Open source

### 1

#### a. Interpretation and violation---the affirmative should defend the desirability of topical government action

#### Most predictable—the agent and verb indicate a debate about hypothetical government action

Jon M Ericson 3, Dean Emeritus of the College of Liberal Arts – California Polytechnic U., et al., The Debater’s Guide, Third Edition, p. 4

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

#### b. Vote neg

#### “Topic relevance” isn't enough—only a precise and limited rez creates deliberation on a point of mutual difference—this is only internal link to limits and ground which are key to competitive equity and topic education—both of which are the most important impacts in debate

**Steinberg & Freeley 8** \*Austin J. Freeley is a Boston based attorney who focuses on criminal, personal injury and civil rights law, AND \*\*David L. Steinberg , Lecturer of Communication Studies @ U Miami, Argumentation and Debate: Critical Thinking for Reasoned Decision Making pp45-

Debate is a means of settling differences, so there must be a difference of opinion or a conflict of interest before there can be a debate. If everyone is in agreement on a tact or value or policy, there is no need for debate: the matter can be settled by unanimous consent. Thus, for example, it would be pointless to attempt to debate "Resolved: That two plus two equals four," because there is simply no controversy about this statement. (Controversy is an essential prerequisite of debate. Where there is no clash of ideas, proposals, interests, or expressed positions on issues, there is no debate. In addition, debate cannot produce effective decisions without clear identification of a question or questions to be answered. For example, general argument may occur about the **broad topic** of illegal immigration. How many illegal immigrants are in the United States? What is the impact of illegal immigration and immigrants on our economy? What is their impact on our communities? Do they commit crimes? Do they take jobs from American workers? Do they pay taxes? Do they require social services? Is it a problem that some do not speak English? Is it the responsibility of employers to discourage illegal immigration by not hiring undocumented workers? Should they have the opportunity- to gain citizenship? Docs illegal immigration pose a security threat to our country? Do illegal immigrants do work that American workers are unwilling to do? Are their rights as workers and as human beings at risk due to their status? Are they abused by employers, law enforcement, housing, and businesses? I low are their families impacted by their status? What is the moral and philosophical obligation of a nation state to maintain its borders? Should we build a wall on the Mexican border, establish a national identification can!, or enforce existing laws against employers? Should we invite immigrants to become U.S. citizens? Surely you can think of many more concerns to be addressed by a conversation about the topic area of illegal immigration. Participation in this "debate" is likely to be emotional and intense. However, it is not likely to be productive or useful without focus on a particular question and identification of a line demarcating sides in the controversy. To be discussed and resolved effectively, controversies must be stated clearly. **Vague understanding** results in unfocused deliberation and poor decisions, frustration, and emotional distress, as evidenced by the failure of the United States Congress to make progress on the immigration debate during the summer of 2007.

#### Simulated national security law debates preserve agency and enhance decision-making---avoids cooption

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

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

### 2

#### THE AFFIRMATIVES FOCUS ON THE DISCURSIVE/SYMBOLIC REVEALS THE EXTENT TO WHICH THEY HAVE GIVEN UP ON ACTUALLY CHALLENGING THE STRUCTURES OF OPPRESSION. BUT FAR FROM BEING A POST-CAPITALIST AGE IN WHICH ALL SOCIAL EXPERIENCE IS TEXTUALLY OR DISCURSIVELY PRODUCED, IT IS A MATERIAL WORLD. ONLY A MATERIALIST METHOD CAN ACCOUNT FOR THE WAYS IN WHICH CERTAIN CLASSES CREATE AND DEPLOY RHETORIC TO LEGITIMIZE A CAPITALIST MODE OF SOCIAL RELATIONS

CLOUD (Prof of Comm at Texas) 2001

[Dana, “The Affirmative Masquerade”, p. online: http://www.acjournal.org/holdings/vol4/iss3/special/cloud.htm //wyo-tjc]

At the very least, however, it is clear that poststructuralist discourse theories have left behind some of historical materialism’s most valuable conceptual tools for any theoretical and critical practice that aims at informing practical, oppositional political activity on behalf of historically exploited and oppressed groups. As Nancy Hartsock (1983, 1999) and many others have argued (see Ebert 1996; Stabile, 1997; Triece, 2000; Wood, 1999), we need to retain concepts such as standpoint epistemology (wherein truth standards are not absolute or universal but arise from the scholar’s alignment with the perspectives of particular classes and groups) and fundamental, class-based interests (as opposed to understanding class as just another discursively-produced identity). We need extra-discursive reality checks on ideological mystification and economic contextualization of discursive phenomena. Most importantly, critical scholars bear the obligation to explain the origins and causes of exploitation and oppression in order better to inform the fight against them. In poststructuralist discourse theory, the "retreat from class" (Wood, 1999) expresses an unwarranted pessimism about what can be accomplished in late capitalism with regard to understanding and transforming system and structure at the level of the economy and the state. It substitutes meager cultural freedoms for macro-level social transformation even as millions of people around the world feel the global reach of capitalism more deeply than ever before. At the core of the issue is a debate across the humanities and social sciences with regard to whether we live in a "new economy," an allegedly postmodern, information-driven historical moment in which, it is argued, organized mass movements are no longer effective in making material demands of system and structure (Melucci, 1996). In suggesting that global capitalism has so innovated its strategies that there is no alternative to its discipline, arguments proclaiming "a new economy" risk inaccuracy, pessimism, and conservatism (see Cloud, in press). While a thoroughgoing summary is beyond the scope of this essay, there is a great deal of evidence against claims that capitalism has entered a new phase of extraordinary innovation, reach, and scope (see Hirst and Thompson, 1999). Furthermore, both class polarization (see Mishel, Bernstein, and Schmitt, 2001) and the ideological and management strategies that contain class antagonism (see Cloud, 1998; Parker and Slaughter, 1994) still resemble their pre-postmodern counterparts. A recent report of the Economic Policy Institute concludes that in the 1990s, inequality between rich and poor in the U.S. (as well as around the world) continued to grow, in a context of rising worker productivity, a longer work week for most ordinary Americans, and continued high poverty rates. Even as the real wage of the median CEO rose nearly 63 percent from 1989, to 1999, more than one in four U.S. workers lives at or below the poverty level. Among these workers, women are disproportionately represented, as are Black and Latino workers. (Notably, unionized workers earn nearly thirty percent more, on average, than non-unionized workers.) Meanwhile, Disney workers sewing t-shirts and other merchandise in Haiti earn 28 cents an hour. Disney CEO Michael Eisner made nearly six hundred million dollars in 1999--451,000 times the wage of the workers under his employ (Roesch, 1999). According to United Nations and World Bank sources, several trans-national corporations have assets larger than several countries combined. Sub-Saharan Africa and the Russian Federation have seen sharp economic decline, while assets of the world’s top three billionaires exceed the GNP of all of the least-developed countries and their combined population of 600 million people (Shawki and D’Amato, 2000, pp. 7-8). In this context of a real (and clearly bipolar) class divide in late capitalist society, the postmodern party is a masquerade ball, in which theories claiming to offer ways toward emancipation and progressive critical practice in fact encourage scholars and/as activists to abandon any commitment to crafting oppositional political blocs with instrumental and perhaps revolutionary potential. Instead, on their arguments, we must recognize agency as an illusion of humanism and settle for playing with our identities in a mood of irony, excess, and profound skepticism. Marx and Engels’ critique of the Young Hegelians applies equally well to the postmodern discursive turn: "They are only fighting against ‘phrases.’ They forget, however, that to these phrases they themselves are only opposing other phrases, and that they are in no way combating the real existing world when they are merely combating the phrases of this world" (1976/1932, p. 41). Of course, the study of "phrases" is important to the project of materialist critique in the field of rhetoric. The point, though, is to explain the connections between phrases on the one hand and economic interests and systems of oppression and exploitation on the other. Marxist ideology critique, understands that classes, motivated by class interest, produce rhetorics wittingly and unwittingly, successfully and unsuccessfully. Those rhetorics are strategically adapted to context and audience.

Yet Marxist theory is not naïve in its understanding of intention or individual agency. Challenging individualist humanism, Marxist ideology critics regard people as "products of circumstances" (and changed people as products of changed circumstances; Marx, 1972b/1888, p. 144).

Within this understanding, Marxist ideology critics can describe and evaluate cultural discourses such as that of racism or sexism as strategic and complex expressions of both their moment in history and of their class basis. Further, this mode of critique seeks to explain both why and how social reality is fundamentally, systematically oppressive and exploitative, exploring not only the surface of discourses but also their often-complex and multi-vocal motivations and consequences. As Burke (1969/1950) notes, Marxism is both a method of rhetorical criticism and a rhetorical formation itself (pp. 109-110). There is no pretense of neutrality or assumption of transcendent position for the critic. Teresa Ebert (1996) summarizes the purpose of materialist ideology critique: Materialist critique is a mode of knowing that inquires into what is not said, into the silences and the suppressed or missing, in order to uncover the concealed operations of power and the socio-economic relations connecting the myriad details and representations of our lives. It shows that apparently disconnected zones of culture are in fact materially linked through the highly differentiated, mediated, and dispersed operation of a systematic logic of exploitation. In sum, materialist critique disrupts ‘what is’ to explain how social differences-

-specifically gender, race, sexuality, and class--have been systematically produced and continue to operate within regimes of exploitation, so that we can change them. It is the means for producing transformative knowledges. (p. 7)

#### YOUR CYNICAL RESPONSE TO ACTING TO CHANGE THE WORLD IS NOTHING MORE THAN A LOSS OF PRAGMATISM AND SPECULATION WHILE YOU BENEFIT FROM THE CURRENT SOCIAL RELATIONS

Ebert 09

[Teresa L. Ebert, Proessor of Cultural Theory @ Univerisyt of Albany State University of New York, “The Task of Cultural Critique”, 2009, pg 156-157, \\wyo-bb]

Cynicism is the logic of pragmatism. It opportunistically deploys ideas and beliefs in order to secure its place in the things of this world—to get things done within the existing class structures of access and privilege. Cynical reason is the other of class consciousness. Like Readings 7s emptying Thought of all referents, Zizek opportunistically redefines politics as a practice without empirical contents ("Class Struggle or Postmodernism?"). As might be expected, he is formally against both what he calls "pure politics" and "post-politics" (Revolution at the Gates, 263-76, 297-305), but he practices both according to the situation at hand. To act politically-—for example, to fight transnational globalization because it is plundering the surplus labor of the workers of the world—is to commit oneself to a practice founded on a principle, as Lenin argues in What Is to Be Done? But the very idea of a principle brings a smirk to the face of the cynical. This is one reason why Zizek, in Revolution at the Gates, rewrites Lenin as a situationist, a post-principle man who only acts strategically. To act in terms of principles is to take risks. The cynic protects herself by depoliticizing the political (reducing it to strategies) and argues that all principles are epistemologically suspect because they are foundationalist, lead to totalization, and erase difference. The cynic reads principle as a performative desire and treats it as a fiction of pleasure to be enjoyed but not taken seriously because seriousness is a pathology. Instead, the cynic advises acting situationally and strategically within the prevailing economies of meanings and the social arrangements they support. She avoids confronting the present social injustice by speculating about a state "to come" (for example, Derrida, Specters of Marx, Politics of Friendship). In doing so, she guarantees that things will stay as they are (because she [they] benefits from the existing social relations). In the name of resistance to totalization and honoring the heterogeneous, the cynic obscures the dominant class relations by translating them into cultural difference. In the hybrid spaces of his "Plea for a Return to Difference/1 for example, Zizek treats the political as a recognition of the singular by diffusing its class constitution into an ethico-ontological effect. Politics, in the writings of the cynical, is always an occasion for speculation and Globalization and Cynical Critique 157 the accumulation of cultural capital. Such speculations are located in the in-betweenness of cynicism and kynicism (Sloterdijk, Critique of Cynical Reason 217-18). Sloterdijk argues that "cynicism is enlightened false consciousness. It is that modernized, unhappy consciousness on which enlightenment has labored. . . . Well-off and miserable at the same time" (Critique of Cynical Reason 5). For Sloterdijk, however, cynicism is not simply a divided consciousness but rather a complex one: a savvy double consciousness that lives subtly in the in-betweenness of the cynical and what he calls the "kynical," in other words, the ludic. Hegel, of course, anticipates such a reading and argues that, among other things, "The unhappy consciousness itself is the gazing of one self-consciousness into another, and itself is both" (126). Self-reflexive, enlightened false consciousness supersedes its own falseness by knowing that it is false. In elaborating on this metaconsciousness, Zizek writes that "with a disarming frankness one 'admits everything7, yet this full acknowledgement of our power interests does not in any way prevent us from pursuing these interests—the formula of cynicism is no longer the classic Marxian 'they do not know it, but they are doing it; it is 'they know very well what they are doing, yet they are doing it7" ("Spectre" 8).

#### THE DETERMINISM OF CAPITAL IS RESPONSIBLE FOR THE INSTRUMENTALIZATION OF ALL LIFE—THIS LOGIC MOBILIZES AND ALLOWS FOR THE 1AC’S SCENARIOS IN THE FIRST PLACE

DYER-WITHERFORD (professor of Library and Info. Sciences at the U of Western Ontario) 1999
[Nick. Cyber Marx: Cycles and Circuits of Struggle in High Technology Capitalism.]

For capitalism, the use of machines as organs of “will over nature” is an imperative. The great insight of the Frankfurt School—an insight subsequently improved and amplified by feminists and ecologists—was that capital’s dual project of dominating both humanity and nature was intimately tied to the cultivation of “instrumental reason” that systematically objectifies, reduces, quantifies and fragments the world for the purposes of technological control. Business’s systemic need to cheapen labor, cut the costs of raw materials, and expand consumer markets gives it an inherent bias toward the piling-up of technological power. This priority—enshrined in phrases such as “progress,” “efficiency,” “productivity,” “modernization,” and “growth”—assumes an automatism that is used to override any objection or alternative, regardless of the environmental and social consequences. Today, we witness global vistas of toxification, deforestation, desertification, dying oceans, disappearing ozone layers, and disintegrating immune systems, all interacting in ways that perhaps threaten the very existence of humanity and are undeniably inflicting social collapse, disease, and immiseration across the planet. The degree to which this project of mastery has backfired is all too obvious.

#### Vote Negative to validate and adopt the method of structural/historical criticism that is the 1NC.

#### METHOD IS THE FOREMOST POLITICAL QUESTION BECAUSE ONE MUST UNDERSTAND EXISTING SOCIAL TOTALITY BEFORE ONE CAN HOW TO ACT—GROUNDING THE SITES OF POLITICAL CONTESTATION OUTSIDE OF LABOR MERELY SERVE TO HUMANIZE CAPITAL AND PREVENT A TRANSITION BEYOND OPPRESSION

TUMINO (Prof. English @ Pitt) 2001

[Stephen, “What is Orthodox Marxism and Why it Matters Now More than Ever”, Red Critique, p. online //wyo-tjc]

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

### Case

#### Case Securitizing cyber space is the ONLY way to prevent large scale cyber war – the alt can’t solve fast enough or change US doctrine – vulnerability creates a Unique need for it

Pickin 12

(Matthew, MA War Stuides – Kings College, “What is the securitization of cyberspace? Is it a problem?”, http://www.academia.edu/3100313/What\_is\_the\_securitization\_of\_cyberspace\_Is\_it\_a\_problem)

In evaluating whether securitization of cyberspace is a problem, it is very clear that securitization is a growing concern with many complications. There are many issues including privacy, regulation, surveillance, internet regulation and the growing tension in the international system. However, because the United States is a superpower contesting with other cyber-heavyweights such as Iran, Russia and China the issue will not be de-securitized in the short term. With the discovery and use of cyber-weapons, many states are in the process of making their own for defensive and offensive purposes. The government of the United States will not de-securitize the issue of cyberspace while there are rival states and groups which prove a threat to the national security agenda. These problems will continue to exist until there is no defensive agenda and the issue is de-securitized, for now securitization is a necessary evil.

#### Even if we can’t know the world perfectly we should court chaos and act anyways

Lawson 11

[Sean Lawson, Assistant Professor in the Department of Communication at the University of Utah, Currently conducting research on US cybersecurity discourse, “Surfing on the edge of chaos: Nonlinear science and the emergence of a doctrine of preventive war in the US”, Social Studies of Science 2011 41: 563 originally published online 6 May 2011, Google Scholar, \\wyo-bb]

Early nonlinearists agreed that the international system, including states, militaries, international politics and warfare, were themselves complex systems that displayed each of the characteristics identified above. Where warfare was concerned, nonlinear science seemed to support the tenets of Army and Marine doctrines developed during the previous decade, including the perceived need to act quickly and offensively in an increasingly nonlinear and chaotic battlefield. Major John Schmitt, author of the 1989 Marine doctrine, went so far as to tell his NDU audience that ‘[c]omplexity theory is command and control theory’, because both consider ‘how widely distributed collections of numerous agents acting individually can nonetheless behave like a single, even purposeful entity’ (Schmitt, 1997: 99). The main lesson of complexity theory was ‘the radical idea that the object of command and control is not to achieve control but to keep the entire organization surfing on the edge of being “out of control,” because that is where the system is most adaptive, creative, flexible, and energized’ (Schmitt, 1997: 108).8 In short, as long as one’s own side is capable of thriving in chaos, then chaos should be courted. While the 1989 edition of Marine doctrine did not directly reference nonlinear science, in 1996, under orders from the Commandant of the Marine Corps to explicitly incorporate nonlinear science into Marine Corps doctrine, Major Schmitt led the effort to revise not only MCDP 1, Warfighting, but also MCDP 1-1, Strategy, and MCDP 6, Command and Control, all of which contained discussions of the meaning of nonlinear science for warfare that echoed Schmitt’s presentation at the 1996 NDU conference.9 Although presenters identified diverse lessons for foreign policy at the conference, international relations scholars and policymakers used nonlinear science to justify a number of long-held assumptions. The notion of complex systems composed of agents interacting with one another without overarching rules fit well with the tenets of the neorealist theory of international relations. Dominant in American political science during the Cold War, neorealism posited that states interact in a fundamentally anarchical international system where peace and war are emergent results of a system either in or out of balance, respectively (Waltz, 1959, 1979). Conference presenters were of two minds when it came to consequences for the conduct of foreign policy in a complex international system: one group of presenters offered caution, the other hubris. In the first group, Robert Jervis and James Rosenau both raised questions about the ability of individual states to take meaningful action in a complex international system given to butterfly effects, feedback, and unintended consequences. Jervis (1997: 21) cautioned that because ‘disturbing a system will produce several changes’, therefore ‘the results can surprise the actor who initiated the change’. Rosenau (1997: 34) agreed, and also worried that nonlinear science, by ‘implying that complex systems are patterned and ultimately comprehensible, may encourage undue hope that humankind’s problems can be unraveled and effective policies designed to resolve them pursued’. He cautioned against attempting to find ‘simplistic formulations’, arguing instead that the true value of complexity theory is that it ‘serves to remind us there are no panaceas’ (Rosenau, 1997: 40–41). Nevertheless, Air Force Lt Gen. Ervin J. Rokke, president of NDU, suggested in his forward to the conference proceedings that ‘Complexity theory contends that there are underlying simplicities, or patterns, if we but look for them. These provide us with insights, if not predictions and solutions’ (Rokke, 1997: ii). Two of the presenters were willing to indulge their client’s desire. Similar to Schmitt’s advocacy of ‘surfing on the edge’ of chaos, Wayne State University physicist Alvin Saperstein and diplomat Steven Mann both claimed that policymakers could and should take advantage of the natural and inevitable chaos of the international system in order to alter the system in ways that would lead to desirable and predictable results.10 ‘The role of the policy maker’, Saperstein (1997: 44–45) claimed, ‘is to master the system: to be able to take actions now which will lead to desirable events, or avoid undesirable events, in the future. Thus he/she must be able to predict the outcome of current activities’. The job of the nonlinearists, then, would be to ‘help the rational policy maker to understand in order to master’. His first requirement for mastering the system was not ‘accept[ing] the battlefield or the world system as a fixed given’ (Saperstein, 1997: 57). Since the battlefield and world system were always already chaotic and dynamic, the policymaker could drive the process of change in a desirable direction ‘by influencing the elements at a lower level than those of the system of interest; e.g., in a system of nations, it may be advisable to attempt to influence their individual citizens. So much for the sanctity of national sovereignty!’ (Saperstein, 1997: 57). In short, he claimed, ‘[t]he metaphor [of complexity] require[s] that one should always be contemplating the future. And, among these considerations for the future, always include attempts to change the field of endeavor [i.e., world system] itself’ (Saperstein, 1997: 57–58). For Steven Mann (1997: 68), nonlinear science seemed to confirm the neorealist assumption that ‘at heart the international environment is conflict-based. … The world as international arena is a correct metaphor – and there is no law in the arena.’ Mann, who would go on to serve as Principal Deputy Assistant Secretary of State for South and Central Asian Affairs in the Bush Administration, made several policy recommendations. He cautioned that ‘[w]e should be clear about the price we pay for stability and service to assumed international norms’, including the ‘myth of multilateralism’ and ‘the belief in common international values’ (Mann, 1997: 67–68). He recommended that because ‘we now see the world as subject to criticality’, policymakers should also ‘recognize that not all chaos is bad and not all stability is good’. Finally, he recommended that ‘we need to be open to ways to accelerate and exploit criticality if it serves our national interest, for example, by destroying the Iraqi military and the Saddam state’ (Mann, 1997: 67–68). Saperstein and Mann’s advice for foreign policy echoed Schmitt and others’ advice for the conduct of forces on the battlefield: since chaos was inevitable, the US should seek not merely to respond to it, but also to exploit and encourage it to our benefit. As long as the US was more capable of ‘surfing on the edge’ of the resulting chaos, it would have the advantage over any potential adversaries.

#### Preventing extinction is the highest ethical priority – we should take action to prevent the Other from dying FIRST, only THEN can we consider questions of value to life

Paul Wapner, associate professor and director of the Global Environmental Policy Program at American University, Winter 2003, Dissent, online: http://www.dissentmagazine.org/menutest/archives/2003/wi03/wapner.htm

All attempts to listen to nature are social constructions-except one. Even the most radical postmodernist must acknowledge the distinction between physical existence and non-existence. As I have said, postmodernists accept that there is a physical substratum to the phenomenal world even if they argue about the different meanings we ascribe to it. This acknowledgment of physical existence is crucial. We can't ascribe meaning to that which doesn't appear. What doesn't exist can manifest no character. Put differently, yes, the postmodernist should rightly worry about interpreting nature's expressions. And all of us should be wary of those who claim to speak on nature's behalf (including environmentalists who do that). But we need not doubt the simple idea that a prerequisite of expression is existence. This in turn suggests that preserving the nonhuman world-in all its diverse embodiments-must be seen by eco-critics as a fundamental good. Eco-critics must be supporters, in some fashion, of environmental preservation. Postmodernists reject the idea of a universal good. They rightly acknowledge the difficulty of identifying a common value given the multiple contexts of our value-producing activity. In fact, if there is one thing they vehemently scorn, it is the idea that there can be a value that stands above the individual contexts of human experience. Such a value would present itself as a metanarrative and, as Jean-François Lyotard has explained, postmodernism is characterized fundamentally by its "incredulity toward meta-narratives." Nonetheless, I can't see how postmodern critics can do otherwise than accept the value of preserving the nonhuman world. The nonhuman is the extreme "other"; it stands in contradistinction to humans as a species. In understanding the constructed quality of human experience and the dangers of reification, postmodernism inherently advances an ethic of respecting the "other." At the very least, respect must involve ensuring that the "other" actually continues to exist. In our day and age, this requires us to take responsibility for protecting the actuality of the nonhuman. Instead, however, we are running roughshod over the earth's diversity of plants, animals, and ecosystems. Postmodern critics should find this particularly disturbing. If they don't, they deny their own intellectual insights and compromise their fundamental moral commitment.

#### LIFE ONLY BECOMES VALUELESS WHEN IT IS DECLARED AS SUCH

Victor Frankl, Professor of Neurology and Psychiatry at the University of Vienna, Man’s Search for Meaning, 1946, p. 90-93

We have stated that that which was ultimately responsible for the state of the prisoner’s inner self was not so much the enumerated psychophysical causes as it was the result of a free decision. Psychological observations of the prisoners have shown that only the men who allowed their inner hold on their moral and spiritual selves to subside eventually fell victim to the camp’s degenerating influences. The question now arises, what could, or should, have constituted this “inner hold”? Former prisoners, when writing or relating their experiences, agree that the most depressing influence of all was that a prisoner could not know how long his term of imprisonment would be. He had been given no date for his release. (In our camp it was pointless even to talk about it.) Actually a prison term was not only uncertain but unlimited. A well-known research psychologist has pointed out that life in a concentration camp could be called a “provisional existence.” We can add to this by defining it as a “provisional existence of unknown limit.” New arrivals usually knew nothing about the conditions at a camp. Those who had come back from other camps were obliged to keep silent, and from some camps no one had returned. On entering camp a change took place in the minds of the men. With the end of uncertainty there came the uncertainty of the end. It was impossible to foresee whether or when, if at all, this form of existence would end. The latin word finis has two meanings: the end or the finish, and a goal to reach. A man who could not see the end of his “provisional existence” was not able to aim at an ultimate goal in life. He ceased living for the future, in contrast to a man in normal life. Therefore the whole structure of his inner life changed; signs of decay set in which we know from other areas of life. The unemployed worker, for example, is in a similar position. His existence has become provisional and in a certain sense he cannot live for the future or aim at a goal. Research work done on unemployed miners has shown that they suffer from a peculiar sort of deformed time—inner time-which is a result of their unemployed state. Prisoners, too, suffered from this strange “time-experience.” In camp, a small time unit, a day, for example, filled with hourly tortures and fatigue, appeared endless. A larger time unit, perhaps a week, seemed to pass very quickly. My comrades agreed when I said that in camp a day lasted longer than a week. How paradoxical was our time-experience! In this connection we are reminded of Thomas Mann’s The Magic Mountain, which contains some very pointed psychological remarks. Mann studies the spiritual development of people who are in an analogous psychological position, i.e., tuberculosis patients in a sanatorium who also know no date for their release. They experience a similar existence—without a future and without a goal. One of the prisoners, who on his arrival marched with a long column of new inmates from the station to the camp, told me later that he had felt as though he were marching at his own funeral. His life had seemed to him absolutely without future. He regarded it as over and done, as if he had already died. This feeling of lifelessness was intensified by other causes: in time, it was the limitlessness of the term of imprisonment which was most acutely felt; in space, the narrow limits of the prison. Anything outside the barbed wire became remote—out of reach and, in a way, unreal. The events and the people outside, all the normal life there, had a ghostly aspect for the prisoner. The outside life, that is, as much as he could see of it, appeared to him almost as it might have to a dead man who looked at it from another world. A man who let himself decline because he could not see any future goal found himself occupied with retrospective thoughts. In a different connection, we have already spoken of the tendency there was to look into the past, to help make the present, with all its horrors, less real. But in robbing the present of its reality there lay a certain danger. It became easy to overlook the opportunities to make something positive of camp life, opportunities which really did exist. Regarding our provisional existence” as unreal was in itself an important factor in causing the prisoners to lose their hold on life; everything in a way became pointless. Such people forget that often it is just such an exceptionally difficult external situation which gives man the opportunity to grow spiritually beyond himself. Instead of taking the camp’s difficulties as a test of their inner strength, they did not take their life seriously and despised it as something of no consequence. They preferred to close their eyes and to live in the past. Life for such people became meaningless.

#### Nietzsche is wrong about resentment- his theory is a contradiction between thought and action

AJ. Hoover [Professor of History at Abilene Christian University] Publisher: [Praeger](http://www.questia.com/searchglobal?q=publisher%21Praeger%21AllWords) Place of publication: Westport, CT Publication year: 1994 “Friedrich Nietzsche: His Life and Thought”Pp 126-129

But how did the common people feel? What was the slave's perspective? Naturally he would see the aristocratic master in a different light, as the Lilliputians viewed Gulliver ("Bad fellow . . . tie him down!"'). One of Nietzsche's most crucial theses concerns these slaves and their resentment of their masters. He called it "the slave revolt in morals," the first great revaluation in history, the "most fundamental of all declarations of war" ( *GM, I*, 7). In Greece it started with Socrates and Plato, and in Israel, as we have already seen, it started with the priests. It culminated in Christianity, which brought the Jewish and Platonic elements together. 6 It has dominated Western thought since the fall of Rome. The root meaning of "resentment" is to "feel again." The slave remembers well, he accumulates negative feelings and stores them in his memory where they fester until eventually they become creative and explode in a great revaluation of all aristocratic values ( *GM, I*, 10). Slaves are too weak to resist physically, so they resist spiritually; they turn the tables on the masters and redefine good and evil. Since the masters are strong, the slaves announce the blessedness of the weak and the meek. Fired by the "hatred of impotence," the slaves, aided by the priests, declare the word "good" to apply to the poor, impotent, lowly, suffering, deprived, sick, and ugly. The powerful are redefined as the evil, cruel, lustful, and godless ( *GM, I*, 7). This mentality glorifies what marks slaves by nature--humility and obedience. The slave mentality is essentially mendacious. The noble aristocrat lives his values impulsively, spontaneously, unconsciously, and naively, but the slave is a conscious master of subterfuge. "The man of *ressentiment* is neither upright nor naive nor honest and straightforward with himself. His soul *squints*; his spirit loves hiding places, secret paths, and back doors" ( *GM, I*, 10). The slave revolt in morals issued in a number of philosophical errors. It started a number of illusions clustering around *dualism*, with its logical corollary of free will and moral calculation. The slave begins with a giant psychological falsification; he baptizes all his traits as good. His impotence he calls "goodness of heart" or "forgiveness"; his lowliness he calls "humility"; his subjection to masters "obedience"; his cowardice "patience"; his misery "election"; his revenge "the victory of a just God," and so on ( *GM, I*, 14). Then the slave proceeds to construct a worldview in which these falsifications can be grounded. He must view his "goodness of heart" as a voluntary choice among ethical alternatives, so he comes up with the doctrine of free will, which Nietzsche branded a "psychological forgery." Man suddenly possesses moral reason, a conscious faculty that is free and ethically calculating. He becomes clever; he learns to reason morally. With all this, he introduces "guilt" into the world, thus destroying the monistic "innocence of becoming." Nietzsche stressed in several works that the ancient Greeks had no notion of moral autonomy ( *BT*, 9; *H*, 45; *GM, II*, 23). One did not choose to be good or evil, it was more a matter of fate or heredity. It was Socrates who started the great turn toward calculation and cleverness: Rationality was then hit upon as the savior; neither Socrates nor his "patients" had any choice about being rational . . . it was their last resort. The fanaticism with which all Greek reflection throws itself upon rationality betrays a desperate situation; there was danger, there was but one choice: either to perish or--to be *absurdly rational*. . . . One must be clever, clear, bright at any price: any concession to the instincts, to the unconscious, leads *downward* ( *T, II*, 10). To save his beloved Greece from ruin, Socrates labored to establish a "science of ethics." He wanted reason to become the norm, so that morality could be taught, like any other discipline. This would make virtue universal, democratically available to all peoples, no longer restricted to the aristocrats. Socrates reminds us of the original Bolsheviks, who imagined that even musical and literary ability could be taught to all the common folk; all you had to do was to break down and analyze the process of composition and then teach it, like grammar. Nietzsche complained that this process would remove ethics from the realm of the instincts and make it abstract and rational. If virtue is knowledge, then the virtuous person must become a clever reasoner--a dubious prospect. Nietzsche, like the good teacher he is, illustrates his thesis with a timely parable, which we might call "The Allegory of the Eagle and the Lamb" or "The Parable of the Lamb that learned to think." We all know that eagles swoop down and eat helpless little lambs. No one condemns them for this, except the little lambs, who one day learn to talk and to reason, so they reason that the eagles must be bad and all the animals unlike the eagles must be good. But the eagle in his primitive candor views the whole process ironically. He says, "On the contrary, we do not hate little lambs at all. Why, nothing is more tasty than a tender lamb" ( *GM, I*, 13). Now obviously the lamb, who has become morally reflective, wishes the eagle to stop doing what it must do to be an eagle. But this is nonsense: "To demand of strength that it should not express itself as strength . . . is just as absurd as to demand of weakness that it should express itself as strength." Remember: we have action but no actors; the lightning does not decide to flash, it *is* the flash; and strong creatures do not decide to act strong, they are strong by nature. So, to get his way and survive the predatory eagle, the lamb must make the eagle think, he must cause him to reason thus: "It is wrong to eat lambs, I really should not eat the poor things." If he can do this, he makes the eagle fall for his dualism of the self and the world with its corollary of free will and guilt. Thus the conscious reason of the eagle has been separated from his actions, whereas previously his actions had been spontaneous. We are thus not surprised that lambs prefer a morality of love, for this love, when taught to the eagle, renders him impotent. Cleverness, dialectics, calculation, and intelligence are thus traits of slave morality. Slaves trick masters into thinking about their actions, and the masters blunder into the trap of dialectics--seeking reasons for moral action. But strong, noble types are supposed to act strong automatically, without contemplation.¶ A serious problem surfaces here. Parables are nice but they do not prove, they just illustrate. How did this weak lamb prevail over the strong eagle? How did he persuade him to start thinking? In Nietzsche's metaphysical theory, if an eagle acts like a lamb, it is a lamb, because a lamb is what a lamb does; the doing is the whole of reality. If the strong act strong out of essence, how did the weak ever persuade them to stop acting strongly? By choice? But choice does not exist. Nietzsche's metaphysics undermines his ethics.

 If there are no "things," then there are no masters and slaves, eagles and lambs, to act spontaneously out of their essential natures. When he does metaphysics he destroys essences, but when he does ethics he is caught red-handed giving the essence of various things: life, master morality, slave morality.¶ The same problem dogs his theory of resentment. How could one have resentment if the self is deconstructed? Surely resentment could fester only in a psychic entity that could recall its moments into a unity and "remember" ill treatment.

#### security’s inevitable—rejecting it causes the state to become more interventionist, turns the K

McCormack 10

[Tara McCormack, ’10, is Lecturer in International Politics at the University of Leicester and has a PhD in International Relations from the University of Westminster. 2010, (Critique, Security and Power: The political limits to emancipatory approaches, page 59-61)]

The following section will briefly raise some questions about the rejection of the old security framework as it has been taken up by the most powerful institutions and states. Here we can begin to see the political limits to critical and emancipatory frameworks. In an international system which is marked by great power inequalities between states, the rejection of the old narrow national interest-based security framework by major international institutions, and the adoption of ostensibly emancipatory policies and policy rhetoric, has the consequence of **problematising weak or unstable states** and allowing international institutions or major states **a more interventionary role**, yet without establishing mechanisms by which the citizens of states being intervened in might have any control over the agents or agencies of their emancipation. Whatever the problems associated with the pluralist security framework **there were at least formal and clear demarcations**. This has the consequence of **entrenching international power inequalities** and allowing for a shift towards a hierarchical international order in which the citizens in weak or unstable states may arguably have even less freedom or power than before. Radical critics of contemporary security policies, such as human security and humanitarian intervention, argue that we see an assertion of Western power and the creation of liberal subjectivities in the developing world. For example, see Mark Duffield’s important and insightful contribution to the ongoing debates about contemporary international security and development. Duffield attempts to provide a coherent empirical engagement with, and theoretical explanation of, these shifts. Whilst these shifts, away from a focus on state security, and the so-called merging of security and development are often portrayed as positive and progressive shifts that have come about because of the end of the Cold War, Duffield argues convincingly that these shifts are highly problematic and unprogressive. For example, the rejection of sovereignty as formal international equality and a presumption of nonintervention has eroded the division between the international and domestic spheres and led to an international environment in which Western NGOs and powerful states have a major role in the governance of third world states. Whilst for supporters of humanitarian intervention this is a good development, Duffield points out the depoliticising implications, drawing on examples in Mozambique and Afghanistan. Duffield also draws out the problems of the retreat from modernisation that is represented by sustainable development. The Western world has moved away from the development policies of the Cold War, which aimed to develop third world states industrially. Duffield describes this in terms of a new division of human life into uninsured and insured life. Whilst we in the West are ‘insured’ – that is we no longer have to be entirely self-reliant, we have welfare systems, a modern division of labour and so on – sustainable development aims to teach populations in poor states how to survive in the absence of any of this. Third world populations must be taught to be self-reliant, they will remain uninsured. Self-reliance of course means **the condemnation of millions to** **a barbarous life of inhuman bare survival**. Ironically, although sustainable development is celebrated by many on the left today, by leaving people to fend for themselves rather than developing a society wide system which can support people, sustainable development actually leads to a less human and humane system than that developed in modern capitalist states. Duffield also describes how many of these problematic shifts are embodied in the contemporary concept of human security. For Duffield, we can understand these shifts in terms of Foucauldian biopolitical framework, which can be understood as a regulatory power that seeks to support life through intervening in the biological, social and economic processes that constitute a human population (2007: 16). Sustainable development and human security are for Duffield technologies of security which aim to *create* self-managing and self-reliant subjectivities in the third world, which can then survive in a situation of serious underdevelopment (or being uninsured as Duffield terms it) without causing security problems for the developed world. For Duffield this is all driven by a neoliberal project which seeks to control and manage uninsured populations globally. Radical critic Costas Douzinas (2007) also criticises new forms of cosmopolitanism such as human rights and interventions for human rights as a triumph of American hegemony. Whilst we are in agreement with critics such as Douzinas and Duffield that these new security frameworks cannot be empowering, and **ultimately lead to more power for powerful states**, we need to understand why these frameworks have the effect that they do. We can understand that these frameworks have political limitations without having to look for a specific plan on the part of current powerful states. In new security frameworks such as human security we can see the political limits of the framework proposed by critical and emancipatory theoretical approaches.

# 2NC

### 2NC- Ressentiment impact

#### Nietzsche’s Ressentiment is a contradiction, he is caught red-handed giving the essence of various things: life, master morality, slave morality. This leaves us wondering should, or should we not act? That’s Hoover 94

#### Attempting to change the world is crucial to celebrating life. Refusing to try denies our own lives while condemning others to unnecessary suffering\*

Todd May, prof @ Clemson. “To change the world, to celebrate life,” Philosophy & Social Criticism 2005 Vol 31 nos 5–6 pp. 517–531

To change the world and to celebrate life. This, as the theologian Harvey Cox saw, is the struggle within us. It is a struggle in which one cannot choose sides; or better, a struggle in which one must choose both sides. The abandonment of one for the sake of the other can lead only to disaster or callousness. Forsaking the celebration of life for the sake of changing the world is the path of the sad revolutionary. In his preface to Anti-Oedipus, Foucault writes that one does not have to be sad in order to he revolutionarv. The matter is more urgent than that, however. One cannot be both sad and revolutionary lacking a sense of the wondrous that is already here, among us, one who is bent upon changing the world can only become solemn or bitter. He or she is focused only on the future; the present is what is to be overcome. The vision of what is not but must come to be overwhelms all else, and the point of change itself becomes lost. The history of the left in the 20th century offers numerous examples of this, and the disaster that attends to it should be evident to all of us by now. The alternative is surely not to shift one’s allegiance to the pure celebration of life, although there are many who have chosen this path. It is at best blindness not to see the misery that envelops so many of our fellow humans, to say nothing of what happens to sentient nonhuman creatures. The attempt to jettison world-changing for an uncritical assent to the world as it is requires a self-deception that I assume would be anathema for those of us who have studied Foucault. Indeed, it is anathema for all of us who awaken each day to an America whose expansive boldness is matched only by an equally expansive disregard for those we place in harm’s way. This is the struggle, then. The one between the desire for life celebration and the desire for world-changing. The struggle between reveling in the contingent and fragile joys that constitute our world and wresting it from its intolerability. I am sure it is a struggle that is not foreign to anyone who is reading this. I am sure as well that the stakes for choosing one side over another that I have recalled here are obvious to everyone. The question then becomes one of how to choose both sides at once. III Maybe it happens this way. You walk into a small meeting room at the back of a local bookstore. There are eight or ten people milling about. They’re dressed in dark clothes, nothing fancy, and one or two of them have earrings or dreadlocks. They vary in age. You don’t know any of them. You’ve never seen them before. Several of them seem to know one another. They are affectionate, hugging, letting a hand linger on a shoulder or an elbow. A younger man, tall and thin, with an open face and a blue baseball cap bearing no logo, glides into the room. Two others, a man and a woman, shout, ‘Tim!’ and he glides over to them and hugs them, one at a time. They tell him how glad they are that he could make it, and he says that he just got back into town and heard about the meeting. You stand a little off to the side. Nobody has taken a seat at the rectangle of folding tables yet. You don’t want to be the first to sit down. Tim looks around the room and smiles. Several other people filter in. You’re not quite sure where to put your hands so you slide them into your jean pockets. You hunch your shoulders. Tim’s arrival has made you feel more of an outsider. But then he sees you. He edges his way around several others and walks up to you and introduces himself. You respond. Tim asks and you tell him that this is your first time at a meeting like this. He doesn’t ask about politics but about where you’re from. He tells you he has a friend in that neighborhood and do you know . . . ? Then several things happen that you only vaguely notice because you’re talking with Tim. People start to sit down at the rectangle of tables. One of them pulls out a legal pad with notes on it. She sits at the head of the rectangle; or rather, when she sits down there, it becomes the head. And there’s something you don’t notice at all. You are more relaxed, your shoulders have stopped hunching, and when you sit down the seat feels familiar. The woman at the head of the table looks around. She smiles; her eyes linger over you and a couple of others that you take to be new faces, like yours. She says, ‘Maybe we should begin.’ IV I can offer only a suggestion of an answer here today. It is a suggestion that brings together some thoughts from the late writings of Maurice Merleau-Ponty with those of Foucault, in order to sketch not even a framework for thought, but the mere outlines of a framework. It is not a framework that would seek to find the unconscious of each in the writings of the other. Neither thinker finishes or accomplishes the other. (Often, for example regarding methodology, they do not even agree.) Rather, it is a framework that requires both of them, from their very different angles, in order to be able to think it. My goal in constructing the outlines of this framework is largely philosophical. That is to say, the suggestion I would like to make here is not one for resolving for each of us the struggle of life-celebration and world-changing, but of offering a way to conceive ourselves that allows us to embrace both sides of this battle at the same time. Given the thinkers I have chosen as reference points, it will be no surprise when I say that that conception runs through the body. Let me start with Merleau-Ponty. In his last writings, particularly in The Visible and the Invisible, he offers a conception of the body that is neither at odds nor even entangled with the world, but is of the very world itself. His concept of the flesh introduces a point of contact that is also a point of undifferentiation. The flesh, Merleau-Ponty writes, ‘is the coiling over of the visible upon the seeing body, of the tangible upon the touching body, which is attested in particular when the body sees itself, touches itself seeing and touching the things, such that, as tangible it descends among them’.2 We must recall this economy of the flesh before we turn to Foucault. There is, for Merleau-Ponty, a single Being. Our world is of that Being, and we are of our world. We are not something that confronts the world from outside, but are born into it and do not leave it. This does not mean that we cannot remove ourselves from the immediacy of its grasp. What it means is that to remove ourselves from that immediacy is neither the breaking of a bond nor the discovery of an original dichotomy or dualism. What is remarkable about human beings is precisely our capacity to confront the world, to reflect upon it, understand it, and change it, while still being of a piece with it. To grasp this remarkable character, it is perhaps worth recalling Gilles Deleuze’s concept of the fold. The world is not composed of different parts; there is no transcendent, whether of God or of subjectivity. The world is one. As Deleuze sometimes says, being is univocal. This oneness is not, however, inert or inanimate. Among other things, it can fold over on itself, creating spaces that are at once insides and outsides, at once different from and continuous with one another. The flesh is a fold of Being in this sense. It is of the world, and yet encounters it as if from a perceptual or cognitive distance. It is a visibility that sees, a tangible that touches, an audible that hears. Merleau- Ponty writes: There is vision, touch when a certain visible, a certain tangible, turns back upon the whole of the visible, the whole of the tangible, of which it is a part, or when suddenly it finds itself surrounded by them, or when between it and them, and through their commerce, is formed a Visibility, a Tangible in itself, which belong properly neither to the body qua fact nor to the world qua fact . . . and which therefore form a couple, a couple more real than either of them.3 For Merleau-Ponty, thought and reflection do not attach themselves to this flesh from beyond it, but arise through it. As our body is of this world, our thought is of our bodies, its language of a piece with the world it addresses. ‘[I]f we were to make completely explicit the architectonics of the human body, its ontological framework, and how it sees itself and hears itself, we would see the possibilities of language already given in it.’4 This conception of the body as flesh of the world is not foreign to Foucault, although of course the terms Merleau-Ponty uses are not his. We might read Foucault’s politics as starting from here, inaugurated at the point of undifferentiation between body and world. The crucial addition he would make is that that point of undifferentiation is not historically inert. The body/world nexus is inscribed in a history that leaves its traces on both at the same time, and that crosses the border of the flesh and reaches the language that arises from it, and the thought that language expresses. How does this work?V Maybe it doesn’t happen that way. Maybe it happens another way. Maybe you walk into a room at a local community center. The room is large, but there aren’t many people, at least yet. There’s a rectangular table in the center, and everyone is sitting around it. A couple of people look up as you walk in. They nod slightly. You nod back, even more slightly. At the head of the table is someone with a legal pad. She does not look up. She is reading the notes on the pad, making occasional marks with the pen in her right hand. Other people come in and take places at the table. One or two of them open laptop computers and look for an outlet. Eventually, the table fills up and people start sitting in chairs behind the table. Your feel as though you’re in an inner circle where you don’t belong. You wonder whether you should give up your chair and go sit on the outside with the others who are just coming in now. Maybe people notice you, think you don’t belong there. At this moment you’d like to leave. You begin to feel at once large and small, visually intrusive and an object of scrutiny. You don’t move because maybe this is OK after all. You just don’t know. The room is quiet. A couple of people cough. Then the woman seated at the head of the table looks up. She scans the room as if taking attendance. She says, ‘Maybe we should begin.’ VI Merleau-Ponty’s discussion of the body as flesh is an ontological one. Although he does not see the body as remote from its historical inscription, his discussion does not incorporate the role such inscription plays. For a body to be of the world is also for it to be temporal, to be encrusted in the continuous emerging of the world over time. And this emerging is not abstract; rather, it is concrete. The body/world nexus evolves during particular historical periods. This fold of the flesh, this body, is not nowhere and at any time. It is there, then; or it is here, now. A body is entangled within a web of specific events and relations that, precisely because it is of this world, are inescapably a part of that body’s destiny. As Merleau-Ponty tells us in Phenomenology of Perception, ‘our open and personal existence rests on an initial foundation of acquired and stabilized existence. But it could not be otherwise, if we are temporality, since the dialectic of acquisition and future is what constitutes time.’5 The medium for the body’s insertion into a particular net of eventsand relations is that of social practices. Our bodies are not first and foremost creatures of the state or the economy, no more than they are atomized wholes distinct from the world they inhabit. Or better, they are creatures of the state and the economy inasmuch as those appear through social practices, through the everyday practices that are the ether of our lives. Social practices are the sedimentation of history at the level of the body. When I teach, when I write this article, when I run a race or teach one of my children how to ride a bicycle, my body is oriented in particular ways, conforming to or rejecting particular norms, responding to the constraints and restraints of those practices as they have evolved in interaction with other practices over time. Through its engagement in these practices, my body has taken on a history that is not of my making but is nevertheless part of my inheritance. It is precisely because, as Merleau-Ponty has written, the body and the world are not separate things but rather in a chiasmic relation that we can think this inheritance. And it is because of Foucault’s histories that we can recognize that this inheritance is granted through specific social practices. And of course, as Foucault has taught us, social practices are where the power is. It is not, or not simply, at the level of the state or the modes of production where power arises. It is, as he sometimes puts it, at the capillaries. One of the lessons of Discipline and Punish is that, if the soul is the prison of the body, this is because the body is inserted into a set of practices that create for it a soul. These practices are not merely the choices of an individual whose thought surveys the world from above, but instead the fate of a body that is of a particular world at a particular time and place. Moreover, these practices are not merely in service to a power that exists outside of them; they are mechanisms of power in their own right. It is not because Jeremy Bentham disliked the prison population that the Panopticon became a grid for thinking about penal institutions. It is instead because the evolution of penal practices at that time created an opening for the economy of visibility that the Panopticon represented. When Foucault writes that . . . the soul has a reality, it is produced permanently around, on, within the body by the functioning of a power that is exercised on those punished – and, in a more general way, on those one supervises, trains and corrects, over madmen, children at home and at school, the colonized, over those who are stuck at a machine and supervised for the rest of their lives6 his claim is informed by four other ones that lie behind it: that bodies are of a piece with the world, that the body/world nexus is a temporal one, that the medium of that corporeal temporality is the practices a body is engaged in, and that that medium is political as well as social. The last three claims are, of course, of the framework of Foucault’s thought. The first one is the ontological scaffolding provided by Merleau-Ponty. And it is by means of all four that we can begin to conceive things so as to be able to choose both world-changing and lifecelebrating at the same time. VII It could happen yet another way. Increasingly, it does. There is no meeting. There are no tables and no legal pads. Nobody sits down in a room together, at least nobody sits down at a place you know about. There may not even be a leaflet. Maybe you just got an email that was forwarded by someone you know slightly and who thought you might be interested. At the bottom there’s a link, in case you want to unsubscribe. If you don’t unsubscribe you get more notices, with petitions to sign or times and places for rallies or teach-ins or marches. Maybe there’s also a link for feedback or a list for virtual conversations or suggestions. If you show up, it’s not to something you put together but to something that was already in place before you arrived. How did you decide on this rally or teach-in? You sat in front of your computer screen, stared at it, pondering. Maybe you emailed somebody you know, asking for their advice. Is it worth going? If it’s on campus you probably did. It matters who will see you, whether you have tenure, how much you’ve published. There are no Tims here. You’ve decided to go. If it’s a teach-in, you’ve got plausible deniability; you’re just there as an observer. If it’s a rally, you can stand to the side. But maybe you won’t do that. The issue is too important. You don’t know the people who will be there, but you will stand among them, walk among them. You will be with them, in some way. Bodies at the same time and place. You agree on the issue, but it’s a virtual agreement, one that does not come through gestures or words but through sharing the same values and the same internet connections. As you march, as you stand there, nearly shoulder to shoulder with others of like mind, you’re already somewhere else, telling this story to someone you know, trying to get them to understand the feeling of solidarity that you are projecting back into this moment. You say to yourself that maybe you should have brought a friend along.There are many ways to conceive the bond between world-changing and life-celebrating. Let me isolate two: one that runs from Merleau-Ponty to Foucault, from the body’s chiasmic relation with the world to the politics of its practices; and the other one running back in the opposite direction. The ontology Merleau-Ponty offers in his late work is one of wonder. Abandoning the sterile philosophical debates about the relation of mind and body, subject and object, about the relation of reason to that which is not reason, or the problem of other minds, his ontology forges a unity of body and world that puts us in immediate contact withall of its aspects. No longer are we to be thought the self-enclosed creatures of the philosophical tradition. We are now in touch with the world, because we are of it.Art, for example, does not appeal solely to our minds; its beauty is not merely a matter of the convergence of our faculties. We are moved by art, often literally moved, because our bodies and the work of art share the same world. As Merleau-Ponty says, ‘I would be at great pains to say where is the painting I am looking at. For I do not look at it as I do a thing; I do not fix it in its place. My gaze wanders in it as in the halos of Being. It is more accurate to say that I see according to it, or with it, than that I see it.’7 It is only because my body is a fold of this world that art can affect me so. But this affection is also a vulnerability. As my look can happen according to a work of art, so it can happen according to a social practice. And even more so in proportion as that social practice and its effects are suffused through the world in which I carry on my life, the world my body navigates throughout the day, every day. I do not have a chance to look according to a painting by Cezanne very often; but I do encounter the effects of normalization as it has filtered through the practices of my employment, of my students’ upbringing, and of my family’s expectations of themselves and one another. The vulnerability of the body, then, is at once its exposure to beauty and its opening to what is intolerable.We might also see things from the other end, starting from politics and ending at the body. I take it that this is what Foucault suggests when he talks about bodies and pleasures at the end of the first volume of the History of Sexuality. If we are a product of our practices and the conception of ourselves and the world that those practices have fostered, so to change our practices is to experiment in new possibilities both for living and, inseparably, for conceiving the world. To experiment in sexuality is not to see where the desire that lies at the core of our being may lead us; that is simply the continuation of our oppression by other means. Rather, it is to construct practices where what is at issue is no longer desire but something else, something that might go by the name of bodies and pleasures. In doing so, we not only act differently, we think differently, both about ourselves and about the world those selves are inseparable from. And because these experiments are practices of our bodies, and because our bodies are encrusted in the world, these experiments become not merely acts of political resistance but new folds in the body/ world nexus. To construct new practices is to appeal to aspects or possibilities of the world that have been previously closed to us. It is to offer novel, and perhaps more tolerable, engagements in the chiasm of body and world. Thus we might say of politics what Merleau-Ponty has said of painting, that we see according to it. Here, I take it, is where the idea of freedom in Foucault lies. For Foucault, freedom is not a metaphysical condition. It does not lie in the nature of being human, nor is it a warping, an atomic swerve, in the web of causal relations in which we find ourselves. To seek our freedom in a space apart from our encrustation in the world is notso much to liberate ourselves from its influence as to build our own private prison. Foucault once said: There’s an optimism that consists in saying that things couldn’t be better. My optimism would consist rather in saying that so many things can be changed, fragile as they are, bound up more with circumstances than with necessities, more arbitrary than self-evident, more a matter of complex, but temporary, historical circumstances than with inevitable anthropological constraints . . .8 That is where to discover our freedom. And what happens from there? From the meetings, from the rallies, from the petitions and the teach-ins? What happens next? There is, after all, always a next. If you win this time – end aid to the contras, divest from apartheid South Africa, force debt-forgiveness by technologically advanced countries – there is always more to do. There is the de-unionization of workers, there are gay rights, there is Burma, there are the Palestinians, the Tibetans. There will always be Tibetans, even if they aren’t in Tibet, even if they aren’t Asian. But is that the only question: Next? Or is that just the question we focus on? What’s the next move in this campaign, what’s the next campaign? Isn’t there more going on than that? After all, engaging in political organizing is a practice, or a group of practices. It contributes to making you who you are. It’s where the power is, and where your life is, and where the intersection of your life and those of others (many of whom you will never meet, even if it’s for their sake that you’re involved) and the buildings and streets of your town is. This moment when you are seeking to change the world, whether by making a suggestion in a meeting or singing at a rally or marching in silence or asking for a signature on a petition, is not a moment in which you don’t exist. It’s not a moment of yours that you sacrifice for others so that it no longer belongs to you. It remains a moment of your life, sedimenting in you to make you what you will become, emerging out of a past that is yours as well. What will you make of it, this moment? How will you be with others, those others around you who also do not cease to exist when they begin to organize or to protest or to resist? The illusion is to think that this has nothing to do with you. You’ve made a decision to participate in world-changing. Will that be all there is to it? Will it seem to you a simple sacrifice, for this small period of time, of who you are for the sake of others? Are you, for this moment, a political ascetic? Asceticism like that is dangerous. Freedom lies not in our distance from the world but in the historically fragile and contingent ways we are folded into it, just as we ourselves are folds of it. If we take Merleau-Ponty’s Being not as a rigid foundation or a truth behind appearances but as the historical folding and refolding of a univocity, then our freedom lies in the possibility of other foldings.Merleau-Ponty is not insensitive to this point. His elusive concept of the invisible seems to gesture in this direction. Of painting, he writes: the proper essence of the visible is to have a layer of invisibility in the strict sense, which it makes present as a certain absence . . . There is that which reaches the eye directly, the frontal properties of the visible; but there is also that which reaches it from below . . . and that which reaches it from above . . . where it no longer participates in the heaviness of origins but in free accomplishments.9 Elsewhere, in The Visible and the Invisible, he says: if . . . the surface of the visible, is doubled up over its whole extension with an invisible reserve; and if, finally, in our flesh as the flesh of things, the actual, empirical, ontic visible, by a sort of folding back, invagination, or padding, exhibits a visibility, a possibility that is not the shadow of the actual but its principle . . . an interior horizon and an exterior horizon between which the actual visible is a partitioning and which, nonetheless, open indefinitely only upon other visibles . . .10 What are we to make of these references? We can, to be sure, see the hand of Heidegger in them. But we may also, and for present purposes more relevantly, see an intersection with Foucault’s work on freedom. There is an ontology of freedom at work here, one that situates freedom not in the private reserve of an individual but in the unfinished character of any historical situation. There is more to our historical juncture, as there is to a painting, than appears to us on the surface of its visibility. The trick is to recognize this, and to take advantage of it, not only with our thoughts but with our lives. And that is why, in the end, there can be no such thing as a sad revolutionary. To seek to change the world is to offer a new form of life-celebration. It is to articulate a fresh way of being, which is at once a way of seeing, thinking, acting, and being acted upon. It is to fold Being once again upon itself, this time at a new point, to see what that might yield. There is, as Foucault often reminds us, no guarantee that this fold will not itself turn out to contain the intolerable. In a complex world with which we are inescapably entwined, a world we cannot view from above or outside, there is no certainty about the results of our experiments. Our politics are constructed from the same vulnerability that is the stuff of our art and our daily practices. But to refuse to experiment is to resign oneself to the intolerable; it is to abandon both the struggle to change the world and the opportunity to celebrate livingwithin it. And to seek one aspect without the other – life-celebration without world-changing, world-changing without life-celebration – is to refuse to acknowledge the chiasm of body and world that is the wellspring of both. If we are to celebrate our lives, if we are to change our world, then perhaps the best place to begin to think is our bodies, which are the openings to celebration and to change, and perhaps the point at which the war within us that I spoke of earlier can be both waged and resolved. That is the fragile beauty that, in their different ways, both Merleau- Ponty and Foucault have placed before us. The question before us is whether, in our lives and in our politics, we can be worthy of it. So how might you be a political body, woven into the fabric of the world as a celebrator and as a changer?You went to the meeting, and then to the demonstration. How was it there?Were the bodies in harmony or in counterpoint? Did you sing with your feet, did your voice soar? Did your mind come alive? Did you see possibilities you had not seen before? Were there people whose words or clothes, or even the way they walked hand in hand (how long has it been since you’ve walked hand in hand with someone out in public?) offer you a possibility, or make you feel alive as well as righteous? And how about those people off to the side, the ones on the sidewalk watching? Maybe they just stared, or maybe nodded as you went past. Or maybe some of them shouted at you to stop blocking the streets with your nonsense. Did you recoil within yourself, see yourself as in a mirror, or as the person at Sartre’s keyhole who’s just been caught? Did you feel superior to them, smug in your knowledge? Or did they, too, show you something you might learn from? Are they you at another moment, a moment in the past or in the future? Are they your parents that you have not explained to, sat down beside, or just shared a meal with? That one over there, the old man slightly stooped in the long overcoat: whom does he remind you of? What message might he have unwittingly brought for you? And why does it have to be a demonstration?You go to a few meetings, a few more demonstrations. You write some letters to legislators. You send an email to the President. And then more meetings. The next thing you know, you’re involved in a political campaign. By then you may have stopped asking why. This is how it goes: demonstrations, meetings with legislators, internet contacts. Does it have to be like this? Are demonstrations and meetings your only means? Do they become, sooner or later, not only means but ends? And what kinds of ends? In some sense they should always be ends: a meeting is a celebration, after all. But there are other ends as well. You go to the meeting because that fulfills your obligation to your political conscience. Does it come to that? There are other means, other ends. Other means/ends. Some people ride bicycles, en masse, slowly through crowded urban streets. You want environmentalism? Then have it. The streets are beautiful with their tall corniced buildings and wide avenues. To ride a bike through these streets instead of hiding in the armor of a car would be exhilarating. If enough of you do it together it would make for a pleasant ride, as well as a little lived environmentalism. Would you want to call it a demonstration? Would it matter? There are others as well who do other things with their bodies, more dangerous things. Some people have gone to Palestine in order to put their bodies between the Palestinians and the Israeli soldiers and settlers who attack them. They lie down next to Palestinians in front of the bulldozers that would destroy homes or build a wall through a family’s olive orchard. They feel the bodies of those they are in solidarity with. They smell the soil of Palestine as they lay there. Sometimes, they are harmed by it. A young woman, Rachel Corrie, was deliberately crushed by a US bulldozer operated by an Israeli soldier as she kneeled in front of a Palestinian home, hoping to stop its demolition. To do politics with one’s body can be like this. To resist, to celebrate, is also to be vulnerable. The world that you embrace, the world of which you are a part, can kill you too. And so you experiment. You try this and you try that. You are a phenomenologist and a genealogist. You sense what is around you, attend to the way your body is encrusted in your political involvements. And you know that that sensing has its own history, a history that often escapes you even as it envelops you. There is always more to what you are, and to what you are involved in, than you can know. So you try to keep vigilant, seeking the possibilities without scorning the realities.It’s a difficult balance. You can neglect it if you like. Many do. But your body is there, woven into the fabric of all the other bodies, animate and inanimate. Whether you like it or not, whether you recognize it or not. The only question is whether you will take up the world that you are of, or leave it to others, to those others who would be more than willing to take your world up for you.

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

Steinberg and Freely 08

(David L., lecturer of communication studies – University of Miami, and Austin J.,Boston based attorney who focuses on criminal, personal injury and civil rights law, “Argumentation and Debate: Critical Thinking for Reasoned Decision Making” p. 9-10//wyoccd)

After several days of intense debate, first the United States House of Representatives and then the U.S. Senate voted to authorize President George W. Bush to attack Iraq if Saddam Hussein refused to give up weapons of mass destruction as required by United Nations's resolutions. Debate about a possible military\* action against Iraq continued in various governmental bodies and in the public for six months, until President Bush ordered an attack on Baghdad, beginning Operation Iraqi Freedom, the military campaign against the Iraqi regime of Saddam Hussein. He did so despite the unwillingness of the U.N. Security Council to support the military action, and in the face of significant international opposition.¶ Meanwhile, and perhaps equally difficult for the parties involved, a young couple deliberated over whether they should purchase a large home to accommodate their growing family or should sacrifice living space to reside in an area with better public schools; elsewhere a college sophomore reconsidered his major and a senior her choice of law school, graduate school, or a job. Each of these\* situations called for decisions to be made. Each decision maker worked hard to make well-reasoned decisions.¶ Decision making is a thoughtful process of choosing among a variety of options for acting or thinking. It requires that the decider make a choice. Life demands decision making. We make countless individual decisions every day. To make some of those decisions, we work hard to employ care and consideration; others seem to just happen. Couples, families, groups of friends, and coworkers come together to make choices, and decision-making homes from committees to juries to the U.S. Congress and the United Nations make decisions that impact us all. Every profession requires effective and ethical decision making, as do our school, community, and social organizations.¶ We all make many decisions even- day. To refinance or sell one's home, to buy a high-performance SUV or an economical hybrid car. what major to select, what to have for dinner, what candidate CO vote for. paper or plastic, all present lis with choices. Should the president deal with an international crisis through military invasion or diplomacy? How should the U.S. Congress act to address illegal immigration?¶ Is the defendant guilty as accused? Tlie Daily Show or the ball game? And upon what information should I rely to make my decision? Certainly some of these decisions are more consequential than others. Which amendment to vote for, what television program to watch, what course to take, which phone plan to purchase, and which diet to pursue all present unique challenges. At our best, we seek out research and data to inform our decisions. Yet even the choice of which information to attend to requires decision making. In 2006, TIMI: magazine named YOU its "Person of the Year." Congratulations! Its selection was based on the participation not of ''great men" in the creation of history, but rather on the contributions of a community of anonymous participants in the evolution of information. Through blogs. online networking. You Tube. Facebook, MySpace, Wikipedia, and many other "wikis," knowledge and "truth" are created from the bottom up, bypassing the authoritarian control of newspeople. academics, and publishers. We have access to infinite quantities of information, but how do we sort through it and select the best information for our needs?¶ The ability of every decision maker to make good, reasoned, and ethical decisions relies heavily upon their ability to think critically. Critical thinking enables one to break argumentation down to its component parts in order to evaluate its relative validity and strength. Critical thinkers are better users of information, as well as better advocates.¶ Colleges and universities expect their students to develop their critical thinking skills and may require students to take designated courses to that end. The importance and value of such study is widely recognized.¶ Much of the most significant communication of our lives is conducted in the form of debates. These may take place in intrapersonal communications, in which we weigh the pros and cons of an important decision in our own minds, or they may take place in interpersonal communications, in which we listen to arguments intended to influence our decision or participate in exchanges to influence the decisions of others.¶ Our success or failure in life is largely determined by our ability to make wise decisions for ourselves and to influence the decisions of others in ways that are beneficial to us. Much of our significant, purposeful activity is concerned with making decisions. Whether to join a campus organization, go to graduate school, accept a job oiler, buy a car or house, move to another city, invest in a certain stock, or vote for Garcia—these are just a few of the thousands of decisions we may have to make. Often, intelligent self-interest or a sense of responsibility will require us to win the support of others. We may want a scholarship or a particular job for ourselves, a customer for out product, or a vote for our favored political candidate.

#### Discussion of specific policy-questions is crucial for skills development---we control uniqueness: university students already have preconceived and ideological notions about how the world operates---government policy discussion is vital to force engagement with and resolution of competing perspectives to improve social outcomes, and it breaks out of traditional pedagogical frameworks by placing students as agents and decision makers

Esberg and Sagan 12

(Jane Esberg is special assistant to the director at New York University's Center on. International Cooperation. She was the winner of 2009 Firestone Medal, AND Scott Sagan is a professor of political science and director of Stanford's Center for International Security and Cooperation “NEGOTIATING NONPROLIFERATION: Scholarship, Pedagogy, and Nuclear Weapons Policy,” 2-17-12 The Nonproliferation Review, 19:1, 95-108 Taylor and Francis Online DA: 5-23-13//wyoccd)

These government or quasi-government think tank simulations often provide very¶ similar lessons for high-level players as are learned by students in educational simulations.¶ Government participants learn about the importance of understanding foreign perspectives, the need to practice internal coordination, and the necessity to compromise and¶ coordinate with other governments in negotiations and crises. During the Cold War,¶ political scientist Robert Mandel noted how crisis exercises and war games forced¶ government officials to overcome ‘‘bureaucratic myopia,’’ moving beyond their normal¶ organizational roles and thinking more creatively about how others might react in a crisis¶ or conflict.6¶ The skills of imagination and the subsequent ability to predict foreign interests¶ and reactions remain critical for real-world foreign policy makers. For example, simulations¶ of the Iranian nuclear crisis\*held in 2009 and 2010 at the Brookings Institution’s Saban¶ Center and at Harvard University’s Belfer Center, and involving former US senior officials¶ and regional experts\*highlighted the dangers of misunderstanding foreign governments’¶ preferences and misinterpreting their subsequent behavior. In both simulations, the¶ primary criticism of the US negotiating team lay in a failure to predict accurately how other¶ states, both allies and adversaries, would behave in response to US policy initiatives.7¶ By university age, students often have a pre-defined view of international affairs,¶ and the literature on simulations in education has long emphasized how such exercises force students to challenge their assumptions about how other governments behave¶ and how their own government works.8¶ Since simulations became more common as a¶ teaching tool in the late 1950s, educational literature has expounded on their benefits,¶ from encouraging engagement by breaking from the typical lecture format, to improving¶ communication skills, to promoting teamwork.9¶ More broadly, simulations can deepen¶ understanding by asking students to link fact and theory, providing a context for facts¶ while bringing theory into the realm of practice.10 These exercises are particularly valuable¶ in teaching international affairs for many of the same reasons they are useful for policy¶ makers: they force participants to ‘‘grapple with the issues arising from a world in flux.’’¶ 11¶ Simulations have been used successfully to teach students about such disparate topics¶ as European politics, the Kashmir crisis, and US response to the mass killings in Darfur.12¶ Role-playing exercises certainly encourage students to learn political and technical facts\*¶ but they learn them in a more active style. Rather than sitting in a classroom and¶ merely receiving knowledge, students actively research ‘‘their’’ government’s positions¶ and actively argue, brief, and negotiate with others.13 Facts can change quickly;¶ simulations teach students how to contextualize and act on information.14¶

### creatviity

#### Bounded knowledge is good – debate should be maintained as a disciplinary space- key to unlocking critically pedagogies potential for social justice

McArthur 10

(Department of Higher & Community Education, University of Edinburgh, Paterson’s Land,

Holyrood Road, Edinburgh EH8 8AQ, UK Studies in Higher Education Vol. 35, No. 3, May 2010 ebsco DA: 5-24-13//wyoccd)

Giroux’s critical pedagogy rests upon a commitment to public spaces for learning, where diverse forms of knowledge can be exchanged and developed; where students and teachers engage critically with those knowledges, and with one another; and through which genuine democratic ideals can be pursued. Disciplines are regarded as antithetical to these aims, because they are considered closed, elitist and to perpetuate conservative forms of relationships and types of knowledge. Thus, critical pedagogy seeks, instead, to escape disciplinary boundaries and build interdisciplinary spaces in which such public and political realms can exist and prosper. Looking anew at disciplines I suggest that there is an alternative view of disciplines to that outlined above. In this view disciplines are complex, contested and permeable spaces. I further propose that, if critical pedagogues such as Giroux can, in Proust’s term, look with new eyes at disciplines, they will hopefully see dynamic and safe structures that could provide real and robust allies in the fight to protect higher education from narrow, largely economic, interpretations of its role, and instead promote higher education as a democratic space which supports greater social justice. In this section I seek to encourage this new look at disciplines by first outlining my conception of them as complex, contested and permeable structures, in contrast to Giroux’s perspective of disciplines as static, elitist and limiting. Secondly, I argue that interdisciplinarity and disciplinarity should be thought of as complementary spaces, rather than alternatives. Finally, I discuss how the act of looking anew at disciplines may help critical pedagogy strengthen its own theoretical and practical stances. If critical pedagogy is to challenge narrow commercial and commodified conceptualisations of higher education, it needs to refocus on its commitment to action, rather than pure theory, and looking anew at disciplines as potential allies may be a first step in doing this. Disciplines: complex, contested and permeable I am not arguing that disciplines have not at various times acted conservatively or have not valued stasis over change. Certainly, at different times, disciplinary structures have proven effective homes for forces resistant to change – both epistemologically and politically. Many of us can no doubt relate to the description of ‘the food-fights that go on within disciplines’, and ‘the most absurd yet intense and devastating attempts to expel from the center and marginalize people whose perspectives are different’ (Bérubé and Nelson 1995, 192). My argument, instead, is that these examples or snapshots of experience do not tell the whole story about the dynamic nature of disciplinarity. Those who take a long-term historical view of the development of disciplines, such as the authors of the essays within Anderson and Valente’s (2002) volume on Disciplinarity at the fin de siècle, reveal the degree of change, debate and contestation – of evolution, fracturing and succession – within such disciplinary structures. Thus, the editors state: ‘what has often been lacking in our current disciplinary debates is a longer perspective that would enable us to understand better their historical conditions and developments’ (1). Taking this long view is, I suggest, essential to looking anew at disciplines. It is also rather paradoxical that critical pedagogues accuse disciplines of privileging certain forms of knowledge; critical pedagogy does this too. Such privileging is indeed, surely part of the inherently political nature of pedagogy? What is crucial are the choices made between different forms of knowledge, the awareness of such choices, and the motivations for and outcomes of these choices. If Giroux’s critical pedagogy could take a sufficiently long-term view of the development of disciplines, this would afford a better understanding of their intrinsically dynamic nature. Without this long view, there is the danger of falling into the trap of what Plotnitsky (2002, 75) describes as ‘extreme epistemological conservatism’ in one’s analysis of disciplines. In his illuminating account of the development of quantum physics, Plotnitsky explores the link between disciplinarity and radicality. He argues that non-classical epistemology, ways of knowing that differ from that upon which the discipline has previously been based, form part of the ongoing development of a discipline such as physics. Indeed, ‘Radicality becomes the condition of disciplinarity rather than, as it may appear at first sight and as it is often argued by the proponents of classical theories, being in conflict with it’ (2002, 49). In contrast, Giroux appears to suggest that only in interdisciplinary fields such as cultural studies can non-classical or alternative forms of knowledge be brought together with more traditional epistemologies (Aronowitz and Giroux 1991; Giroux 1992). Giroux’s position is based upon his strong association of disciplines with canonical forms of knowledge and a rigid adherence to textual authority. The alternative is to see disciplines as Davidson (2004) does; as spaces with boundaries that are ‘flexible, culturally determined, interdependent and relative to time’ (302). Parker’s (2002) concept of ‘new disciplinarity’, encompassing a distinction between subjects and disciplines, helps illuminate the emancipatory potential of disciplinary spaces. She describes subjects as groupings which ‘can be reduced to common transferable and equivalent subject-specific skills’ (375), with an emphasis on ‘the end product, and skills and competencies’ that aggregate over set periods (375). It is true that subjects are inclusive, in the sense that nearly anyone can take part in studying them, but, as Parker argues, they are also passive – ‘they are taught, learned, delivered’ (374). In contrast, Parker views a discipline as something that is ‘practiced and engaged with’ (375). Disciplines are ongoing, evolving communities. Subjects permit only transmissive or bankable knowledge, while disciplines allow for transgressive and creative approaches. Disciplines offer spaces for students and teachers to interact critically. Disciplines can encompass diverse and shifting knowledge communities. Giroux’s fear that disciplines impose particular forms of knowledge, discourse and learning on students is not without foundation. However, I argue it is based on examples of poor practice, rather than anything inherent to the nature of academic disciplines. Disciplines are, and should be, sites of contestation and challenge; of competing and conflicting ‘takes’ on knowledge. What disciplines have internally in common is a shared discourse in which to undertake such conflict, and to do so with rigour. In her discussion of attitudes to disciplinarity among French academics, Donahue (2004) observes that: ‘They accounted for its contestatory nature, describing their own research groups as negotiated, arguing back-and-forth, and suggesting that this contested nature is part of what students must learn to navigate’ (68).

# 1nr

#### FELLOW-FEELING OR COMPASSION ARE IMPOSSIBLE UNDER A CAPITALIST LOGIC -IT MONETIZES ALL LIFE, ENABLING THE WORST ATROCITIES IMAGINABLE

Kovel 02

Joel Kovel, Alger Hiss Professor, Social Studies, Bard College, THE ENEMY OF NATURE: THE END OF CAPITALISM OR THE END OF THE WORLD, 2002, p. 141.

Capital produces egoic relations, which reproduce capital. The isolated selves of the capitalist order can choose to become personifications of capital, or may have the role thrust upon them. In either case, they embark upon a pattern of non-recognition mandated by the fact that the almighty dollar interposes itself between all elements of experience: all things in the world, all other persons, and between the self and its world: nothing really exists except in and through monetization. This set-up provides an ideal culture medium for the bacillus of competition and ruthless self-maximization. Because money is all that ‘counts’, a peculiar heartlessness characterizes capitalists, a tough-minded and cold abstraction that will sacrifice species, whole continents (viz. Africa) or inconvenient sub-sets of the population (viz. black urban males) who add too little to the great march of surplus value or may be seen as standing in its way The presence of value screens out genuine fellow-feeling or compassion, replacing it with the calculus of profit-expansion. Never has a holocaust been carried out so impersonally When the Nazis killed their victims, the crimes were accom­panied by a racist drumbeat; for global capital, the losses are regrettable necessities.

#### FIRST, YOU GET NO PERMUTATION —BEFORE WE CAN DISCUSS STRATEGIES FOR SOLVING THE PROBLEM, YOU HAVE TO PROVE YOU *KNOW* THE PROBLEM. METHODOLOGY COMES FIRST—DEBATE IS THUS NOT A QUESTION OF COMPETITION BETWEEN A PLAN AND AN ALTERNATIVE, BUT WHETHER THE AFFIRMATIVE HAS ANY EPISTEMIC FOUNDATION OF THE WORLD THAT ISN’T INFECTED BY CAPITALISM TO IDEOLOGICALLY SUSTAIN THE SYSTEM

#### SECOND, THE PERM DOESN’T SOLVE OUR LINKS:

#### Links above

#### THIRD, THE PERM IS MERELY AN ATTEMPT TO DISARM MARXISM OF ITS RADICAL POTENTIAL. THE PERMUTATION OF THE METHOD STRIPS OUT ALL OF THE CONCEPTUAL THEORY THAT ALLOWS US TO UNDERSTAND THE WORLD AND CREATE A PRAXIS TO END OPPRESSION.

TUMINO (Prof. English @ Pitt) 2001

[Stephen, “What is Orthodox Marxism and Why it Matters Now More than Ever”, Red Critique, p. online //wyo-tjc]

Orthodox Marxism has become a test-case of the "radical" today. Yet, what passes for orthodoxy on the left—whether like Smith and Zizek they claim to support it, or, like Butler and Rorty they want to "achieve our country" by excluding it from "U.S. Intellectual life" ("On Left Conservatism"), is a parody of orthodoxy which hybridizes its central concepts and renders them into flexodox simulations. Yet, even in its very textuality, however, the orthodox is a resistance to the flexodox. Contrary to the common-sensical view of "orthodox" as "traditional" or "conformist" "opinions," is its other meaning: ortho-doxy not as flexodox "hybridity," but as "original" "ideas." "Original," not in the sense of epistemic "event," "authorial" originality and so forth, but, as in chemistry, in its opposition to "para," "meta," "post" and other ludic hybridities: thus "ortho" as resistance to the annotations that mystify the original ideas of Marxism and hybridize it for the "special interests" of various groups. The "original" ideas of Marxism are inseparable from their effect as "demystification" of ideology—for example the deployment of "class" that allows a demystification of daily life from the haze of consumption. Class is thus an "original idea" of Marxism in the sense that it cuts through the hype of cultural agency under capitalism and reveals how culture and consumption are tied to labor, the everyday determined by the workday: how the amount of time workers spend engaging in surplus-labor determines the amount of time they get for reproducing and cultivating their needs. Without changing this division of labor social change is impossible. Orthodoxy is a rejection of the ideological annotations: hence, on the one hand, the resistance to orthodoxy as "rigid" and "dogmatic" "determinism," and, on the other, its hybridization by the flexodox as the result of which it has become almost impossible today to read the original ideas of Marxism, such as "exploitation"; "surplus-value"; "class"; "class antagonism"; "class struggle"; "revolution"; "science" (i.e., objective knowledge); "ideology" (as "false consciousness"). Yet, it is these ideas alone that clarify the elemental truths through which theory ceases to be a gray activism of tropes, desire and affect, and becomes, instead, a red, revolutionary guide to praxis for a new society freed from exploitation and injustice. Marx's original scientific discovery was his labor theory of value. Marx's labor theory of value is an elemental truth of Orthodox Marxism that is rejected by the flexodox left as the central dogmatism of a "totalitarian" Marxism. It is only Marx's labor theory of value, however, that exposes the mystification of the wages system that disguises exploitation as a "fair exchange" between capital and labor and reveals the truth about this relation as one of exploitation. Only Orthodox Marxism explains how what the workers sell to the capitalist is not labor, a commodity like any other whose price is determined by fluctuations in supply and demand, but their labor-power—their ability to labor in a system which has systematically "freed" them from the means of production so they are forced to work or starve—whose value is determined by the amount of time socially necessary to reproduce it daily. The value of labor-power is equivalent to the value of wages workers consume daily in the form of commodities that keep them alive to be exploited tomorrow. Given the technical composition of production today this amount of time is a slight fraction of the workday the majority of which workers spend producing surplus-value over and above their needs. The surplus-value is what is pocketed by the capitalists in the form of profit when the commodities are sold. Class is the antagonistic division thus established between the exploited and their exploiters. Without Marx's labor theory of value one could only contest the after effects of this outright theft of social labor-power rather than its cause lying in the private ownership of production. The flexodox rejection of the labor theory of value as the "dogmatic" core of a totalitarian Marxism therefore is a not so subtle rejection of the principled defense of the (scientific) knowledge workers need for their emancipation from exploitation because only the labor theory of value exposes the opportunism of knowledges (ideology) that occult this exploitation. Without the labor theory of value socialism would only be a moral dogma that appeals to the sentiments of "fairness" and "equality" for a "just" distribution of the social wealth that does the work of capital by naturalizing the exploitation of labor under capitalism giving it an acceptable "human face."

#### FOURTH, THE PERMUTATION IS WORSE THAN PLAN BECAUSE IT VALIDATES THE ABILITY OF CAPITALISM REFORM—COMPROMISING RADICAL POLITICS THROUGH ANY SHORT-TERM DEMANDS SHORT-CIRCUITS THE ALTERNATIVE

MESZAROS (Prof. Emeritus @ Univ. Sussex) 1995

[Istavan, Beyond Capital: Towards a Theory of Transition, 930// wyo]

THE difficulty is that the ‘moment’ of radical politics is strictly limited by the nature of the crises in question and the temporal determinations of their unfolding. The breach opened up at times of crisis cannot be left open forever and the measures adopted to fill it, from the earliest steps onwards, have their own logic and cumulative impact on subsequent interventions. Furthermore, both the existing socioeconomic structures and their corresponding framework of political institutions tend to act against radical initiatives by their very inertia as soon as the worst moment of the crisis is over and thus it becomes possible to contemplate again ‘the line of least resistance’. And no one can consider ‘radical restructuring’ the line of least resistance, since by its very nature it necessarily involves upheaval and the disconcerting prospect of the unknown. No immediate economic achievement can offer a way out of this dilemma so as to prolong the life-span of revolutionary politics, since such limited economic achievements made within the confines of the old premises — act in the opposite direction by relieving the most pressing crisis symptoms and, as a result, reinforcing the old reproductive mechanism shaken by the crisis. As history amply testifies, at the first sign of ‘recovery’, politics is pushed back Into its traditional role of helping to sustain and enforce the given socio-economic determinations. The claimed ‘recovery’ itself reached on the basis of the ‘well tried economic motivations’, acts as the self-evident ideological justification for reverting to the subservient, routine role of politics, in harmony with the dominant institutional framework. Thus, radical politics can only accelerate its own demise (and thereby shorten, instead of extending as it should, the favourable ‘moment’ of major political intervention) if it consents to define its own scope in terms of limited economic targets which are in fact necessarily dictated by the established socioeconomic structure in crisis.