve the quality of decisions that regulators make. Saving the most lives, and best protecting the quality of our environment and our health—in short, exercising our compassion most effectively—requires us to step back and use our best analytic tools. Sometimes, in order to save a life, we need to treat a person like a number. This is the challenge of statistical compassion. This book is about making good decisions. It focuses on the area of environmental, health and safety regulation. These regulations have been the source of numerous and hard-fought controversies over the past several decades, particularly at the federal level. Reaching the right decisions in the areas of environmental protection, increasing safety, and improving public health is clearly of high importance. Although it is admirable (and fashionable) for people to buy green or avoid products made in sweatshops, efforts taken at the individual level are not enough to address the pressing problems we face—there is a vital role for government in tackling these issues, and sound collective decisions concerning regulation are needed. There is a temptation to rely on gut-level decisionmaking in order to avoid economic analysis, which, to many, is a foreign language on top of seeming cold and unsympathetic. For government to make good decisions, however, it cannot abandon reasoned analysis. Because of the complex nature of governmental decisions, we have no choice but to deploy complex analytic tools in order to make the best choices possible. Failing to use these tools, which amounts to abandoning our duties to one another, is not a legitimate response. Rather, we must exercise statistical compassion by recognizing what numbers of lives saved represent: living and breathing human beings, unique, with rich inner lives and an interlocking web of emotional relationships. The acres of a forest can be tallied up in a chart, but that should not blind us to the beauty of a single stand of trees. We need to use complex tools to make good decisions while simultaneously remembering that we are not engaging in abstract exercises, but that we are having real effects on people and the environment. In our personal lives, it would be unwise not to shop around for the best price when making a major purchase, or to fail to think through our options when making a major life decision. It is equally foolish for government to fail to fully examine alternative policies when making regulatory decisions with life-or-death consequences. This reality has been recognized by four successive presidential administrations. Since 1981, the cost-benefit analysis of major regulations has been required by presidential order. Over the past twenty-five years, however, environmental and other progressive groups have declined to participate in the key governmental proceedings concerning the cost-benefit analysis of federal regulations, instead preferring to criticize the technique from the outside. The resulting asymmetry in political participation has had profound negative consequences, both for the state of federal regulation and for the technique of cost-benefit analysis itself. Ironically, this state of affairs has left progressives open to the charge of rejecting reason, when in fact strong environmental and public health pro-grams are often justified by cost-benefit analysis. It is time for progressive groups, as well as ordinary citizens, to retake the high ground by embracing and reforming cost-benefit analysis. The difference between being unthinking—failing to use the best tools to analyze policy—and unfeeling—making decisions without compassion—is unimportant: Both lead to bad policy. Calamities can result from the failure to use either emotion or reason. Our emotions provide us with the grounding for our principles, our innate interconnectedness, and our sense of obligation to others. We use our powers of reason to build on that emotional foundation, and act effectively to bring about a better world.

**Extinction outweighs – as long as there is some life there’s only a risk they retain ontological capacity**

**Jonas 1996** Hans Jonas (Former Alvin Johnson Prof. Phil. – New School for Social Research and Former Eric Voegelin Visiting Prof. – U. Munich) 1996 “Morality and Mortality: A Search for the Good After Auschwitz”, p. 111-112)

With this look ahead at an ethics for the future, we are touching at the same time upon the question of the future of freedom. The unavoidable discussion of this question seems to give rise to misunderstandings. My dire prognosis that not only our material standard of living but also our democratic freedoms would fall victim to the growing pressure of a worldwide ecological crisis, until finally there would remain only some form of tyranny that would try to save the situation, has led to the accusation that I am defending dictatorship as a solution to our problems. I shall ignore here what is a confusion between warning and recommendation. But I have indeed said that such a tyranny would still be better than total ruin; thus, I have ethically accepted it as an alternative. I must now defend this standpoint, which I continue to support, before the court that I myself have created with the main argument of this essay. For are we not contradicting ourselves in prizing physical survival at the price of freedom? Did we not say that freedom was the condition of our capacity for responsibility—and that this capacity was a reason for the survival of humankind?; By tolerating tyranny as an alternative to physical annihilation are we not violating the principle we established: that the How of existence must not take precedence over its Why? Yet we can make a terrible concession to the primacy of physical survival in the conviction that the ontological capacity for freedom, inseparable as it is from man's being, cannot really be extinguished, only temporarily banished from the public realm. This conviction can be supported by experience we are all familiar with. We have seen that even in the most totalitarian societies the urge for freedom on the part of some individuals cannot be extinguished, and this renews our faith in human beings. Given this faith, we have reason to hope that, as long as there are human beings who survive, the image of God will continue to exist along with them and will wait in concealment for its new hour. With that hope—which in this particular case takes precedence over fear—it is permissible, for the sake of physical survival, to accept if need be a temporary absence of freedom in the external affairs of humanity. This is, I want to emphasize, a worst-case scenario, and it is the foremost task of responsibility at this particular moment in world history to prevent it from happening. This is in fact one of the noblest of duties (and at the same time one concerning self-preservation), on the part of the imperative of responsibility to avert future coercion that would lead to lack of freedom by acting freely in the present, thus preserving as much as possible the ability of future generations to assume responsibility. But more than that is involved. At stake is the preservation of Earth's entire miracle of creation, of which our human existence is a part and before which man reverently bows, even without philosophical "grounding." Here too faith may precede and reason follow; it is faith that longs for this preservation of the Earth (fides quaerens intellectum), and reason comes as best it can to faith's aid with arguments, not knowing or even asking how much depends on its success or failure in determining what action to take. With this confession of faith we come to the end of our essay on ontology.

# 2NC

### Impact

#### Extinction outweighs – as long as there is some life there’s only a risk they retain ontological capacity

Jonas 1996 Hans Jonas (Former Alvin Johnson Prof. Phil. – New School for Social Research and Former Eric Voegelin Visiting Prof. – U. Munich) 1996 “Morality and Mortality: A Search for the Good After Auschwitz”, p. 111-112)

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#### Capitalism is unethical

**Zizek and Daly 2k4** (Slavoj and Glyn, Conversations with Zizek page 14-16)

For Zizek it is imperative that we cut through this Gordian knot of postmodern protocol and recognize that our ethico-political responsibility is to confront the constitutive violence of today’s global capitalism and its obscene naturalization / anonymization of the millions who are subjugated by it throughout the world. Against the standardized positions of postmodern culture – with all its pieties concerning ‘multiculturalist’ etiquette – Zizek is arguing for a politics that might be called ‘radically incorrect’ in the sense that it break with these types of positions 7 and focuses instead on the very organizing principles of today’s social reality: the principles of global liberal capitalism. This requires some care and subtlety. For far too long, Marxism has been bedeviled by an almost fetishistic economism that has tended towards political morbidity. With the likes of Hilferding and Gramsci, and more recently Laclau and Mouffee, crucial theoretical advances have been made that enable the transcendence of all forms of economism. In this new context, however, Zizek argues that the problem that now presents itself is almost that of the opposite fetish. That is to say, the prohibitive anxieties surrounding the taboo of economism can function as a way of not engaging with economic reality and as a way of implicitly accepting the latter as a basic horizon of existence. In an ironic Freudian-Lacanian twist, the fear of economism can end up reinforcing a de facto economic necessity in respect of contemporary capitalism (i.e. the initial prohibition conjures up the very thing it fears).This is not to endorse any kind of retrograde return to economism. Zizek’s point is rather that in rejecting economism we should not lose sight of the systemic power of capital in shaping the lives and destinies of humanity and our very sense of the possible. In particular we should not overlook Marx’s central insight that in order to create a universal global system the forces of capitalism seek to conceal the politico-discursive violence of its construction through a kind of gentrification of that system. What is persistently denied by neo-liberals such as Rorty (1989) and Fukuyama (1992) is that the gentrification of global liberal capitalism is one whose ‘universalism’ fundamentally reproduces and depends upon a disavowed violence that excludes vast sectors of the world’s populations. In this way, neo-liberal ideology attempts to naturalize capitalism by presenting its outcomes of winning and losing as if they were simply a matter of chance and sound judgment in a neutral market place. Capitalism does indeed create a space for a certain diversity, at least for the central capitalist regions, but it is neither neutral nor ideal and its price in terms of social exclusion is exorbitant. That is to say, the human cost in terms of inherent global poverty and degraded ‘life-chances’ cannot be calculated within the existing economic rationale and, in consequence, social exclusion remains mystified and nameless (viz. the patronizing reference to the ‘developing world’).

### A2: Perm

#### Totality of Economics Link- Understanding economics and society as totalizing is the key methodological point of departure for understanding class relations

**Lukacs in 67** (George, Hungarian Marxist philosopher and literary critic. He is a founder of the tradition of Western Marxism. He contributed the ideas of reification and class consciousness to Marxist philosophy and theory, and his literary criticism was influential in thinking about realism and about the novel as a literary genre. He served briefly as Hungary's Minister of Culture as part of the government of the short-lived Hungarian Soviet Republic, History and Class Consciousness)

**Marx\*s dictum**: **"The relations of production of every society form a whole**"" **is the methodological point of departure and the key to the historical understanding of social relations**. **All the isolated partial categories can be thought of and treated**—in isolation—**as something that is always present in every society**. (If it cannot be found in a given society this is put down to \*chance\* as the exception that proves the rule.) **But the changes to which these individual aspects are subject give no clear and unambiguous picture of the real differences in the various stages of the evolution of society. These can really only be discerned in the context of the total historical process of their relation to society as a whole**. <7-8>

#### Naturalization Link- Aff naturalizes capitalism with their deconstruction of cultural power relations

Ebert and Zavarzadeh in 2008(Teresa L., English, State University of New York, Albany, Mas’ud, prolific writer and expert on class ideology, “Class in Culture”, p. 36-38)

**The** cultural **activism of capital against labor**, however, **was not limited to conservative thinkers. It also** energetically **recruited Left intellectuals and "socialists of the** heart." The defense of free enterprise from the Left has always been of great cultural value to capitalism. **When Left intellectuals** defend the market directly-in the guise, for example, of "market socialism" (Market Socialism: The Debate among Socialists, ed. Oilman; Why Market Socialism? Voices from Dissent, ed. Roosevelt and Belkin)--or **denounce the enemies of capital as totalitarian, as violators of human rights, and for repressing the play of cultural meanings and thus singularity and heterogeneity** (e.g., Sidney **Hook**, Emesto **Laclau**, Jean-Francois **Lyotard**, Jacques **Derrida**), **their discourses seem more authoritative and sound more credible coming from the supposed critics of capital than do the discourses of conservative authors.** To put it precisely: **the Left has been valuable to capitalism because it has played a double role in legitimating capitalism. It has criticized capitalism as a culture, but has normalized it as an economic system** (e.g., Deleuze and Guat-tari, *Anti-Oedipus: Capitalism and Schizophrenia;* Duncombe, ed., *Cultural Resistance Reader;* Kraus and Lotringer, eds., *Hatred of Capitalism).* **It** has **complained about capitalism's** so-called corporate **culture**, **but** has **normalized it as a system of wage-labor that** is **grounded on exchange-relations and produces the corporate culture**. **The normalization of capitalism by the Left takes many forms**, **but** all **involve the justification of exploitation, which the Left represents as redemptive. They are** all **versions**-with various degrees of conceptual complexity- -**of** Nicholas D. **Kristof's argument in** his "In **Praise of the Maligned Sweatshop**." **He writes that** the sweatshops in Africa set up by capitalists of the North are in fact "opportunities" and advises that "**anyone who cares about** fighting **poverty should campaign in favor of sweatshops**." His argument is summed up by two sentences printed in boldface and foregrounded in his essay: **"What's worse than being exploited? Not being exploited**" *(The New York Times,* 6 June 2006, A-21). **What** has **made this** double **role** of postwar Left writers **so effective for capitalism is the way their** innovative **writing**, unorthodox **uses of language, and** captivating **arguments have generated** intellectual **excitement**. Jean-Paul **Sartre**, Theodor **Adorno,** Jean-Francais **Lyotard**, Jacques **Derrida**, Judith **Butler**, Jean **Baudrillard**, Jacques **Lacan**, Michel **Foucault**, Gilles **Deleuze**, Giorgio **Agamben**, Slavoj **Zizek**, **and** Stuart **Hall**, to name the most familiar authors, **have each used** quite **different**, **but** still **intellectually intriguing idioms**, **to de-historicize capitalism**. In highly subtle and nuanced arguments, **they have translated capitalism's Authoritarian economic practices**-which quietly force workers to concede to the exploitation of their labor-**into cultural values of free choice and self-sovereignty** (at the same time that they question traditional subjectivity). **Their most effective contributions to capitalism and its economic institutions have been to represent capitalism as a discursive system of meanings and** thus **divert attention away from its economic violence to its semantic transgressions-its homogenizing of meanings** in, for example, popular culture **or its erasure of difference** in cultural lifestyles. **They** have **criticized capitalism**, in other words, **for its** cultural **destruction of human imagination, but** at the same time, they **have condoned its logic of exploitation by dismantling** almost all **the conceptual apparatuses and analytics that offer a materialist understanding of capitalism as an economic system**. More specifically, **they have discredited any efforts to place class at the center of understanding and to grasp the extent and violence of labor practices**. They have done so, in the name of the "new" and with an ecstatic joy bordering on religious zeal (Ronell, *The Telephone Book;* Strangelove, *The Empire of Mind: Digital Piracy and the Anti-Capitalist Movement;* Gibson-Graham, *A Postcapitatist Politics).* **Left thinkers,** for example**, have argued that "new" changes in capitalism**-**the shift**, they claim, **from production to consumption**-**have triggered "a revolution in human thought around the idea of 'culture" which**, under new conditions, **has** itself **become material, "primary and constitutive"** (Hall, "The Centrality of Culture" 220, 215), **and is no** longer secondary and **dependent on** such outside **matters as relations of production**. Consequently, Hall and **others have argued that the analytics of base/superstructure has become irrelevant to sociocultural interpretations because the "new" conditions have rendered such concepts as objectivity, cause and effect, and materialism questionable.** "**The** old **distinction**" **between "**economic **'base' and** the ideological **'superstructure**" therefore **can no longer be sustained because the new culture is** what Fredric Jameson calls **"mediatic**" *(Postmodernism* 68). According to Hall, "media both form a critical part of the material infrastructure ... and are the principal means by which ideas and images are circulated" (Hall 209) . . . The logic of Hall's argument is obtained by treating the "material" as materialist. Media, however, are "material" only in a very trivial sense, they have a body of matter, and are a material vehicle (as a "medium"), but **media are not "materialist**" because, as we argue in our theory of materialism below, **they do not produce "value" and are not "productive." They distribute values produced at the point of production**. The un-said of Hall's claim is that **production and consumption/distribution are no longer distinguishable and more significantly, labor has itself become immaterial-**which is now a popular tenet in the cultural turn (Hardt and Negri, *Multitude).* But, even Paul Thompson, who is not without sympathy for the tum to culture, argues that **"labour is never immaterial. It is not the content of labour but its commodity form that gives 'weight' to an object or idea in a market economy,"** and, he adds, **While it is true that production has been deterritorialised** to an extent, **network firms are not a replacement for the assembly line and do not substitute horizontal for vertical forms of coordination**. Network firms are a type of extended hierarchy, based, as Harrison observes, on concentration without centralisation: 'production may be decentralised, while power finance, distribution, and control remain concentrated among the big firms' *(Lean and Mean: The Changing Landscape of Corporate Power in the Age of Flexibility,* 1994: 20). **Internal networks do not exist independently of these relations of production.** and forms of cooperation, such as teams, are set in motion and monitored by management rather than spontaneously formed. ("Foundation and Empire: A Critique of Hardt and Negri" 84) **Relations of production have shaped and will continue to shape the cultural superstructure. Changes in its phenomenology-**the textures of everyday lifestyles, whether one listens to music in a concert hall, on the radio, or through an iPod-**should not lead to postmodern** Quixotic **fantasies about the autonomy of culture from its material base** [Ebert, *Cultural Critique (with an attitude)].* As Marx writes, the Middle Ages could not live on Catholicism, nor could the ancient world on politics. On the contrary, **it is the manner in which they gained their livelihood which explains why in one case politics, in the other case Catholicism, played the chief part** .... And then **there is** Don **Quixote who long ago paid the penalty for wrongly imagining that knight errantry was compatible with all economic forms of society**. (Marx, *Capital* l, 176).

#### Method Link-Their method is posed in opposition to Marxism- since they only have an advocacy statement they should be held to the standard that they cannot permute methods that they explicity forgo- traditional competition should not be the frame by which you evaluate competing methods- that’s trapped in the opportunity cost logic that allows capitalism to naturalize itself because our radical critiques are not an opportunity cost to material analysis

**Aijaz Ahmad, 1994** Professorial Fellow at the Centre of Contemporary Studies, Nehru Memorial Museum and Library, New Delhi.

Reconciling Derrida: ‘Spectres of Marx’ and Deconstructive Politics New Left Review, Nov/Dec 1994

Derrida does not address this issue. Nor does he consider what the anti-¶ Marxisms of a whole host of post-’68 radicalisms in Western Europe¶ might have contributed to the decline, at least in academic circles, of that¶ very Marxism whose advertised demise has prompted him to make this¶ eloquent intervention. The outcome—outright right-wing hegemony in¶ consequence of the collapse of communism—produces in him, however,¶ a very great disturbance, and logically so. In a particularly ambiguous¶ historical conjuncture—which was marked by the lapsing of the¶ Khrushchev reforms in the Soviet Union; the French 1968; the invasion¶ of Czechoslovakia; the movements of national liberation in Vietnam and¶ elsewhere in Africa and Asia; the emergence of a ‘New Left’ in diverse¶ Western countries—in that conjuncture, poststructuralism generally, and¶ Derrida’s own deconstructionist project individually, had presented¶ itself, in the sphere of intellectual productions, as an alternative *both* to¶ Marxism and to conservatism. We shall not comment here on how much¶ of a real political alternative it has been. Suffice it to say simply that the¶ influence that deconstruction came to command in sections of the noncommunist¶ (often anti-communist), academic Left in American and¶ European universities was certainly facilitated by the fact that it was *not* a¶ discourse of the Right—even though many Marxists, including myself,¶ have argued that in its unconditional war against political Marxism, in its¶ antipathy toward working-class organizations and against *organized¶* politics of the Left, and in its advocacy of a global hermeneutics of¶ suspicion, it unwittingly *contributed* to openings for resurgence of a fully¶ fledged right-wing intelligentsia.

### Method Key

#### Method is the foremost political question- whoever has the best explanation for exploitation should win because they are the ones with the most effective strategy for engagement

Tumino ‘1

[Stephen, Prof English at Pitt, ““What is Orthodox Marxism and Why it Matters Now More than Ever”, Red Critique, p. online]

Any effective political theory will have to do at least two things: it will have to offer an integrated understanding of social practices and, based on such an interrelated knowledge, offer a guideline for praxis. My main argument here is that among all contesting social theories now, only Orthodox Marxism has been able to produce an integrated knowledge of the existing social totality and provide lines of praxis that will lead to building a society free from necessity. But first I must clarify what I mean by Orthodox Marxism. Like all other modes and forms of political theory, the very theoretical identity of Orthodox Marxism is itself contested—not just from non-and anti-Marxists who question the very "real" (by which they mean the "practical" as under free-market criteria) existence of any kind of Marxism now but, perhaps more tellingly, from within the Marxist tradition itself. I will, therefore, first say what I regard to be the distinguishing marks of Orthodox Marxism and then outline a short polemical map of contestation over Orthodox Marxism within the Marxist theories now. I will end by arguing for its effectivity in bringing about a new society based not on human rights but on freedom from necessity. I will argue that to know contemporary society—and to be able to act on such knowledge—one has to first of all know what makes the existing social totality. I will argue that the dominant social totality is based on inequality—not just inequality of power but inequality of economic access (which then determines access to health care, education, housing, diet, transportation, . . . ). This systematic inequality cannot be explained by gender, race, sexuality, disability, ethnicity, or nationality. These are all secondary contradictions and are all determined by the fundamental contradiction of capitalism which is inscribed in the relation of capital and labor. All modes of Marxism now explain social inequalities primarily on the basis of these secondary contradictions and in doing so—and this is my main argument—legitimate capitalism. Why? Because such arguments authorize capitalism without gender, race, discrimination and thus accept economic inequality as an integral part of human societies. They accept a sunny capitalism—a capitalism beyond capitalism. Such a society, based on cultural equality but economic inequality, has always been the not-so-hidden agenda of the bourgeois left—whether it has been called "new left," "postmarxism," or "radical democracy." This is, by the way, the main reason for its popularity in the culture industry—from the academy (Jameson, Harvey, Haraway, Butler,. . . ) to daily politics (Michael Harrington, Ralph Nader, Jesse Jackson,. . . ) to. . . . For all, capitalism is here to stay and the best that can be done is to make its cruelties more tolerable, more humane. This humanization (not eradication) of capitalism is the sole goal of ALL contemporary lefts (marxism, feminism, anti-racism, queeries, . . . ). Such an understanding of social inequality is based on the fundamental understanding that the source of wealth is human knowledge and not human labor. That is, wealth is produced by the human mind and is thus free from the actual objective conditions that shape the historical relations of labor and capital. Only Orthodox Marxism recognizes the historicity of labor and its primacy as the source of all human wealth. In this paper I argue that any emancipatory theory has to be founded on recognition of the priority of Marx's labor theory of value and not repeat the technological determinism of corporate theory ("knowledge work") that masquerades as social theory.

### A2: Link Turn/ New Internationalism

#### Deconstruction is an ineffective means of breaking down capitalist structure

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Saint Jacques: Derrida and the Ghost of Marxism, <http://eserver.org/clogic/2-2/bedggood.html> ***Cultural Logic***, ISSN 1097-3087, Volume 2, Number 2, Spring 1999

What is the meaning of Derrida's "new International" as his answer to globalisation and its 10 plagues? Derrida invokes, as a *counter-conjuration*, a worldwide social movement with no organising features to reform international law! As an idealist fix, this is no more than a hollow call for social justice which joins with Soros and Giddens et al. in appeals to a spontaneous "millenarian" power of bourgeois citizens to fight "responsibly" for a democratic capitalism against the totalitarian spectres of speculative capital, fundamentalist ideas and totalising dogma. But without necessarily subscribing to the whole Marxist discourse (which moreover, is complex, evolving, heterogeneous) on the State and its appropriation by a dominant class, on the distinction between State power and State apparatus, on the end of the political, on "the end of politics", or on the withering away of the State, and, on the other hand without suspecting the juridical ideas in itself, one may still find inspiration in the Marxist "spirit" to criticise the presumed autonomy of the juridical and to denounce endlessly the de facto take-over of international authorities by powerful National-states, by concentrations of techno-scientific capital, symbolic capital, and financial capital, of State capital and private capital. A "new international" is being sought through these crises of international law; it already denounces the limits of a discourse on human rights that will remain inadequate, sometimes hypocritical, and in any case formalistic and inconsistent with itself as long as the law of the market, the "foreign debt", the inequality of techno-scientific, military, and economic development maintain an effective inequality as monstrous as that which prevails today, to a greater extent than ever in the history of humanity. For it must be cried out, at a time when some have the audacity to neo-evangelise in the name of the ideal of a liberal democracy that has finally realised itself as the ideal of human history: never have violence, inequality, exclusion, famine, and thus economic oppression affected as many human beings in the history of the earth and of humanity. Instead of singing the advent of the ideal of liberal democracy and of the capitalist market in the euphoria of the end of history, instead of celebrating the "end of ideologies" and the end of the great emancipatory discourses, let us never neglect this obvious macroscopic fact, made up of innumerable singular sites of suffering: no degree of progress allows one to ignore that never before, in absolute figures, never have so many men, women, and children been subjugated, starved, or exterminated on the earth. . . . The concerns of the "new International" are those of liberal democracy -- poverty, ecological destruction, crimes against humanity -- and so on -- which are caused by the "de facto takeover of international authorities" by nation states and capital. Thus the authority of the law which is being 'taken over' is that which represents bourgeois right as freedom and equality ie. bourgeois citizenship rights and civil society. While Soros can talk of the aberration of finance capital, and Giddens of fundamentalism against citizenship, Derrida provides the political philosophy of the hyper-decadent bourgeois ego. Like Stirner in his day Derrida conjures up a philosophical apology for private property and the "freedom of labour". And as with any common liberal it seems that Derrida subscribes to such norms and conventions of bourgeois society when he defends them against the challenge of "crimes" and "oppression" of capital. However, in rejecting the method and theory of Marxism as "totalitarian", and wishing to renew Marxism as a "weak messianic power", Derrida is advocating a "new" reformist International that subscribes to an ideology of distributional social justice posing as "natural" justice. Since this is the way the fetishised social relations of capital appear in daily life, there is no necessity for a "new International" which is organised around a revolutionary programme. . . . The "New International" is not only that which is seeking a new international law through these crimes. It is a link of affinity, suffering, and hope, a still discreet, almost secret link, as it was around 1848, but more and more visible, we have more than one sign of it. It is an untimely link, without status, without title, and without name, barely public even if it is not clandestine, without contract, "out of joint", without coordination, without party, without country, without national community (International before, across, and beyond any national determination), without co-citizenship, without common belonging to a class. The name of the new International is given here to what calls to the friendship of an alliance without institution among those who, even if they no longer believe or never believed in the socialist-Marxist International, in the dictatorship of the proletariat, in the messiano-eschatological role of the universal union of the spirits of Marx or Marxism (they now know that there is *more than one*) and in order to ally themselves, in a new, concrete, and real way, even if this alliance no longer takes the form of a party or a workers' international, but rather of a kind of counter-conjuration, in the (theoretical and practical) critique of the state of international law, the concepts of State and nation, and so forth: in order to renew this critique, and especially to radicalise it.[106](http://eserver.org/clogic/2-2/bedggood.html#note106#note106) Derrida's new International is nothing like a Marxist international and more like a Masonic order.[107](http://eserver.org/clogic/2-2/bedggood.html#note107#note107) By basing itself on the ideal to which capitalism aspires in its fetishised form of equal exchange, he seeks to render this ideal real for each individual. The spirit of Marx he has recovered is actually that of Stirner's "free ego" who is alienated not by society-in-general, but by capitalist social relations. To express this freedom as a intellectual critique or a "radicalisation" of Marxism is a retreat to a subjective idealism in which the bourgeois subject aspiring to Stirner's "unique" remains trapped in performativity as consumption of its alienated identity. So in his misappropriation of Marx, Derrida offers the young idealists of today a brand of anarchism they can consume in the belief that their actions constitute a rebellion for "democracy" and "emancipation" against the dehumanising norms and conventions that alienate them. Just as Stirner's "association of egoists" was a figment of his "Thought", Derrida's new International has the potential to divert a new generation of alienated youth into discursive acts against the symptomatic phrases rather than the materialist substance of capitalist crisis.

#### Working class is most important to the revolution

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The Politics of Hauntology in Derrida’s Specters of Marx. Ghostly Demarcations, A Symposium on Jacques Derrida’s Specters of Marx, edited by Michael Sprinker pg. 157-161

Pessimism about the willingness and the ability of the working class to fight for a better society accounts for a great deal of the kind of postmodern theorizing SM contains. Throughout Europe and in the us, intellectuals smugly declare that barricades and street demonstrations, along with the workers who were their protagonists, are relics of the industrial past – fit for prominent display in the museum, perhaps, but not viable for contemporary politics in an allegedly postindustrial age. New forms of struggle and especially new agents of social change, it is claimed, must either be found or theorized into existence. Hence, the perceived need arises for something on the order of Derrida's New International 'without common belonging to a class'.¶ I argued above that the contemporary working class includes both `blue collar' and 'white collar' workers, and that the internationalization of capitalism has created a growing international working class. I thereby sought to contest the claim that the working class is increasingly smaller and irrelevant as a social force. I also indicated that divisions among the working class along lines of gender, race, nationality and sexual orientation have traditionally been the object of intense activity and theoretical discussion within Marxism. While recognizing the formidable obstacles encountered, I emphasized that it is possible to overcome such divisions through common struggle. Finally, I argued that only the working class – that is, individuals who may embody a number of specific identities but who act collectively on the basis of their shared interests as workers – possesses the structural capacity both¶ to bring down capitalism and to create socialism. On this view, it is both theoretically and politically necessary to affirm the working class as the primary agent of social transformation.¶ (- Derrida's SM provides a stinging indictment of the contemporary world system, as well as a serious critique of recently published apologies for capitalism. As I have endeavored to show, however, SM also presents an elaborate case for reform socialism over and against revolutionary socialism. This case is based on what, in a friendly spirit, might be termed a 'misreading' of the Russian Revolution. Moreover, the main tenet of the case is the repudiation of the notion that the working class remains central to the project of winning socialism.¶ Among the more astounding dimensions of SM, therefore, surely must figure the social contexts in which the book appears. Derrida suggests a reformist road to socialism precisely at the end of a period in which the political and moral hollowness of traditional social democracy could not be in greater evidence. Socialist parties all over Western Europe, but particularly in France, Spain, Italy and Germany, have failed to preserve – much less extend – the gains for workers once embodied in the so-called 'welfare state' (Anderson and Camiller 1994; Ross and Jensen 1994; Camiller 1994; Abse 1994; and Padgett and Paterson 1994). These same Socialist parties have not just collaborated with but in numerous instances have actually initiated the attacks on workers, immigrants and the poor. As if all that were not enough, European social democracy has signally failed to organize an effective movement from below against the resurgence of Fascism and neo-- Fascism.¶ Everything that can be said in criticism of Europe's Socialist parties equally applies to the Democratic Party in the us. An openly capitalist party, the us Democratic Party advertises itself as the friend of workers and minorities, relying on its image as a 'lesser evil' to secure electoral victories. Throughout the Reagan–Bush years, however, Democratic-controlled congresses signally failed to challenge the basic premises and policies of Reaganism. Even today, when faced with a cynically self-styled 'Republican Revolution', disagreements between Republicans and Democrats concern only how fast and how deep to cut social programs. If Republicans demand $270 billion in Medicare cuts, for example, Democrats respond by demanding $145 billion. The logic and necessity of slashing social programs are never questioned.24¶ Similarly, the Democrats collude with Republicans on issues of racism and immigration. Clinton, as much as any Republican, has contributed to the false stereotyping of the recipients of public assistance as African-American 'welfare queens'. And, while many Democrats are on record as deploring Proposition 187 as a legal measure, nearly all Democrats concede to Republicans that an immigration 'problem' exists. Thus, the Clinton administration has recently beefed up the number of border cops and ordered harsher treatment of undocumented workers.¶ No doubt Derrida's proposal for a New International represents in part a call to return to the values of 'authentic' reform socialism. In the us, Derrida's proposal represents a call to return to genuinely `progressive' values. The bankruptcy of European social democracy, as well as the vicissitudes of the American Democratic Party, does indeed create political openings in which the socialist Left can and must seek to rebuild. Yet two points remain, each suggesting that attempts to revive reform socialism waste energies. First, the European Socialist parties which eventually found themselves authoring and imposing austerity measures on workers and minorities started out long ago with sterling anti-capitalist principles. Good intentions are not enough in this regard, however, since politics and the economy are separated in capitalist society, and the latter wields greater clout. Second, transformed by the discipline demanded by international capitalism, these nominally 'socialist' parties occupy several of the very governments against which workers are presently demonstrating in large numbers. Reform socialism has little to offer workers today.¶ Callinicos has cogently summarized the current crisis in Europe in this way: 'a major recession which has highlighted longer term weaknesses of European capitalism; a withdrawal of popular support from the mainstream political parties; and the resort to forms of political and social action which, consciously or unconsciously, tend to escape the limits of liberal bourgeois politics' (1994, 9). Soon after the publication of SM in France, for example, the country was rocked by militant strikes and demonstrations lasting almost nine months between fall 1993 and summer 1994: Air France workers; 1,000,000 French citizens marching against plans to privatize sectors of education; fishing workers; farmers; hundreds of thousands of French workers marching several times against unemployment and austerity decrees; tens of thousands of students marching, building barricades and burning fires in protest against tuition hikes and the uncertain, potentially dismal future they face.¶ Even as the recession seemed to be coming to an end in Europe, the anger of French workers and students exploded again in fall 1995 — this time with sufficient force to sustain a three-week strike in the public sector. Importantly, in the Air France strike, the anti-privatization campaign in education, the fight against changes in the universities and the recent public sector strike, real concessions were wrested from the state. None of this renewed workers' activity, nor the fact that victories can be claimed, provides strong support for SMs assertions that barricades and working-class militancy are out of fashion.¶ In the us, too, polls show today that Americans are more skeptical about their government and its political parties than at any time in memory. A wave of militant demonstrations followed the 1994 congressional elections that gave Gingrich and the 'Contract With America' a majority in the Senate and House of Representatives. Massive marches on Washington in support of gay rights, women's rights and civil rights have also taken place since the 1994 elections. The number of strikes, moreover, as well as the number of production hours lost and workers participating in strikes, increased significantly in 1994. And no one who spent any time during the early 90s in Decatur, Illinois or Detroit, Michigan can have any doubts about the willingness of us workers to fight back. Both areas — which include the struggle of locked-out Staley Workers in Decatur and striking newspaper workers in Detroit — have been accurately referred to as 'war zones'. The violence routinely used by state and local cops has been fiercely answered by the militancy and stamina of workers and their families.¶ In every part of the globe political developments during recent years have been characterized by their speed and volatility. It is important, however, to emphasize the still uneven and ambiguous character of the emerging challenge to the existing order: 'It has begun to liberate forces — in the shape of renewed workers' resistance to capitalist attacks — which could unleash another upturn in the European [and us, my insertion] class struggle. But it has also given an opening to elements of barbarous reaction that had been confined to the political margins since 1945' (Callinicos 1994, 37). Nothing guarantees the growth of the Left as a result of the major struggles that look likely to occur over the next few years. The same political vacuum which creates opportunities for the Left is also creating, at least at this juncture, opportunities for the Right: 'As yet there is no clear cut direction to events that would mark a decisive shift either to the right or to the left. But the dynamic evolution of the crisis since 1989 gives no reason for thinking that the situation will remain so open' (Callinicos 1994, 36-7). In time, events will show whether their future directionality owes more to the subjective agency of the Left in this period — or to the Right.¶ That is why the question of socialist organization stands at the forefront of debate among the Left today. Derrida's SM, with its call for a New International, should be discussed as a serious contribution to this debate. Nevertheless, SMs `hauntological politics' must be firmly rejected as incapable of answering the demands of our time. 'The time is out of joint': Derrida repeatedly works this line from Hamlet in order to suggest that socialist revolution is impossible because of the meta-¶ physical limitations of Marxism.25 Our present time may indeed be 'out of joint', but it is not so because of bad metaphysics. Greater instabilities in an already crisis-prone system, deepening anger among the world's exploited and oppressed, and sharper divisions both within and among national and international ruling classes – these developments make our time one in which classical Marxism and its tradition of revolution from below have much more to offer than hauntology does in the international struggle for a democratic socialist society.

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