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#### The Aff’s failure to advance a defense of the federal government substantially increasing restrictions on war powers undermines debate’s transformative and intellectual potential

#### On a topic about war powers the question of effective deliberation is particularly pertinent---debate is not the site to directly drive political change, but rather it helps inculcate the requisite skills to leave the debate space better prepared to advocate for the good --- you should vote for the team that actualizes debate’s potential to equip students with the faculties to advocate for change---this is only possible by instituting deliberation through a set of practices.

#### First, effective deliberation requires a forum of discussion that facilitates political agonism and the capacity to substantively engage the topic at hand--- a forum of switch side debate where the negative can predict and respond to the aff is the most intellectually effective---this is crucial to affecting productive change in all facets of life

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OF THE CHALLENGES that American democracy faces today, none is more formidable than the problem of moral disagreement. Neither the theory nor the practice of democratic politics has so far found an adequate way to cope with conflicts about fundamental values. We address the challenge of moral disagreement here by developing a conception of democracy that secures a central place for moral discussion in political life. Along with a growing number of other political theorists, we call this conception deliberative democracy. The core idea is simple: when citizens or their representatives disagree morally, they should continue to reason together to reach mutually acceptable decisions. But the meaning and implications of the idea are complex. Although the idea has a long history, it is still in search of a theory. We do not claim that this book provides a comprehensive theory of deliberative democracy, but we do hope that it contributes toward its future development by showing the kind of delib-eration that is possible and desirable in the face of moral disagreement in democracies. Some scholars have criticized liberal political theory for neglecting moral deliberation. Others have analyzed the philosophical foundations of deliberative democracy, and still others have begun to explore institutional reforms that would promote deliberation. Yet nearly all of them stop at the point where deliberation itself begins. None has systematically examined the substance of deliberation—the theoretical principles that should guide moral argument and their implications for actual moral disagreements about public policy. That is our subject, and it takes us into the everyday forums of democratic politics, where moral argument regularly appears but where theoretical analysis too rarely goes. Deliberative democracy involves reasoning about politics, and nothing has been more controversial in political philosophy than the nature of reason in politics. We do not believe that these controversies have to be settled before deliberative principles can guide the practice of democracy. Since on occasion citizens and their representatives already engage in the kind of reasoning that those principles recommend, deliberative democracy simply asks that they do so more consistently and comprehensively. The best way to prove the value of this kind of reasoning is to show its role in arguments about specific principles and policies, and its contribu¬tion to actual political debates. That is also ultimately the best justification for our conception of deliberative democracy itself. But to forestall pos¬sible misunderstandings of our conception of deliberative democracy, we offer some preliminary remarks about the scope and method of this book. The aim of the moral reasoning that our deliberative democracy pre-scribes falls between impartiality, which requires something like altruism, and prudence, which demands no more than enlightened self-interest. Its first principle is reciprocity, the subject of Chapter 2, but no less essential are the other principles developed in later chapters. When citizens reason reciprocally, they seek fair terms of social cooperation for their own sake; they try to find mutually acceptable ways of resolving moral disagreements. The precise content of reciprocity is difficult to determine in theory, but its general countenance is familiar enough in practice. It can be seen in the difference between acting in one's self-interest (say, taking advantage of a legal loophole or a lucky break) and acting fairly (following rules in the spirit that one expects others to adopt). In many of the controversies dis-cussed later in the book, the possibility of any morally acceptable resolution depends on citizens' reasoning beyond their narrow self-interest and considering what can be justified to people who reasonably disagree with them. Even though the quality of deliberation and the conditions under which it is conducted are far from ideal in the controversies we consider, the fact that in each case some citizens and some officials make arguments consistent with reciprocity suggests that a deliberative perspective is not Utopian. To clarify what reciprocity might demand under non-ideal conditions, we develop a distinction between deliberative and nondeliberative disa-greement. Citizens who reason reciprocally can recognize that a position is worthy of moral respect even when they think it morally wrong. They can believe that a moderate pro-life position on abortion, for example, is morally respectable even though they think it morally mistaken. (The abortion example—to which we often return in the book—is meant to be illustrative. For readers who deny that there is any room for deliberative disagreement on abortion, other political controversies can make the same point.) The presence of deliberative disagreement has important implications for how citizens treat one another and for what policies they should adopt. When a disagreement is not deliberative (for example, about a policy to legalize discrimination against blacks and women), citizens do not have any obligations of mutual respect toward their opponents. In deliberative disagreement (for example, about legalizing abortion), citizens should try to accommodate the moral convictions of their opponents to the greatest extent possible, without compromising their own moral convictions. We call this kind of accommodation an economy of moral disagreement, and believe that, though neglected in theory and practice, it is essential to a morally robust democratic life. Although both of us have devoted some of our professional life to urging these ideas on public officials and our fellow citizens in forums of practical politics, this book is primarily the product of scholarly rather than political deliberation. Insofar as it reaches beyond the academic community, it is addressed to citizens and officials in their more reflective frame of mind. Given its academic origins, some readers may be inclined to complain that only professors could be so unrealistic as to believe that moral reasoning can help solve political problems. But such a complaint would misrepresent our aims. To begin with, we do not think that academic discussion (whether in scholarly journals or college classrooms) is a model for moral deliberation in politics. Academic discussion need not aim at justifying a practical decision, as deliberation must. Partly for this reason, academic discussion is likely to be insensitive to the contexts of ordinary politics: the pressures of power, the problems of inequality, the demands of diversity, the exigencies of persuasion. Some critics of deliberative democracy show a similar insensitivity when they judge actual political deliberations by the standards of ideal philosophical reflection. Actual deliberation is inevitably defective, but so is philosophical reflection practiced in politics. The appropriate comparison is between the ideals of democratic deliberation and philosophical reflection, or between the application of each in the non-ideal circumstances of politics. We do not assume that politics should be a realm where the logical syllogism rules. Nor do we expect even the more appropriate standard of mutual respect always to prevail in politics. A deliberative perspective sometimes justifies bargaining, negotiation, force, and even violence. It is partly because moral argument has so much unrealized potential in dem-ocratic politics that we believe it deserves more attention. Because its place in politics is so precarious, the need to find it a more secure home and to nourish its development is all the more pressing. Yet because it is also already part of our common experience, we have reason to hope that it can survive and even prosper if philosophers along with citizens and public officials better appreciate its value in politics. Some readers may still wonder why deliberation should have such a prominent place in democracy. Surely, they may say, citizens should care more about the justice of public policies than the process by which they are adopted, at least so long as the process is basically fair and at least minimally democratic. One of our main aims in this book is to cast doubt on the dichotomy between policies and process that this concern assumes. Having good reason as individuals to believe that a policy is just does not mean that collectively as citizens we have sufficient justification to legislate on the basis of those reasons. The moral authority of collective judgments about policy depends in part on the moral quality of the process by which citizens collectively reach those judgments. Deliberation is the most appropriate way for citizens collectively to resolve their moral disagreements not only about policies but also about the process by which policies should be adopted. Deliberation is not only a means to an end, but also a means for deciding what means are morally required to pursue our common ends.

#### Effective deliberation is crucial to personal agency and is only possible in a switch-side debate format where debaters divorce themselves from ideology--- vital to preventing mass violence and genocide

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Totalitarianism and the Competitive Space of Agonism

Arendt is probably most famous for her analysis of totalitarianism (especially her The Origins of Totalitarianism andEichmann in Jerusa¬lem), but the recent attention has been on her criticism of mass culture (The Human Condition). Arendt's main criticism of the current human condition is that the common world of deliberate and joint action is fragmented into solipsistic and unreflective behavior. In an especially lovely passage, she says that in mass society people are all imprisoned in the subjectivity of their own singular experience, which does not cease to be singular if the same experience is multiplied innumerable times. The end of the common world has come when it is seen only under one aspect and is permitted to present itself in only one perspective. (Human 58) What Arendt so beautifully describes is that isolation and individualism are not corollaries, and may even be antithetical because obsession with one's own self and the particularities of one's life prevents one from engaging in conscious, deliberate, collective action. Individuality, unlike isolation, depends upon a collective with whom one argues in order to direct the common life. Self-obsession, even (especially?) when coupled with isolation from one' s community is far from apolitical; it has political consequences. Perhaps a better way to put it is that it is political precisely because it aspires to be apolitical. This fragmented world in which many people live simultaneously and even similarly but not exactly together is what Arendt calls the "social." Arendt does not mean that group behavior is impossible in the realm of the social, but that social behavior consists "in some way of isolated individuals, incapable of solidarity or mutuality, who abdicate their human capacities and responsibilities to a projected 'they' or 'it,' with disastrous consequences, both for other people and eventually for themselves" (Pitkin 79). One can behave, butnot act. For someone like Arendt, a German-assimilated Jew, one of the most frightening aspects of the Holocaust was the ease with which a people who had not been extraordinarily anti-Semitic could be put to work industriously and efficiently on the genocide of the Jews. And what was striking about the perpetrators of the genocide, ranging from minor functionaries who facilitated the murder transports up to major figures on trial at Nuremberg, was their constant and apparently sincere insistence that they were not responsible. For Arendt, this was not a peculiarity of the German people, but of the current human and heavily bureaucratic condition of twentieth-century culture: we do not consciously choose to engage in life's activities; we drift into them, or we do them out of a desire to conform. Even while we do them, we do not acknowledge an active, willed choice to do them; instead, we attribute our behavior to necessity, and we perceive ourselves as determined—determined by circumstance, by accident, by what "they" tell us to do. We do something from within the anonymity of a mob that we would never do as an individual; we do things for which we will not take responsibility. Yet, whether or not people acknowledge responsibil¬ity for the consequences of their actions, those consequences exist. Refusing to accept responsibility can even make those consequences worse, in that the people who enact the actions in question, because they do not admit their own agency, cannot be persuaded to stop those actions. They are simply doing their jobs. In a totalitarian system, however, everyone is simply doing his or her job; there never seems to be anyone who can explain, defend, and change the policies. Thus, it is, as Arendt says, rule by nobody. It is illustrative to contrast Arendt's attitude toward discourse to Habermas'. While both are critical of modern bureaucratic and totalitar¬ian systems, Arendt's solution is the playful and competitive space of agonism; it is not the rational-critical public sphere. The "actual content of political life" is "the joy and the gratification that arise out of being in company with our peers, out of acting together and appearing in public, out of inserting ourselves into the world by word and deed, thus acquiring and sustaining our personal identity and beginning something entirely new" ("Truth" 263). According to Seyla Benhabib, Arendt's public realm emphasizes the assumption of competition, and it "represents that space of appearances in which moral and political greatness, heroism, and preeminence are revealed, displayed, shared with others. This is a competitive space in which one competes for recognition, precedence, and acclaim" (78). These qualities are displayed, but not entirely for purposes of acclamation; they are not displays of one's self, but of ideas and arguments, of one's thought. When Arendt discusses Socrates' thinking in public, she emphasizes his performance: "He performed in the marketplace the way the flute-player performed at a banquet. It is sheer performance, sheer activity"; nevertheless, it was thinking: "What he actually did was to make public, in discourse, the thinking process" {Lectures 37). Pitkin summarizes this point: "Arendt says that the heroism associated with politics is not the mythical machismo of ancient Greece but something more like the existential leap into action and public exposure" (175-76). Just as it is not machismo, although it does have considerable ego involved, so it is not instrumental rationality; Arendt's discussion of the kinds of discourse involved in public action include myths, stories, and personal narratives. Furthermore, the competition is not ruthless; it does not imply a willingness to triumph at all costs. Instead, it involves something like having such a passion for ideas and politics that one is willing to take risks. One tries to articulate the best argument, propose the best policy, design the best laws, make the best response. This is a risk in that one might lose; advancing an argument means that one must be open to the criticisms others will make of it. The situation is agonistic not because the participants manufacture or seek conflict, but because conflict is a necessary consequence of difference. This attitude is reminiscent of Kenneth Burke, who did not try to find a language free of domination but who instead theorized a way that the very tendency toward hierarchy in language might be used against itself (for more on this argument, see Kastely). Similarly, Arendt does not propose a public realm of neutral, rational beings who escape differences to live in the discourse of universals; she envisions one of different people who argue with passion, vehemence, and integrity. Continued… Eichmann perfectly exemplified what Arendt famously called the "banal¬ity of evil" but that might be better thought of as the bureaucratization of evil (or, as a friend once aptly put it, the evil of banality). That is, he was able to engage in mass murder because he was able not to think about it, especially not from the perspective of the victims, and he was able to exempt himself from personal responsibility by telling himself (and anyone else who would listen) that he was just following orders. It was the bureaucratic system that enabled him to do both. He was not exactly passive; he was, on the contrary, very aggressive in trying to do his duty. He behaved with the "ruthless, competitive exploitation" and "inauthen-tic, self-disparaging conformism" that characterizes those who people totalitarian systems (Pitkin 87). Arendt's theorizing of totalitarianism has been justly noted as one of her strongest contributions to philosophy. She saw that a situation like Nazi Germany is different from the conventional understanding of a tyranny. Pitkin writes, Totalitarianism cannot be understood, like earlier forms of domination, as the ruthless exploitation of some people by others, whether the motive be selfish calculation, irrational passion, or devotion to some cause. Understanding totalitarianism's essential nature requires solving the central mystery of the holocaust—the objectively useless and indeed dysfunctional, fanatical pursuit of a purely ideological policy, a pointless process to which the people enacting it have fallen captive. (87) Totalitarianism is closely connected to bureaucracy; it is oppression by rules, rather than by people who have willfully chosen to establish certain rules. It is the triumph of the social. Critics (both friendly and hostile) have paid considerable attention to Arendt's category of the "social," largely because, despite spending so much time on the notion, Arendt remains vague on certain aspects of it. Pitkin appropriately compares Arendt's concept of the social to the Blob, the type of monster that figured in so many post-war horror movies. That Blob was "an evil monster from outer space, entirely external to and separate from us [that] had fallen upon us intent on debilitating, absorb¬ing, and ultimately destroying us, gobbling up our distinct individuality and turning us into robots that mechanically serve its purposes" (4). Pitkin is critical of this version of the "social" and suggests that Arendt meant (or perhaps should have meant) something much more complicated. The simplistic version of the social-as-Blob can itself be an instance of Blob thinking; Pitkin's criticism is that Arendt talks at times as though the social comes from outside of us and has fallen upon us, turning us into robots. Yet, Arendt's major criticism of the social is that it involves seeing ourselves as victimized by something that comes from outside our own behavior. I agree with Pitkin that Arendt's most powerful descriptions of the social (and the other concepts similar to it, such as her discussion of totalitarianism, imperialism, Eichmann, and parvenus) emphasize that these processes are not entirely out of our control but that they happen to us when, and because, we keep refusing to make active choices. We create the social through negligence. It is not the sort of force in a Sorcerer's Apprentice, which once let loose cannot be stopped; on the contrary, it continues to exist because we structure our world to reward social behavior. Pitkin writes, "From childhood on, in virtually all our institutions, we reward euphemism, salesmanship, slo¬gans, and we punish and suppress truth-telling, originality, thoughtful-ness. So we continually cultivate ways of (not) thinking that induce the social" (274). I want to emphasize this point, as it is important for thinking about criticisms of some forms of the social construction of knowledge: denying our own agency is what enables the social to thrive. To put it another way, theories of powerlessness are self-fulfilling prophecies. Arendt grants that there are people who willed the Holocaust, but she insists that totalitarian systems result not so much from the Hitlers or Stalins as from the bureaucrats who may or may not agree with the established ideology but who enforce the rules for no stronger motive than a desire to avoid trouble with their superiors (see Eichmann and Life). They do not think about what they do. One might prevent such occurrences—or, at least, resist the modern tendency toward totalitarian¬ism—by thought: "critical thought is in principle anti-authoritarian" (Lectures 38). By "thought" Arendt does not mean eremitic contemplation; in fact, she has great contempt for what she calls "professional thinkers," refusing herself to become a philosopher or to call her work philosophy. Young-Bruehl, Benhabib, and Pitkin have each said that Heidegger represented just such a professional thinker for Arendt, and his embrace of Nazism epitomized the genuine dangers such "thinking" can pose (see Arendt's "Heidegger"). "Thinking" is not typified by the isolated con¬templation of philosophers; it requires the arguments of others and close attention to the truth. It is easy to overstate either part of that harmony. One must consider carefully the arguments and viewpoints of others: Political thought is representative. I form an opinion by considering a given issue from different viewpoints, by making present to my mind the standpoints of those who are absent; that is, I represent them. This process of representation does not blindly adopt the actual views of those who stand somewhere else, and hence look upon the world from a different perspective; this is a question neither of empathy, as though I tried to be or to feel like somebody else, nor of counting noses and joining a majority but of being and thinking in my own identity where actually I am not. The more people's standpoints I have present in my mind while I am ponder¬ing a given issue, and the better I can imagine how I would feel and think if I were in their place, the stronger will be my capacity for represen¬tative thinking and the more valid my final conclusions, my opinion. ("Truth" 241) There are two points to emphasize in this wonderful passage. First, one does not get these standpoints in one's mind through imagining them, but through listening to them; thus, good thinking requires that one hear the arguments of other people. Hence, as Arendt says, "critical thinking, while still a solitary business, does not cut itself off from' all others.'" Thinking is, in this view, necessarily public discourse: critical thinking is possible "only where the standpoints of all others are open to inspection" (Lectures 43). Yet, it is not a discourse in which one simply announces one's stance; participants are interlocutors and not just speakers; they must listen. Unlike many current versions of public discourse, this view presumes that speech matters. It is not asymmetric manipulation of others, nor merely an economic exchange; it must be a world into which one enters and by which one might be changed. Second, passages like the above make some readers think that Arendt puts too much faith in discourse and too little in truth (see Habermas). But Arendt is no crude relativist; she believes in truth, and she believes that there are facts that can be more or less distorted. She does not believe that reality is constructed by discourse, or that truth is indistinguishable from falsehood. She insists tha^ the truth has a different pull on us and, consequently, that it has a difficult place in the world of the political. Facts are different from falsehood because, while they can be distorted or denied, especially when they are inconvenient for the powerful, they also have a certain positive force that falsehood lacks: "Truth, though powerless and always defe ated in a head-on clash with the powers that be, possesses a strength of its own: whatever those in power may contrive, they are unable to discover or invent a viable substitute for it. Persuasion and violence can destroy truth, but they cannot replace it" ("Truth" 259). Facts have a strangely resilient quality partially because a lie "tears, as it were, a hole in the fabric of factuality. As every historian knows, one can spot a lie by noticing incongruities, holes, or the j unctures of patched-up places" ("Truth" 253). While she is sometimes discouraging about our ability to see the tears in the fabric, citing the capacity of totalitarian governments to create the whole cloth (see "Truth" 252-54), she is also sometimes optimistic. InEichmann in Jerusalem, she repeats the story of Anton Schmidt—a man who saved the lives of Jews—and concludes that such stories cannot be silenced (230-32). For facts to exert power in the common world, however, these stories must be told. Rational truth (such as principles of mathematics) might be perceptible and demonstrable through individual contemplation, but "factual truth, on the contrary, is always related to other people: it concerns events and circumstances in which many are involved; it is established by witnesses and depends upon testimony; it exists only to the extent that it is spoken about, even if it occurs in the domain of privacy. It is political by nature" (23 8). Arendt is neither a positivist who posits an autonomous individual who can correctly perceive truth, nor a relativist who positively asserts the inherent relativism of all perception. Her description of how truth functions does not fall anywhere in the three-part expeditio so prevalent in bothrhetoric and philosophy: it is not expressivist, positivist, or social constructivist. Good thinking depends upon good public argument, and good public argument depends upon access to facts: "Freedom of opinion is a farce unless factual information is guaranteed" (238). The sort of thinking that Arendt propounds takes the form of action only when it is public argument, and, as such, it is particularly precious: "For if no other test but the experience of being active, no other measure but the extent of sheer activity were to be applied to the various activities within the vita activa, it might well be that thinking as such would surpass them all" (Human 325). Arendt insists that it is "the same general rule— Do not contradict yourself (not your self but your thinking ego)—that determines both thinking and acting" (Lectures 3 7). In place of the mildly resentful conformism that fuels totalitarianism, Arendt proposes what Pitkin calls "a tough-minded, open-eyed readiness to perceive and judge reality for oneself, in terms of concrete experience and independent, critical theorizing" (274). The paradoxical nature of agonism (that it must involve both individuality and commonality) makes it difficult to maintain, as the temptation is great either to think one's own thoughts without reference to anyone else or to let others do one's thinking. Arendt's Polemical Agonism As I said, agonism does have its advocates within rhetoric—Burke, Ong, Sloane, Gage, and Jarratt, for instance—but while each of these theorists proposes a form of conflictual argument, not one of these is as adversarial as Arendt's. Agonism can emphasize persuasion, as does John Gage's textbook The Shape of Reason or William Brandt et al.'s The Craft of Writing. That is, the goal of the argument is to identify the disagreement and then construct a text that gains the assent of the audience. This is not the same as what Gage (citing Thomas Conley) calls "asymmetrical theories of rhetoric": theories that "presuppose an active speaker and a passive audience, a speaker whose rhetorical task is therefore to do something to that audience" ("Reasoned" 6). Asymmetric rhetoric is not and cannot be agonistic. Persuasive agonism still values conflict, disagreement, and equality among interlocutors, but it has the goal of reaching agreement, as when Gage says that the process of argument should enable one's reasons to be "understood and believed" by others (Shape 5; emphasis added). Arendt's version is what one might call polemical agonism: it puts less emphasis on gaining assent, and it is exemplified both in Arendt's own writing and in Donald Lazere's "Ground Rules for Polemicists" and "Teaching the Political Conflicts." Both forms of agonism (persuasive and polemical) require substantive debate at two points in a long and recursive process. First, one engages in debate in order to invent one's argument; even silent thinking is a "dialogue of myself with myself (Lectures 40). The difference between the two approaches to agonism is clearest when one presents an argument to an audience assumed to be an opposition. In persuasive agonism, one plays down conflict and moves through reasons to try to persuade one's audience. In polemical agonism, however, one's intention is not necessarily to prove one's case, but to make public one' s thought in order to test it. In this way, communicability serves the same function in philosophy that replicability serves in the sciences; it is how one tests the validity of one's thought. In persuasive agonism, success is achieved through persuasion; in polemical agonism, success may be marked through the quality of subsequent controversy. Arendt quotes from a letter Kant wrote on this point: You know that I do not approach reasonable objections with the intention merely of refuting them, but that in thinking them over I always weave them into my judgments, and afford them the opportunity of overturning all my most cherished beliefs. I entertain the hope that by thus viewing my judgments impartially from the standpoint of others some third view that will improve upon my previous insight may be obtainable. {Lectures 42) Kant's use of "impartial" here is interesting: he is not describing a stance that is free of all perspective; it is impartial only in the sense that it is not his own view. This is the same way that Arendt uses the term; she does not advocate any kind of positivistic rationality, but instead a "universal interdependence" ("Truth" 242). She does not place the origin of the "disinterested pursuit of truth" in science, but at "the moment when Homer chose to sing the deeds of the Trojans no less than those of the Achaeans, and to praise the glory of Hector, the foe and the defeated man, no less than the glory of Achilles, the hero of his kinfolk" ("Truth" 262¬63). It is useful to note that Arendt tends not to use the term "universal," opting more often for "common," by which she means both what is shared and what is ordinary, a usage that evades many of the problems associated with universalism while preserving its virtues (for a brief butprovocative application of Arendt's notion of common, see Hauser 100-03). In polemical agonism, there is a sense in which one' s main goal is not to persuade one's readers; persuading one's readers, if this means that they fail to see errors and flaws in one' s argument, might actually be a sort of failure. It means that one wishes to put forward an argument that makes clear what one's stance is and why one holds it, but with the intention of provoking critique and counterargument. Arendt describes Kant's "hope" for his writings not that the number of people who agree with him would increase but "that the circle of his examiners would gradually be en¬larged" {Lectures 39); he wanted interlocutors, not acolytes. This is not consensus-based argument, nor is it what is sometimes called "consociational argument," nor is this argument as mediation or conflict resolution. Arendt (and her commentators) use the term "fight," and they mean it. When Arendt describes the values that are necessary in our world, she says, "They are a sense of honor, desire for fame and glory, the spirit of fighting without hatred and 'without the spirit of revenge,' and indifference to material advantages" {Crises 167). Pitkin summarizes Arendt's argument: "Free citizenship presupposes the ability to fight— openly, seriously, with commitment, and about things that really mat¬ter—without fanaticism, without seeking to exterminate one's oppo¬nents" (266). My point here is two-fold: first, there is not a simple binary opposition between persuasive discourse and eristic discourse, the conflictual versus the collaborative, or argument as opposed to debate. Second, while polemical agonismrequires diversity among interlocutors, and thus seems an extraordinarily appropriate notion, and while it may be a useful corrective to too much emphasis on persuasion, it seems to me that polemical agonism could easily slide into the kind of wrangling that is simply frustrating. Arendt does not describe just how one is to keep the conflict useful. Although she rejects the notion that politics is "no more than a battlefield of partial, conflicting interests, where nothing countfs] but pleasure and profit, partisanship, and the lust for dominion," she does not say exactly how we are to know when we are engaging in the existential leap of argument versus when we are lusting for dominion ("Truth" 263). Like other proponents of agonism, Arendt argues that rhetoric does not lead individuals or communities to ultimate Truth; it leads to decisions that will necessarily have to be reconsidered. Even Arendt, who tends to express a greater faith than many agonists (such as Burke, Sloane, or Kastely) in the ability of individuals to perceive truth, insists that self-deception is always a danger, so public discourse is necessary as a form of testing (see especially Lectures and "Truth"). She remarks that it is difficult to think beyond one's self-interest and that "nothing, indeed, is more common, even among highly sophisticated people, than the blind obstinacy that becomes manifest in lack of imagination and failure to judge" ("Truth" 242). Agonism demands that one simultaneously trust and doubt one' s own perceptions, rely on one's own judgment and consider the judgments of others, think for oneself and imagine how others think. The question remains whether this is a kind of thought in which everyone can engage. Is the agonistic public sphere (whether political, academic, or scientific) only available to the few? Benhabib puts this criticism in the form of a question: "That is, is the 'recovery of the public space' under conditions of modernity necessarily an elitist and antidemocratic project that can hardly be reconciled with the demand for universal political emancipa¬tion and the universal extension of citizenship rights that have accompa¬nied modernity since the American and French Revolutions?" (75). This is an especially troubling question not only because Arendt's examples of agonistic rhetoric are from elitist cultures, but also because of com¬ments she makes, such as this one from The Human Condition: "As a living experience, thought has always been assumed, perhaps wrongly, to be known only to the few. It may not be presumptuous to believe that these few have not become fewer in our time" {Human 324). Yet, there are important positive political consequences of agonism. Arendt' s own promotion of the agonistic sphere helps to explain how the system could be actively moral. It is not an overstatement to say that a central theme in Arendt's work is the evil of conformity—the fact that the modern bureaucratic state makes possible extraordinary evil carried out by people who do not even have any ill will toward their victims. It does so by "imposing innumerable and various rules, all of which tend to 'normalize' its members, to make them behave, to exclude spontaneous action or outstanding achievement" (Human 40). It keeps people from thinking, and it keeps them behaving. The agonistic model's celebration of achievement and verbal skill undermines the political force of conformity, so it is a force against the bureaucratizing of evil. If people think for themselves, they will resist dogma; if people think of themselves as one of many, they will empathize; if people can do both, they will resist totalitarianism. And if they talk about what they see, tell their stories, argue about their perceptions, and listen to one another—that is, engage in rhetoric—then they are engaging in antitotalitarian action. In post-Ramistic rhetoric, it is a convention to have a thesis, and one might well wonder just what mine is—whether I am arguing for or against Arendt's agonism. Arendt does not lay out a pedagogy for us to follow (although one might argue that, if she had, it would lookmuch like the one Lazere describes in "Teaching"), so I am not claiming that greater attention to Arendt would untangle various pedagogical problems that teachers of writing face. Nor am I claiming that applying Arendt's views will resolve theoretical arguments that occupy scholarly journals. I am saying, on the one hand, that Arendt's connection of argument and thinking, as well as her perception that both serve to thwart totalitarian¬ism, suggest that agonal rhetoric (despite the current preference for collaborative rhetoric) is the best discourse for a diverse and inclusive public sphere. On the other hand, Arendt's advocacy of agonal rhetoric is troubling (and, given her own admiration for Kant, this may be intentional), especially in regard to its potential elitism, masculinism, failure to describe just how to keep argument from collapsing into wrangling, and apparently cheerful acceptance of hierarchy. Even with these flaws, Arendt describes something we would do well to consider thoughtfully: a fact-based but not positivist, communally grounded but not relativist, adversarial but not violent, independent but not expressivist rhetoric.

#### Second, a limited and pre-determined scope of discussion where each side can predict and adequately prepare to respond to their opponent’s argument is crucial to effective deliberation---debate is valuable because it teaches students to be able to defend their convictions against a well-prepared opponent

#### Democratic agonism can only successfully operate in a limited forum---it’s not a limitation on the content of argument, but on the form in which it is presented

Robert W. Glover 10 Prof of Poli Sci @ UConn "Games without Frontiers?: Democratic Engagement, Agonistic Pluralism, and the Question of Exclusion" Philosophy and Social Criticism Vol. 36

Recent democratic theory has devoted significant attention to the question of how to revitalize citizen engagement and reshape citizen involvement within the process of collective political decision-making and self-government. Yet these theorists do so with the sober recognition that more robust democratic engagement may provide new means for domination, exploitation- intensification of disagreement, or even the introduction of fanaticism into our public debates.1 Thus, numerous proposals have attempted to define the acceptable boundaries of our day-to-day democratic discourse and establish regulative ideals whereby we restrict the types of justifications that can be employed in democratic argumentation. This subtle form of exclusion delineates which forms of democratic discourse are deemed to be legitimate—worthy of consideration in the larger democratic community, and morally justifiable as a basis for policy. As an outgrowth of these concerns, this newfound emphasis on political legitimacy has provoked a flurry of scholarly analysis and debate." Different theorists promote divergent conceptions of what ought to count as acceptable and legitimate forms of democratic engagement, and promote more or less stringent normative conceptions of the grounds for exclusion and de-legitimization. One of the most novel approaches to this question is offered by agonistic pluralism, a strain of democratic theory advanced by political theorists such as William Connolly, Bonnie Honig, Ernesto Laclau, Chantal Mouffe, and James Tully. Agonistic pluralism, or simply agonism, is a theory of democracy rooted in the ancient Greek notion of the agon, a public struggle or contest between adversaries. While recognizing the necessity of placing restrictions upon democratic discourse, agonistic pluralists also call upon us to guard against the naturalization of such exclusion and the coercive act of power which it implies. Rather, we must treat these actions as contingent, subject to further scrutiny, critique, and re-articulation in contentious and widely inclusive democratic spaces. In so doing, agonistic pluralism offers us a novel means of approaching democratic discourse, receptive to the claims of new actors and identities while also recognizing that there must be some, albeit minimal, restrictions placed on the form that such democratic engagement takes. In short, the goal of agonists is not to 'eradicate the use of power in social relations but to acknowledge its ineradicable nature and attempt to modify power in ways that are compatible with democratic values'.5 This is democracy absent the 'final guarantee\* or the 'definitive legitimation.'4 As one recent commentator succinctly put it, agonistic pluralism forces democratic actors to '...relinquish all claims to finality, to happy endings../.5 Yet while agonistic pluralism offers valuable insights regarding how we might reshape and revitalize the character of our democratic communities, it is a much more diverse intellectual project than is commonly acknowledged. There are no doubt continuities among these thinkers, yet those engaged in agonistic pluralism ultimately operate with divergent fundamental assumptions, see different processes at work in contemporary democratic politics, and aspire towards unique political end-goals. To the extent that we do not recognize these different variants, we risk failing to adequately consider proposals which could positively alter the character of our democratic engagement, enabling us to reframe contemporary pluralism as a positive avenue for social change and inclusion rather than a crisis to be contained. This piece begins by outlining agonistic pluralism's place within the larger theoretical project of revitalizing democratic practice, centered on the theme of what constitutes 'legitimate" democratic discourse. Specifically, I focus on agonism's place in relation to 'participatory' and 'deliberative' strains of democratic theory. I then highlight the under-examined diversity of those theorists commonly captured under the heading of agonistic pluralism, drawing upon Chantal Mouffe\*s recent distinction between 'dissociative' and 'associative' agonism. However, I depart from her assertion that 'associative agonists' such as Bonnie Honig and William Connolly offer us no means by which to engage in the 'negative determination of frontiers\* of our political spaces. Contra Mouffe, I defend these theorists as offering the most valuable formulation of agonism, due to their articulation of the civic virtues and democratic (re)education needed to foster greater inclusivity and openness, while retaining the recognition that democratic discourse must operate with limits and frontiers.

#### Agreement is a precondition for contestation

Ruth Lessl Shively 2K, associate professor of political science at Texas A&M, 2000 Political Theory and Partisan Politics p. 181-2

The requirements given thus far are primarily negative. The ambiguists must say "no" to—they must reject and limit—some ideas and actions. In what follows, we will also find that they must say "yes" to some things. In particular, they must say "yes" to the idea of rational persuasion. This means, first, that they must recognize the role of agreement in political contest, or the basic accord that is necessary to discord. The mistake that the ambiguists make here is a common one. The mistake is in thinking that agreement marks the end of contest—that consensus kills debate. But this is true only if the agreement is perfect—if there is nothing at all left to question or contest. In most cases, however, our agreements are highly imperfect. We agree on some matters but not on others, on generalities but not on specifics, on principles but not on their applications, and so on. And this kind of limited agreement is the starting condition of contest and debate. As John Courtney Murray writes: We hold certain truths; therefore we can argue about them. It seems to have been one of the corruptions of intelligence by positivism to assume that argument ends when agreement is reached. In a basic sense, the reverse is true. There can be no argument except on the premise, and within a context, of agreement. (Murray 1960, 10) In other words, we cannot argue about something if we are not communicating: if we cannot agree on the topic and terms of argument or if we have utterly different ideas about what counts as evidence or good argument. At the very least, we must agree about what it is that is being debated before we can debate it. For instance, one cannot have an argument about euthanasia with someone who thinks euthanasia is a musical group. One cannot successfully stage a sit-in if one's target audience simply thinks everyone is resting or if those doing the sitting have no complaints. Nor can one demonstrate resistance to a policy if no one knows that it is a policy. In other words, contest is meaningless if there is a lack of agreement or communication about what is being contested. Resisters, demonstrators, and debaters must have some shared ideas about the subject and/or the terms of their disagreements. The participants and the target of a sit-in must share an understanding of the complaint at hand. And a demonstrator's audience must know what is being resisted. In short, the contesting of an idea presumes some agreement about what that idea is and how one might go about intelligibly contesting it. In other words, contestation rests on some basic agreement or harmony. The point may seem trite, as surely the ambiguists would agree that basic terms must be shared before they can be resisted and problematized. In fact, they are often very candid about this seeming paradox in their approach: the paradoxical or "parasitic" need of the subversive for an order to subvert. But admitting the paradox is not helpful if, as usually happens here, its implications are ignored; or if the only implication drawn is that order or harmony is an unhappy fixture of human life. For what the paradox should tell us is that some kinds of harmonies or orders are, in fact, good for resistance; and some ought to be fully supported. As such, it should counsel against the kind of careless rhetoric that lumps all orders or harmonies together as arbitrary and inhumane. Clearly some basic accord about the terms of contest is a necessary ground for all further contest. It may be that if the ambiguists wish to remain full-fledged ambiguists, they cannot admit to these implications, for to open the door to some agreements or reasons as good and some orders as helpful or necessary, is to open the door to some sort of rationalism. Perhaps they might just continue to insist that this initial condition is ironic, but that the irony should not stand in the way of the real business of subversion.Yet difficulties remain. For agreement is not simply the initial condition, but the continuing ground, for contest. If we are to successfully communicate our disagreements, we cannot simply agree on basic terms and then proceed to debate without attention to further agreements. For debate and contest are forms of dialogue: that is, they are activities premised on the building of progressive agreements. Imagine, for instance, that two people are having an argument about the issue of gun control. As noted earlier, in any argument, certain initial agreements will be needed just to begin the discussion. At the very least, the two discussants must agree on basic terms: for example, they must have some shared sense of what gun control is about; what is at issue in arguing about it; what facts are being contested, and so on. They must also agree—and they do so simply by entering into debate—that they will not use violence or threats in making their cases and that they are willing to listen to, and to be persuaded by, good arguments. Such agreements are simply implicit in the act of argumentation.

#### Effective deliberative discourse is the lynchpin to solving all existential problems---switch-side debate is most effective---our K turns the whole case

Christian O. Lundberg 10 Professor of Communications @ University of North Carolina, Chapel Hill, “Tradition of Debate in North Carolina” in Navigating Opportunity: Policy Debate in the 21st Century By Allan D. Louden, p311

The second major problem with the critique that identifies a naivety in articulating debate and democracy is that it presumes that the primary pedagogical outcome of debate is speech capacities. But the democratic capacities built by debate are not limited to speech—as indicated earlier, debate builds capacity for critical thinking, analysis of public claims, informed decision making, and better public judgment. If the picture of modem political life that underwrites this critique of debate is a pessimistic view of increasingly labyrinthine and bureaucratic administrative politics, rapid scientific and technological change outpacing the capacities of the citizenry to comprehend them, and ever-expanding insular special-interest- and money-driven politics, it is a puzzling solution, at best, to argue that these conditions warrant giving up on debate. If democracy is open to rearticulation, it is open to rearticulation precisely because as the challenges of modern political life proliferate, the citizenry's capacities can change, which is one of the primary reasons that theorists of democracy such as Ocwey in The Public awl Its Problems place such a high premium on education (Dewey 1988,63, 154). Debate provides an indispensible form of education in the modem articulation of democracy because it builds precisely the skills that allow the citizenry to research and be informed about policy decisions that impact them, to son rhroueh and evaluate the evidence for and relative merits of arguments for and against a policy in an increasingly infonnation-rich environment, and to prioritize their time and political energies toward policies that matter the most to them. The merits of debate as a tool for building democratic capacity-building take on a special significance in the context of information literacy. John Larkin (2005, HO) argues that one of the primary failings of modern colleges and universities is that they have not changed curriculum to match with the challenges of a new information environment. This is a problem for the course of academic study in our current context, but perhaps more important, argues Larkin, for the future of a citizenry that will need to make evaluative choices against an increasingly complex and multimediatcd information environment (ibid-). Larkin's study tested the benefits of debate participation on information-literacy skills and concluded that in-class debate participants reported significantly higher self-efficacy ratings of their ability to navigate academic search databases and to effectively search and use other Web resources: To analyze the self-report ratings of the instructional and control group students, we first conducted a multivariate analysis of variance on all of the ratings, looking jointly at the effect of instmction/no instruction and debate topic . . . that it did not matter which topic students had been assigned . . . students in the Instnictional [debate) group were significantly more confident in their ability to access information and less likely to feel that they needed help to do so----These findings clearly indicate greater self-efficacy for online searching among students who participated in (debate).... These results constitute strong support for the effectiveness of the project on students' self-efficacy for online searching in the academic databases. There was an unintended effect, however: After doing ... the project, instructional group students also felt more confident than the other students in their ability to get good information from Yahoo and Google. It may be that the library research experience increased self-efficacy for any searching, not just in academic databases. (Larkin 2005, 144) Larkin's study substantiates Thomas Worthcn and Gaylcn Pack's (1992, 3) claim that debate in the college classroom plays a critical role in fostering the kind of problem-solving skills demanded by the increasingly rich media and information environment of modernity. Though their essay was written in 1992 on the cusp of the eventual explosion of the Internet as a medium, Worthcn and Pack's framing of the issue was prescient: the primary question facing today's student has changed from how to best research a topic to the crucial question of learning how to best evaluate which arguments to cite and rely upon from an easily accessible and veritable cornucopia of materials. There are, without a doubt, a number of important criticisms of employing debate as a model for democratic deliberation. But cumulatively, the evidence presented here warrants strong support for expanding debate practice in the classroom as a technology for enhancing democratic deliberative capacities. The unique combination of critical thinking skills, research and information processing skills, oral communication skills, and capacities for listening and thoughtful, open engagement with hotly contested issues argues for debate as a crucial component of a rich and vital democratic life. In-class debate practice both aids students in achieving the best goals of college and university education, and serves as an unmatched practice for creating thoughtful, engaged, open-minded and self-critical students who are open to the possibilities of meaningful political engagement and new articulations of democratic life. Expanding this practice is crucial, if only because the more we produce citizens that can actively and effectively engage the political process, the more likely we are to produce revisions of democratic life that are necessary if democracy is not only to survive, but to thrive. Democracy faces a myriad of challenges, including: domestic and international issues of class, gender, and racial justice; wholesale environmental destruction and the potential for rapid climate change; emerging threats to international stability in the form of terrorism, intervention and new possibilities for great power conflict; and increasing challenges of rapid globalization including an increasingly volatile global economic structure. More than any specific policy or proposal, an informed and active citizenry that deliberates with greater skill and sensitivity provides one of the best hopes for responsive and effective democratic governance, and by extension, one of the last best hopes for dealing with the existential challenges to democracy [in an] increasingly complex world.

### case

#### No accidental launches

Williscroft ‘10 (Six patrols on the *John Marshall* as a Sonar Technician, and four on the *Von Steuben* as an officer – a total of twenty-two submerged months. Navigator and Ops Officer on *Ortolan* & *Pigeon* – Submarine Rescue & Saturation Diving ships. Watch and Diving Officer on *Oceanographer* and *Surveyor*. “Accidental Nuclear War” http://www.argee.net/Thrawn%20Rickle/Thrawn%20Rickle%2032.htm, 2010)

Is there a realistic chance that we could have a nuclear war by accident? Could a ballistic submarine commander launch his missiles without specific presidential authorization? Could a few men conspire and successfully bypass built-in safety systems to launch nuclear weapons? The key word here is “realistic.” In the strictest sense, yes, these things are possible. But are they realistically possible? This question can best be answered by examining two interrelated questions. Is there a way to launch a nuclear weapon by accident? Can a specific accidental series of events take place—no matter how remote—that will result in the inevitable launch or detonation of a nuclear weapon? Can one individual working by himself or several individuals working in collusion bring about the deliberate launch or detonation of a nuclear weapon? We are protected from accidental launching of nuclear weapons by mechanical safeguards, and by carefully structured and controlled mandatory procedures that are always employed when working around nuclear weapons. Launching a nuclear weapon takes the specific simultaneous action of several designated individuals. System designers ensured that conditions necessary for a launch could not happen accidentally. For example, to launch a missile from a ballistic missile submarine, two individuals must insert keys into separate slots on separate decks within a few seconds of each other. Barring this, the system cannot physically launch a missile. There are additional safeguards built into the system that control computer hardware and software, and personnel controls that we will discuss later, but—in the final analysis—without the keys inserted as described, there can be no launch—it’s not physically possible. Because the time window for key insertion is less than that required for one individual to accomplish, it is physically impossible for a missile to be launched accidentally by one individual. Any launch must be deliberate. One can postulate a scenario wherein a technician bypasses these safeguards in order to effect a launch by himself. Technically, this is possible, but such a launch would be deliberate, not accidental. We will examine measures designed to prevent this in a later column. Maintenance procedures on nuclear weapons are very tightly controlled. In effect always is the “two-man rule.” This rule prohibits any individual from accessing nuclear weapons or their launch vehicles alone. Aside from obvious qualification requirements, two individuals must be present. No matter how familiar the two technicians may be with a specific system, each step in a maintenance procedure is first read by one technician, repeated by the second, acknowledged by the first (or corrected, if necessary), performed by the second, examined by the first, checked off by the first, and acknowledged by the second. This makes maintenance slow, but absolutely assures that no errors happen. Exactly the same procedure is followed every time an access cover is removed, a screw is turned, a weapon is moved, or a controlling publication is updated. Nothing, absolutely nothing is done without following the written guides exactly, always under two-man control. This even applies to guards. Where nuclear weapons are concerned, a minimum of two guards—always fully in sight of each other—stand duty. There is no realistic scenario wherein a nuclear missile can be accidentally launched...ever...under any circumstances...period!

#### Tech’s not deterministic – “speed” wont’ cause war or oppression.

Thommesen ‘3

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A key concept in his work is dromology, which is derived from Greek - dromas: running, fast - and may be translated as the science of speed. For Virilio, the one and simple rule of technology development has been that of an ever-increasing speed; and this rule seems to define fundamental aspects of warfare and society. In short, the logic of speed has driven the development of warfare, which on its part has defined the architecture of cities, finally setting the conditions for political regimes. To spell this thesis out. let us focus on the evolution of warfare, which can be characterized by three phases. The first and longest was based on defence and weapons of obstruction, designed to block attackers. In this phase, fortified cities could survive sieges for months (even years), and this created a space for political life, thus centred on a local, geographically defined unit. The phase of defence ended with the invention of artillery, weapons of destruction, against which walls could no longer offer protection. In the second phase, the war of siege was replaced by the offensive war of movement -and the medieval city lost its role as political centre, to be replaced by the nation state. Since then, however, technological development has brought warfare into the third phase: the combination of high-precision bombs and communication satellites (representing a fourth front) to guide them to their target has annihilated the advantage of movement. Arms of interdiction and absolute speed have rendered vulnerable the mechanised forces based on relative speed. And this development has brought new conditions for political regimes, reducing the role of the nation state, and of any form of political debate. Allowing for some degree of simplicity, the causal relations implied by this line of argument may be depicted somewhat like this: Speed/technology —> military and warfare —> architecture of cities —> political regimes/structures This argument - which is neatly summarised by Briigger and Petersen (1994) in their introduction to Virilio. The War, the City, the Political - clearly illustrates the more controversial aspects of Virilio's thinking. For one, the basic technological determinism may raise some critique, i.e. from those arguing the social construction of technology. Furthermore, the idea that society is fundamentally shaped by military considerations is also somewhat unique and incompatible with more common explanations. Finally, some might argue that only an architect would regard the architecture of cities as decisive for political life.

#### Virilio exaggerates the negative consequence of speed and tech

McAllister ‘8

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The conclusions Virilio reaches are alarming. Like Heidegger’s modern episteme, the logistics of perception is driven by a reductive law, but unlike the modern episteme, it specifically targets life forms, stripping them of complexity. The reduction to passive flesh suggests a regression in evolution back to simpler forms of life lacking in neurological complexity and moral-political development. I do not dispute the fact that biological and human life forms as well as planetary existence are under threat (Gilroy, 2004). But I question embracing the conclusion that the inherent power of things (humans, bodies of water, microprocessors, plants, turbine engines, microbes, buildings, photocopies) has been completely denuded and all things have been reduced to “primary material.” This grants far too much effective power to the reductive drives characterizing what Virilio calls the “antithesis to life.”

#### Offensive cyber-war is key to an effective deterrence capability

Libicki 13 (Martin C., Rand Corporation, Research Defense and Prepared for Office of the Secretray of Defense, "Brandishing Cyberatack Capabilities")

Brandishing a cyberattack capability would do three things: declare a capability, suggest the possibility of its use in a particular circumstance, and indicate that such use would really hurt. In the era of the U.S.-Soviet nuclear standoff, the suggestion of use was the most relevant. Possession was obvious, and its consequences were well understood. The same does not hold true for cyberweapons. Possession is likely not obvious, and the ability to inflict serious harm is debatable. Even if demonstrated, what worked yesterday may not work today. But difficult does not mean impossible.¶ Advertising cyberwar capabilities may be helpful. It may back up a deterrence strategy. It might dissuade other states from conventional mischief or even from investing in mischief- making capabilities. It may reduce the other side’s confidence in the reliability of its informa- tion, command and control, or weapon systems. In a nuclear confrontation, it may help build the edge that persuades other states that the brandisher will stay the course, thereby persuading them to yield.

#### Even if we can’t deter low level conflict – OCO strategies prevent the most dangerous cyber conflicts

Fryer-Briggs 3/19/13 (Zachary, DEfense News, "US Sharpens Tone on Cyber Attacks From China")

The line between probing networks for information and the beginning of what might be called an attack are becoming worryingly unclear. Probing a network and destroying it aren’t the same, but by breaking in and exfiltrating data, attackers can do damage. And reports indicate that while the past modus operandi focused on corporate espionage, the shift to low-level attacks on critical infrastructure is in full swing.¶ The Chinese seem intent on pushing the boundary, which won’t likely stop until the U.S. responds with public offensive action, several retired senior military officials said.¶ “Certain powers in the world, nation-states for example, all they know is power,” said retired Air Force Lt. Gen. Harry Raduege, former commander of the Defense Information Systems Agency. “They only respond to somebody that’s going to be able to launch a mutually assured disruption of them.”¶ Getting those world powers to rein in attacks, to deter intrusions, requires that U.S. offensive operations are credible. And in order to make them credible, the U.S. might have to use a weapon publicly, retired Marine Gen. James Cartwright, former vice chairman of the Joint Chiefs of Staff, said in a 2012 interview.¶ “At some point, they’re going to have to do something that’s illustrative, and then communicate,” he said. “I don’t believe we in the United States are taking advantage of what we could be communicating.”¶ Whether a strong response should come in the form of a cyber attack is the subject of debate in the administration. Several former officials said confidence in the ability of a cyber weapon to have a precise and desired effect is low, and as a result a conventional kinetic weapon might be used instead. If the goal is to destroy a facility to make a point, why not bomb it and make sure the target is eliminated?¶ Alexander wrote in a statement to Congress that he believed the increased capability of the military has been effective in deterring large cyber attacks, although it may not work indefinitely.¶ “We feel confident that foreign leaders believe that a devastating attack on the critical infrastructure and population of the United States by cyber means would be correctly traced back to its source and elicit a prompt and proportionate response,” he wrote. “Nonetheless, it is possible that some future regime or cyber actor could misjudge the impact and the certainty of our resolve.”¶ But Alexander acknowledged that lower level attacks continue, undeterred.¶ “We have some confidence in our ability to deter major state-on-state attacks in cyberspace, but we are not deterring the seemingly low-level harassment of private and public sites, property and data,” he said.

#### Global war

Clarke 9 (Richard, special adviser to the president for cybersecurity in the George W. Bush administration. He is now chairman of Good Harbor Consulting "War from Cyberspace," The National Interest, December 22, http://nationalinterest.org/article/war-from-cyberspace-3278)

AS IN the 1960s, the speed of war is rapidly accelerating. Then, long-range missiles could launch from the prairie of Wyoming and hit Moscow in only thirty-five minutes. Strikes in cyber war move at a rate approaching the speed of light. And this speed favors a strategy of preemption, which means the chances that people can become trigger-happy are high. This, in turn, makes cyber war all the more likely. If a cyber-war commander does not attack quickly, his network may be destroyed first. If a commander does not preempt an enemy, he may find that the target nation has suddenly raised new defenses or even disconnected from the worldwide Internet. There seems to be a premium in cyber war to making the first move. And much as in the nuclear era, there is a real risk of escalation with cyber war. Nuclear war was generally believed to be something that might quickly grow out of conventional combat, perhaps initiated with tanks firing at each other in a divided Berlin. The speed of new technologies created enormous risks for crisis instability and miscalculation. Today, the risks of miscalculation are even higher, enhancing the chances that what begins as a battle of computer programs ends in a shooting war. Cyber war, with its low risks to the cyber warriors, may be seen by a decision maker as a way of sending a signal, making a point without actually shooting. An attacker would likely think of a cyber offensive that knocked out an electric-power grid and even destroyed some of the grid's key components (keeping the system down for weeks), as a somewhat antiseptic move; a way to keep tensions as low as possible. But for the millions of people thrown into the dark and perhaps the cold, unable to get food, without access to cash and dealing with social disorder, it would be in many ways the same as if bombs had been dropped on their cities. Thus, the nation attacked might well respond with "kinetic activity."

#### OCO operations are key to conventional operations in Afghanistan

Gjelten 2/11/13 (Tom, "Pentagon Goes On the Offensive Against Cyberattacks")

In some cases, offensive cyberattacks are being conducted within the parameters of conventional military operations. In Afghanistan, soldiers and Marines depend heavily on video and data links when they go into combat. As part of the process of "prepping the battlefield," commanders may want to launch pre-emptive attacks on the adversary's cybercapabilities in order to make sure their data networks do not get interrupted.¶ Marine Lt. Gen. Richard Mills, in a rare acknowledgment that the military engages in offensive cyber operations, discussed just such a situation during a military conference in August 2012.¶ "I can tell you that as a commander in Afghanistan in the year 2010, I was able to use my cyber operations against my adversary with great impact," Mills declared. "I was able to get inside his nets, infect his command and control, and in fact defend myself against his almost constant incursions to get inside my wire."

#### Offensive cyber operations are key to make counter-insurgency strategies effective

Pendall, Wilkes, Robinson 13 (David W.Army War College Fellow, Ronald US Strat Com, Timothy J US Marine Corp Communication and Information Systems Officer April 2013, ., The Institute of Land Warfare, Land Warefare Paper No.95, "Cyberspace Operations In Support of Counterinsurgency Operations")

An insurgency is defined as “an organized movement aimed at the overthrow of a con- stituted government through the use of subversion and armed conflict.”13 in afghanistan, the insurgency is not a monolithic group of Afghan-based fighters. Numerous armed groups are fighting for different purposes; some are strategic in nature, while others have more materialistic or self-serving objectives. U.s. and coalition forces are wading through this shifting battle- field by creating innovative and effective solutions to complex problems. Counterinsurgency is defined as “military, paramilitary, political, economic, psychological and civic actions taken by a government to defeat insurgency.”14 integrating cyberspace operations alone will not pacify or defeat the insurgency in afghanistan but provides a fast-developing opportunity for creating significant effects in the overall COIN fight.¶ While no single element of national or international power will decisively shift momen- tum, cyberspace operations’ support to coin will take on increasingly important roles. one such core role is in complementing intelligence operations to capitalize on the existing use of the internet by insurgents. intelligence support to countering insurgent use of the internet begins with defining the OE though the intelligence preparation of the battlespace (IPB).15 iPB is “the systematic, continuous process of analyzing the threat and environment in a specific geographic area.”16 to conduct effective cyberspace operations, one must understand the char- acteristics and composition of the social network and the overall cyberspace environment. a cyber iPB (ciPB) is critical to provide planners with the information required to understand and effectively target insurgents in the cyberspace oe. cyber-based targets have a physical presence. Planners must understand the physical, logical and persona layers affecting their bat- tlespace in order to conduct operations.¶ Technology and its uses are dynamic; the constant change requires consistent observation and evaluation for cyberspace situational understanding and operations. ciPB efforts must be adjusted to reflect changes to physical and logical structures of the cyberspace environment. Planners, to the greatest extent possible, must be able to forecast expansion, crossover, migra- tion and additions to the digital topology that may affect U.s. cyberspace operations.¶ one solution to providing full-spectrum cyberspace operational support to coin is to have a centralized and integrated planning and execution capability in theater to support the¶ 4¶ commander in achieving theater-based objectives. integrated theater cyber operations increase the risk to the insurgents using cyberspace and illuminate their supporting actors. denying their anonymity, taking away their “free pass” and creating active operational effects is an important component in this fight. U.S. Cyber Command (USCYBERCOM) support must be deployed in a responsive, compact organization, be granted the authority to decide and act as required by the operational commander they support and be equipped with decentralized, preapproved action capability at the theater and regional command levels. there cannot be a complicated system controlling all effects produced by cyberspace capabilities; rather, cyber operations and effects need to be timely, streamlined and assured by responsive teams. U.s. forces must have the ability to decide quickly on the time and place for use of cyber capabilities to disrupt, deny, degrade or destroy an enemy’s capacity to generate combat power in the physical or digital realm. A cyber-based “fires net” concept will lead to this capability.17¶ General Gary Luck, U.s. army retired, and colonel mike findlay, U.s. army retired, de- veloped a concept to demonstrate this framework.18 Leaders’ main concerns about any approval process often center on the amount of time it takes for a decision to be made. tactical advan- tages in exploiting emerging opportunities are inherently linked to time; the longer it takes to make a decision, the more quickly the advantage is lost. decentralizing the approval level and collaborating horizontally in a shorter time span (faster action cycles) will support command- ers in achieving a tactical advantage. figure 1 on the following page depicts the relationships between decision and action.¶ in particular, UscyBercom must be able to conduct cna and cne against targets on the Joint effects List to disrupt insurgent network operations both in afghanistan and globally. 20 cyberspace operations should take a global offensive posture to reduce the effectiveness of in- surgent finances, propaganda and command and control efforts. Additionally, USCYBERCOM should target individuals deemed to be negative influences, directly and indirectly, in order to support ISAF and United States Forces–Afghanistan non-kinetic operations. Creation of capacity to support cyberspace operations requires the design and establishment of a robust cyber support element, creation of an independent expeditionary cyberspace element located in Afghanistan and, finally, assigning to each U.S.-led regional command (RC) an increased digital network intelligence capability.

**Solves nuclear war**

**Cronin 13** (Audrey Kurth Cronin is Professor of Public Policy at George Mason University and author of How Terrorism Ends and Great Power Politics and the Struggle over Austria. Thinking Long on Afghanistan: Could it be Neutralized? Center for Strategic and International Studies The Washington Quarterly • 36:1 pp. 55\_72<http://dx.doi.org/10.1080/0163660X.2013.751650>)

**With ISAF withdrawal inevitable, a** **sea change** **is** already **underway**: **the question is whether the** **U**nited **S**tates **will be** **ahead of the curve or** **behind it.** Under current circumstances, key actions within Afghanistan by any one state are perceived to have a deleterious effect on the interests of other competing states, so the only feasible solution is to discourage all of them from interfering in a neutralized state. **As the** **U**nited **S**tates **draws down** over the next two years, **yielding to** regional **anarchy would be** **irresponsible.** **Allowing neighbors to** rely on bilateral measures, **jockey for relative position**, and pursue conflicting national interests **without regard for dangerous regional dynamics** **will result in** a **repeat of the pattern** that has played out in Afghanistan for the **past thirty years\_**/except this time the outcome could be not just terrorism but **nuclear war.**

#### Virilio’s basic assumption is flawed. Speed of tech doesn’t ruin the political—Opposite is true

Grove ‘8

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Chapter 1: A Schmittian Century?: From Nuclear Leviathan to Nuclear-Sovereign-Assemblage – March 17, 2008 – http://becomingwar.blogspot.com/2008/03/chapter-1-schmittian-century-from.html

Initially nuclear weapons seemed to solidify even complete the decisionistic model of sovereignty once and for all. In Virilio’s reading of Schmitt’s the state of emergency became permanent and democracy ended once it became possible for a single individual to decide to got to war and to finish that war in 30 minutes. At first glance Virilio’s apocalyptic diagnosis seems accurate. Nuclear weapons at their current numbers could destroy the entire planet and given the structure of the United States nuclear command any Congressional or popular attempt to stop the war would be in vain. This is the backbone of Virilio’s argument. Politics and a democratic balance of power require time. Time to react, time to respond, time to debate, time to strategize, time to implement and ICBMS nullify time. But Virilio is wrong. The threat of the extreme case has obscured the actual or present case that presents new opportunities for intervention. Politics, whether micro or macro, does not begin and end with the sovereign decision; the sovereign decision (both expressively and in its enactment) emerges from a relay of forces, connections, and other previous decisions, resonances, forces, and actants that are presupposed in each subsequent iteration of the sovereign decision, and layered in multiple streams of time. Even an increasingly automated nuclear arsenal requires the participation of literally millions of people and countless networks, objects, tectonic stability, stable solar flare activity and on and on. The decision only *appears* singular when Virilio truncates time to the moment the president ‘pushes the button.’ We are not as of yet in that moment so other temporal rhythms abound and each part of the nuclear assemblage follows a different temporal course. Certainly the sovereign decision is a powerful, expressive, performative act of individuation for the sovereign and highly affective in mobilizing populations, but it is not self-constituted or self-causal. The process of individuation and mobilization necessitates a field of relations and resonances from which the sovereign decision emerges. The decision is also not decisive. Instead it territorializes the relations *from which it emerges* through its resonant modulation. The enunciation of a sovereign decision (a distinct inquiry from the ‘making of a decision. Certainly no less emeshed but nonetheless ought to remain analytically different) is something like a refrain, the sovereign—in so far as it is constituted by the enunciation of decisions—is a condensation point for national ethos, affect, and institutional identity making. Each decision is constitutive not of the ‘sovereign’ as is the case in Schmitt’s analysis but of a sovereign point of identification or reified, dogmatic consistency which can be recognized but need not remain static or immobile. Again however such a node is only possible because of its attachments whether physical or resonant (both material) to the complex system of tradition, culture, wires, telephones, satellites, nuclear silos, television cameras, previous sovereign decisions, personal affective characteristics, character, etc. This list is not exhaustive by any measure however it gestures in the direction of what I am trying to get at. The sovereign is not an individual, at best it is an iterative series of moments of performative or expressive individuation resulting from a complex interface with machines, networks, affective fields. The assemblage has a life of its own that cannot and should not be reduced to a single point simply because that is most consistent with our common sensibilities. In some sense the sovereign is a prosthesis or interface to be worn by whoever is elected to office. (President as first-person-shooter?) This does in part explain why there is so little transition time between each sovereign and so little variation in war powers. It is reference point or index for a history of actions and events made more complex by the function it is meant or believed to serve. It is the titular focal point of an assemblage that if recognized as such would undermine its own function. An assemblage that function because it can inspire belief in it is unity not its dispersed and multivalent organization. The irony is that the development of miles of fiberoptic networks, new technological interfaces and mobility was supposed to save the centralized and hierarchical sovereign form from its obvious strategic liability—that of being an easy target. However in increasing its ‘survivability’ it has also opened innumerable points of access to the supposed center. Each access point whether it be technological, affective, or economic that can recenter, or reterritorialize the sovereign assemblage. I do not want to make this sound ‘easy’ or ‘painless’ however as this ‘dispersed’ or redundant network system has become ‘everyday’ increasingly the President has been unaware of exactly who is in control or even at how many levels the Nuclear-sovereign-assemblage can be engaged or reterritorialized.

#### Virilio’s wrong – *won’t improve research*, *excess technophobia*, and *no political alt*.

Stevenson ‘2

Nick Stevenson is a Lecturer in the Department of Sociological Studies, University of Sheffield, Understanding Media Cultures: Social Theory and Mass Communication – page 206

Virilio’s main contribution to contemporary debates in respect of the media of mass communication has been to add a sceptical voice in respect of technological innova-tion, and to focus our attention on the temporal dimensions of communications systems. However, as we shall see, while a critical engagement with Virilio is undoubtedly worthwhile, his contributions have a number of limitations. Virilio’s writing is perhaps best read as a warning as to where technological change might lead rather than as offering a balanced account of the effects of technological development. Here I want to concentrate upon the suggestive comments he makes linking technology, speed and cultural impoverishment. Finally, I will end the discussion of Virilio by making some further critical comments concerning what I take to be the main limitations of his analysis. Technology, as Virilio points out, is intimately concerned with speed and efﬁciency. The quickening of the time allowed for opinion formation can often lead to the production of superﬁcial perspectives in place of those which could have taken a deeper and more substantial view. We might then be in a position to receive more information more quickly than ever before, but denied the interpretative opportunities to make the world more meaningful. For example, the increased speeding up of events interferes with our capacity to feel empathy and disappoint-ment. The media it seems are always moving on, restlessly searching for fresh news and different viewpoints. This makes the achievement of responsible and meaningful forms of reﬂection increasingly difﬁcult in the modern age. Yet it is a mistake to proceed as if the media only colonise society’s shared capacity to construct meaningful relations with others. For instance, the culture of immediacy and speed can also feed the idea that we the nation, or international alliance, in a time of crisis, ought to do something. This can be invaluable if we are considering offering immediate humanitarian aid to the victims of a disaster, but can also have other perhaps more negative consequences, given that speed can be used to displace the necessary labour of democratic deliberation. The rapidity with which these decisions are made might mean that a wide-ranging public discussion has not yet taken place and that not enough ‘quality’ information has been made available to make a judgement. I am struck by a basic ambivalence between the need to receive information quickly and the consequences this might have for human reasoning. The wider point is that the temporal bias introduced by media cultures disrupts our capacity for critical reflection as well as providing a necessary service and inﬂuence on contemporary political culture. The issue here is to hold an intellectual concern regarding the lack of slowness in our culture against an appreciation of the ‘political’ necessity of speeding up information exchange. So far I have treated Virilio’s writing to only the most sympathetic forms of engagement. I have sought to argue that Virilio’s work does indeed offer the supportive critic with the possibility of raising some key questions in respect of the temporal dimensions of contemporary media cultures. However we also need to recognise that Virilio’s current projections are severely limited. Here I will mention four reasons as to why Virilio’s work is unlikely to develop a productive cannon of research in respect of the media of mass communication. Virilio’s limitations are: (1) his technophobia; (2) his neglect of the political possibilities offered by media cultures new and old; (3) his lack of analysis of the inter-connections between new media and identity; and (4) his failure to appreciate the ways in which new media is structured in a contested cultural ﬁeld. I shall however keep these arguments brief as they have been approached in more detail elsewhere in the volume.

## 2NC

#### Debate is never the site for social change only for learning the skills to advocate for change

Atchison and Panetta 9 – \*Director of Debate at Trinity University and \*\*Director of Debate at the University of Georgia (Jarrod, and Edward, “Intercollegiate Debate and Speech Communication: Issues for the Future,” The Sage Handbook of Rhetorical Studies, Lunsford, Andrea, ed., 2009, p. 317-334)

The final problem with an individual debate round focus is the role of competition. Creating community change through individual debate rounds sacrifices the “community” portion of the change. Many teams that promote activist strategies in debates profess that they are more interested in creating change than winning debates. What is clear, however, is that the vast majority of teams that are not promoting community change are very interested in winning debates. The tension that is generated from the clash of these opposing forces is tremendous. Unfortunately, this is rarely a productive tension. Forcing teams to consider their purpose in debating, their style in debates, and their approach to evidence are all critical aspects of being participants in the community. However, the dismissal of the proposed resolution that the debaters have spent countless hours preparing for, in the name of a community problem that the debaters often have little control over, does little to engender coalitions of the willing. Should a debate team lose because their director or coach has been ineffective at recruiting minority participants? Should a debate team lose because their coach or director holds political positions that are in opposition to the activist program? Competition has been a critical component of the interest in intercollegiate debate from the beginning, and it does not help further the goals of the debate community to dismiss competition in the name of community change. The larger problem with locating the “debate as activism” perspective within the competitive framework is that it overlooks the communal nature of the community problem. If each individual debate is a decision about how the debate community should approach a problem, then the losing debaters become collateral damage in the activist strategy dedicated toward creating community change. One frustrating example of this type of argument might include a judge voting for an activist team in an effort to help them reach elimination rounds to generate a community discussion about the problem. Under this scenario, the losing team serves as a sacrificial lamb on the altar of community change. Downplaying the important role of competition and treating opponents as scapegoats for the failures of the community may increase the profile of the winning team and the community problem, but it does little to generate the critical coalitions necessary to address the community problem, because the competitive focus encourages teams to concentrate on how to beat the strategy with little regard for addressing the community problem. There is no role for competition when a judge decides that it is important to accentuate the publicity of a community problem. An extreme example might include a team arguing that their opponents’ academic institution had a legacy of civil rights abuses and that the judge should not vote for them because that would be a community endorsement of a problematic institution. This scenario is a bit more outlandish but not unreasonable if one assumes that each debate should be about what is best for promoting solutions to diversity problems in the debate community. If the debate community is serious about generating community change, then it is more likely to occur outside a traditional competitive debate. When a team loses a debate because the judge decides that it is better for the community for the other team to win, then they have sacrificed two potential advocates for change within the community. Creating change through wins generates backlash through losses. Some proponents are comfortable with generating backlash and argue that the reaction is evidence that the issue is being discussed. From our perspective, the discussion that results from these hostile situations is not a productive one where participants seek to work together for a common goal. Instead of giving up on hope for change and agitating for wins regardless of who is left behind, it seems more reasonable that the debate community should try the method of public argument that we teach in an effort to generate a discussion of necessary community changes. Simply put, debate competitions do not represent the best environment for community change because it is a competition for a win and only one team can win any given debate, whereas addressing systemic century-long community problems requires a tremendous effort by a great number of people.

#### Federal government is the national government

Black’s Law 4 (Dictionary, 8th Edition, June 1, 2004, pg.716.)

Federal government. 1. A national government that exercises some degree of control over smaller political units that have surrendered some degree of power in exchange for the right to participate in national politics matters – Also termed (in federal states) central government. 2. the U.S. government – Also termed national government. [Cases: United States -1 C.J.S. United States - - 2-3]

#### SSD good

Muir 93 – Star Muir, communication studies at George Mason University, 1993 (Philosophy and Rhetoric 26.4, p. 288-291)

Values clarification, Stewart is correct in pointing out, does not mean that no values are developed. Two very important values---tolerance and fairness---inhere to a significant degree in the ethics of switch-side debate. A second point about the charge of relativism is that tolerance is related to the development of reasoned moral viewpoints. The willingness to recognize the existence of other views, and to grant alternative positions a degree of credibility, is a value fostered by switch-side debate: Alternately debating both sides of the same question…inculcates a deep-seated attitude of tolerance toward differing points of view. To be forced to debate only one side leads to an ego-identification with that side…the other side in contrast is seen only as something to be discredited. Arguing as persuasively as one can for completely opposing views is one way of giving recognition to the idea that a strong case can generally be made for the views of earnest and intelligent men, however such views may clash with one’s own…Promoting this kind of tolerance is perhaps one of the greatest benefits debating both sides has to offer. The activity should encourage debating bosh sides of a topic, reasons Thompson, because debaters are “more likely to realize that propositions are bilateral. It is those who fail to recognize this fact who become intolerant, dogmatic, and bigoted.” While Theodore Roosevelt can hardly be said to be advocating bigotry, his efforts to turn out advocates convinced of their rightness is not a position imbued with tolerance. At a societal level, the value of tolerance is more conducive to a fair and open assessment of competing ideas. John Stuart Mill eloquently states the case this way: Complete liberty of contradicting and disproving our opinion is the very condition which justifies us in assuming its truth for purposes of action; and on no other terms can a being with human faculties have any rational assurance of being right….the peculiar evil of silencing the expression of an opinion is, that it is robbing the human race….If the opinion is right, they are deprived of the opportunity of exchanging error for truth: if wrong, they lose, what is almost as great a benefit, the clearer perception and livelier impression of the truth, produced by its collision with error. At an individual level, tolerance is related to moral identity via empathic and critical assessments of differing perspectives. Paul posits a strong relationship between tolerance, empathy, and critical thought. Discussing the function of argument in everyday life, he observes that in order to overcome natural tendencies to reason egocentrically and sociocentrically, individuals must gain the capacity to engage self-reflective questioning, to reason dialogically and dialectically, and to “reconstruct alien and opposing belief systems empathically.” Our system of beliefs is, by definition, irrational when we are incapable of abandoning a belief for rational reasons; that is, when we egocentrically associate our beliefs with our own integrity. Paul describes an intimate relationship between private inferential habits, moral practices, and the nature of argumentation. Critical thought and moral identity, he urges, must be predicated on discovering the insights of opposing views and the weaknesses of our own beliefs. Role playing, he reasons, is a central element of any effort to gain such insight. Only an activity that requires the defense of both sides of an issue, moving beyond acknowledgement to exploration and advocacy, can engender such powerful role playing. Reding explains that “debating both sides is a special instance of role-playing,” where debaters are forced to empathize on a constant basis with a position contrary to their own. This role playing, Baird agrees, is an exercise in reflective thinking, an engagement in problem solving that exposes weaknesses and strengths. Motivated by the knowledge that they may debate against their own case, debaters constantly pose arguments and counter-arguments for discussion, erecting defenses and then challenging these defenses with a different tact. Such conceptual flexibility, Paul argues is essential for effective critical thinking, and in turn for the development of a reasoned moral identity. A final point about relativism is that switch-side debate encourages fairness and equality of opportunity in evaluating competing values. Initially, it is apparent that *a priori* fairness is a fundamental aspect of games and gamesmanship. Players in the game should start out with equal advantage, and the rules should be construed throughout to provide no undue advantage to one side or the other. Both sides, notes Thompson, should have an equal about of time and a fair chance to present their arguments. Of critical importance, he insists, is an equality of opportunity. Equality of opportunity is manifest throughout many debate procedures and norms. On the question of topicality----whether the affirmative plan is an example of the stated topic----the issue of “fair ground” for debate is explicitly developed as a criterion for decision. Likewise, when a counterplan is offered against an affirmative plan, the issue of coexistence, or of the “competitiveness” of the plans, frequently turns on the fairness of the affirmative team’s suggested “permutation” of the plans. In these and other issues, the value of fairness, and of equality of opportunity, is highlighted and clarified through constant disputation. The point is simply that debate does teach values, and that these values are instrumental in providing a hearing for alternative points of view. Paying explicit attention to decision criteria, and to division of ground arguments (a function of competition), effectively renders the value structure pluralistic, rather than relativistic.

#### Constraints are key to creativity---challenging ourselves to innovate within the confines of rules creates far more creative responses than starting with a blank slate

Mayer 6 – Marissa Ann Mayer, vice-president for search products and user experience at Google, February 13, 2006, “Creativity Loves Constraints,” online: http://www.businessweek.com/print/magazine/content/06\_07/b3971144.htm?chan=gl

When people think about creativity, they think about artistic work -- unbridled, unguided effort that leads to beautiful effect. But if you look deeper, you'll find that some of the most inspiring art forms, such as haikus, sonatas, and religious paintings, are fraught with constraints. They are beautiful because creativity triumphed over the "rules." Constraints shape and focus problems and provide clear challenges to overcome. Creativity thrives best when constrained.¶ But constraints must be balanced with a healthy disregard for the impossible. Too many curbs can lead to pessimism and despair. Disregarding the bounds of what we know or accept gives rise to ideas that are non-obvious, unconventional, or unexplored. The creativity realized in this balance between constraint and disregard for the impossible is fueled by passion and leads to revolutionary change.¶ A few years ago, I met Paul Beckett, a talented designer who makes sculptural clocks. When I asked him why not do just sculptures, Paul said he liked the challenge of making something artistically beautiful that also had to perform as a clock. Framing the task in that way freed his creative force. Paul reflected that he also found it easier to paint on a canvas that had a mark on it rather than starting with one that was entirely clean and white. This resonated with me. It is often easier to direct your energy when you start with constrained challenges (a sculpture that must be a clock) or constrained possibilities (a canvas that is marked).

## 1nr

### vtl

#### **Always vtl**

Shwartz 2 (L, “A Value to Life: Who Decides and How?” Medical ethics: a case-based approach, [www.fleshandbones.com/readingroom/pdf/399.pdf](http://www.fleshandbones.com/readingroom/pdf/399.pdf), AD: 11/16/09) jl

Those who choose to reason on this basis hope that if the quality of a life can be measured then the answer to whether that life has value to the individual can be determined easily. This raises special problems, however, because the idea of quality involves a value judgement, and value judgements are, by their essence, subject to indeterminate relative factors such as preferences and dislikes. Hence, quality of life is difficult to measure and will vary according to individual tastes, preferences and aspirations. As a result, no general rules or principles can be asserted that would simplify decisions about the value of a life based on its quality. Nevertheless, quality is still an essential criterion in making such decisions because it gives legitimacy to the possibility that rational, autonomous persons can decide for themselves that their own lives either are worth, or are no longer worth, living. To disregard this possibility would be to imply that no individuals can legitimately make such value judgements about their own lives and, if nothing else, that would be counterintuitive. 2 In our case, Katherine Lewis had spent 10 months considering her decision before concluding that her life was no longer of a tolerable quality. She put a great deal of effort into the decision and she was competent when she made it. Who would be better placed to make this judgement for her than Katherine herself? And yet, a doctor faced with her request would most likely be uncertain about whether Katherine’s choice is truly in her best interest, and feel trepidation about assisting her. We need to know which considerations can be used to protect the patient’s interests.

**All lives have value**

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

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

### heidegger lol

#### And, treating technology as neutral enslaves us and denies our bodies.

Heidegger, ‘77

[Martin Heidegger, German philosopher, The Question Concerning Technology and Other Essays, 1977, p.4.]

Everywhere we remain unfree and chained to technology, whether we passionately affirm or deny it. But we are delivered over to it in the worst possible way when we regard it as some thing neutral; for this conception of it, to which today we particularly like to do homage, makes us utterly blind to the essence of technology.

### speed good

#### they have the politics K backward. Speed doesn’t ruin politics, it saves us from fascism. Here’s more ev:

Stevenson ‘2

Nick Stevenson is a Lecturer in the Department of Sociological Studies, University of Sheffield, Understanding Media Cultures: Social Theory and Mass Communication – page 207-8

The development of the media of mass communications has gradually seen the decline of print as the dominant form of communication and the rise of an audio-visual domain. Virilio links the visualisation of the media into narratives of decline where our perceptions of reality are progressively undermined by a speed culture. As I have indicated, Virilio tends to see progressive political possibilities in reversing this process, with human populations better able to make contact with others through face-to-face communication and print cultures. While there is much that could be said on the superficiality of much visual culture and its progressive underming of literate cultures, such an analysis is too sweeping. The popularisation of the media, which has accompanied the rise of television and its increasingly visual nature of media cultures, has also made public cultures and associated debates open to a greater number of people. While the visualisation of media cultures can indeed be linked into narratives of control and surveillance in the way that Virilio suggests, it can equally be connected into a progressive democra-tisation of everyday life. The visual bias of much media and communication provides social movements with considerable opportunities to interrupt the ﬂow of dominant media messages, by staging dramatic media events and engaging in image manipu-lation. We can make a similar argument in respect of the development of the Net. As Dahlgren (2001) has argued the partial displacement of hierarchical forms of information that the Net makes available confuses the boundaries between who is and who is not a journalist. While these arguments have been carried too far by some Net enthusiasts the possibilities that ‘ordinary’ people have for constructing their own sites of images, information and discourse is greatly enhanced by the arrival of new media. Seemingly these and other democratic possibilities are missed by a critique which offers an overly one-sided view of new media technologies.

#### Speed K hurts progressive politics – makes fascism more likely, turning all their args.

Stevenson ‘2

Nick Stevenson is a Lecturer in the Department of Sociological Studies, University of Sheffield, Understanding Media Cultures: Social Theory and Mass Communication – page 214-15

The arrival of new technologies of communication has offered new possibilities for the social theory of mass communication. We have witnessed the development of a number of provocative perspectives in this regard seeking to articulate the links between technological change, globalisation and the new social movements such as cyberfeminism. In this respect, Castells and Harraway have sought to outline the ambivalent possibilities and limitations of the new media age most coherently. Despite their limitations, Castells’s and Haraway’s analyses of the network society neither lapse into technological optimism nor pessimism. Yet, not surprisingly, other theorists *such as* Schiller and Virilio have chosen to concentrate upon some of the less progressive features of the new communications revolution. That is they continue to offer powerful correctives to much ‘cyberdrool’ which has accompanied the development of the Net within the academy. Such perspectives will continue to find a home in a world where the main driving force behind communications’ development remains the requirements of the military and the market. However, while commentators concentrate on either positive or negative poles of analysis, critical debate is likely to be deﬁned through the discourse of the other. Perhaps the main limitation here is the inability to link the arrival of new media into many of the possibilities (and of course limitations) suggested by social movements who seek to develop a political response to our rapidly changing world. The development of a new politics for a new age, which resists the temptation of fundamentalism and is adequate to the challenges of the modern world, is more likely to develop through an engagement with technological change, globalisation and gender politics than their mutual negation. For progressive and generative political forces this chapter has argued that there is no return to the certitudes of either an exclusively class politics or a less technologically complex society.

### grove

#### Here’s more ev that you should reject their premise:

Kellner ‘99

(Douglas, George F. Kneller Chair in the Philosophy of Education, UCLA – “Virilio, War, and Technology: Some Critical Reflections," Theory, Culture and Society, Vol. 16(5-6), 1999: 103-125, http://pages.gseis.ucla.edu/faculty/kellner/Illumina%20Folder/kell29.htm)

Yet I want to argue in this study that Virilio has a flawed conception of technology that is excessively one-sided and that misses the emancipatory and democratizing aspects of new computer and media technologies. My argument is that his vision of technology is overdetermined by his intense focus on war and military technology and that this optic drives him to predominantly negative and technophobic perspectives on technology per se. However, precisely the one-sidedness and extremely critical discourse on war and military technology, as well as his reflections on war, cinema, technologies of representation and vision machines, constitute some of the most valuable aspects of his work. Consequently, in the following pages I will follow Virilio in pursuing what he calls the "riddle of technology" and interrogate his attempts to elucidate this conundrum. Nowhere, however, does Virilio directly theorize technology in any systematic or sustained way, although reflections on it permeate his analyses. Thus, I want to probe Virilio's perspectives on technology to determine the extent of his insight and use-value, and to indicate what I see as the limitations of his perspectives. In this reading, Virilio emerges as one of the major critics of war, technology, and vision machines in our time, albeit with excessively negative and even technophobic proclivities.

### stevenson

#### And, that technophobic fear is so extreme that it *boosts militaristic fascism – turning their own goals.*

Stevenson ‘2

Nick Stevenson is a Lecturer in the Department of Sociological Studies, University of Sheffield, Understanding Media Cultures: Social Theory and Mass Communication – page 207

1. The most obvious limitation of Virilio's approach is his pronounced techno-phobia. To give one example amongst the many available in his work. The development of what Virilio calls a political economy of speed is such that at times he sounds as though the only way of resisting the totalitarian ambitions of technology is through technological abstinence. The political trajectory of such a position is both conservative and reactionary. Unlike say Castclls, Virilio's politics and social theory fail to appreciate the ways in which contemporary society and culture has been unalterably transformed by the impact of new technology. There is then a lingering sense within Virilio's writing of a possible return to a society with low levels of technological development. While such views may indeed form part of a resistance to certain features of contemporary media and social development, they can hardly be expected to generate a sustainable political perspective working within the contradictions and ambivalences of the present. Indeed Virilio's position on the information society often comes close to the neo-Luddism described by Castells (1998b). Within this Virilio misses the opportunity to think more constructively as to how new technologies might become utilised by inclusive forms of social development. That is, if a globally sustainable planetary economy is to become possible it will be built through the new information technologies, not their abolition. The main problem here being that Virilio offers an excessively onesided view of technology which 'substitutes moralising critique for social analysis and political action' (Kellner, 2000).