# 1NC

## Off

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

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

Army Officer School ’04 (5-12, “# 12, Punctuation – The Colon and Semicolon”, <http://usawocc.army.mil/IMI/wg12.htm>)

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

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

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

Ericson ’03 (Jon M., Dean Emeritus of the College of Liberal Arts – California Polytechnic U., et al., The Debater’s Guide, Third Edition, p. 4)

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

#### B) Vote neg

#### 1. Preparation and clash—changing the topic post facto manipulates balance of prep, which structurally favors the aff because they speak last and permute alternatives—strategic fairness is key to engaging a well-prepared opponent

#### Topical fairness requirements are key to meaningful dialogue—monopolizing strategy and prep makes the discussion one-sided and subverts any meaningful neg role

Ryan Galloway 7, Samford Comm prof, Contemporary Argumentation and Debate, Vol. 28, 2007

Debate as a dialogue sets an argumentative table, where all parties receive a relatively fair opportunity to voice their position. Anything that fails to allow participants to have their position articulated denies one side of the argumentative table a fair hearing. The affirmative side is set by the topic and fairness requirements. While affirmative teams have recently resisted affirming the topic, in fact, the topic selection process is rigorous, taking the relative ground of each topic as its central point of departure.¶ Setting the affirmative reciprocally sets the negative. The negative crafts approaches to the topic consistent with affirmative demands. The negative crafts disadvantages, counter-plans, and critical arguments premised on the arguments that the topic allows for the affirmative team. According to fairness norms, each side sits at a relatively balanced argumentative table.¶ When one side takes more than its share, competitive equity suffers. However, it also undermines the respect due to the other involved in the dialogue. When one side excludes the other, it fundamentally denies the personhood of the other participant (Ehninger, 1970, p. 110). A pedagogy of debate as dialogue takes this respect as a fundamental component. A desire to be fair is a fundamental condition of a dialogue that takes the form of a demand for equality of voice. **Far from** being **a banal request for links** to a disadvantage, fairness is a demand for respect, a demand to be heard, a demand that a voice backed by literally months upon **months of preparation**, research, and critical thinking not be silenced.¶ Affirmative cases that suspend basic fairness norms **operate to exclude** particular negative strategies. Unprepared, one side comes to the argumentative table unable to meaningfully participate in a dialogue. They are unable to “understand what ‘went on…’” and are left to the whims of time and power (Farrell, 1985, p. 114). Hugh Duncan furthers this line of reasoning:¶ Opponents not only tolerate but honor and respect each other because in doing so they enhance their own chances of thinking better and reaching sound decisions. Opposition is necessary because it sharpens thought in action. We assume that argument, discussion, and talk, among free an informed people who subordinate decisions of any kind, because it is only through such discussion that we reach agreement which binds us to a common cause…If we are to be equal…relationships among equals must find expression in many formal and informal institutions (Duncan, 1993, p. 196-197).¶ **Debate compensates for the exigencies of the world by offering a framework that maintains equality for the sake of the conversation** (Farrell, 1985, p. 114).¶ For example, an affirmative case on the 2007-2008 college topic might defend neither state nor international action in the Middle East, and yet claim to be germane to the topic in some way. The case essentially denies the arguments that state action is oppressive or that actions in the international arena are philosophically or pragmatically suspect. Instead of allowing for the dialogue to be modified by the interchange of the affirmative case and the negative response, the affirmative subverts any meaningful role to the negative team, preventing them from offering effective “counter-word” and undermining the value of a meaningful exchange of speech acts. **Germaneness and other substitutes for topical action do not accrue the dialogical benefits** of topical advocacy.

#### Latin America policy proposals activate agency and decision-making

IRI ’12 (International Republican Institute; “Latin America Think Tank Policy Initiative”; http://www.iri.org/sites/default/files/Latin%20America%20Think%20Tank%20Policy%20Initiative%2011-4-11\_0.pdf)

An ongoing political trend in Latin America is the inconsistent execution of parties to create substantive policies that address social and economic needs of their countries. While citizens are hungry for solutions to problems affecting their everyday lives – challenges such as unemployment, high crime, bad roads, poor education and lack of medicine – their political parties are many times only offering speeches and rhetoric intended to win votes on Election Day. Within the ‘marketplace of ideas’, descriptive policy, strategic substance and thoughtful analysis give way to ambiguity, unachievable promises and shallow discourse. Within this framework, the race to win seats in public office no longer rely on the best ideas and the best plans, but instead hinge on the influence of money, scandals, superficial advertising and sensationalist journalism. The International Republican Institute’s (IRI) Latin America Think Tank Policy Initiative addresses this phenomenon and helps make political discourse substantive and relevant to the needs and interests of citizens. The initiative regularly joins together thought leaders and think tanks from countries in the region to share policy opinions and create common platforms of regional thematic priorities. In turn, these enlightened think tank analysts return their focus to their home countries and educate parties on innovative policy ideas, regional trends and helpful data. The goal is that parties and candidates will open themselves to this substantive influence and ultimately create their own thoughtful platforms. To help encourage the advancement of substantive policies, IRI fosters a policy-focused network that allows independent and party-affiliated think tanks throughout Latin America to not only convene and discuss important issues, but helps them share resources to study issues, share opinion research and develop specific policy direction that will ultimately be shared throughout the region. The network is focusing on eight priority themes which affect practically countries in Latin America: poverty reduction; education needs; health care improvement; environmental challenges; economic development, tax and fiscal policy; citizen security; democratic participation; and social inclusion. In the second phase of the initiative, IRI utilizes its relationships with political stakeholders, media and civil society to share these cooperative policy ideas more broadly, working with political leaders to incorporate these ideas into their own campaign platforms, policy agendas and governing strategies. Ultimately, these policy proposals will help drive more substantive discussion and debate among political leaders and elected officials on how to solve the most pressing issues facing Latin America.

Independently, breaking a NEW K AFF destroys engagement. Even if we can debate them on an undisclosed topical aff or a previously run critical aff, the combination is impossible.

An open model creates the best politics and arguments

Torvalds and Diamond ‘1

[Linus (Creator of Linux) and David (freelance contributor to the New York Times and Business Week); “Why Open Source Makes Sense”; Educause Review; November/December; p. 71-2 //nick]

It's the best illustration of the limitless benefits to be derived from the open source philosophy. While the PC wasn't developed using the open source model, it is an example of a technology that was opened for any person or company to clone and improve and sell. In its purest form, the open source model allows anyone to participate in a project's development or commercial exploitation. Linux is obviously the most successful example. What started out in my messy Helsinki bedroom has grown to become the largest collaborative project in the history of the world. It began as an ideology shared by software developers who believed that computer source code should be shared freely, with the General Public License - the anticopyright - as the movement's powerful tool. It evolved to become a method for the continuous development of the best technology. And it evolved further to accept widespread market acceptance, as seen in the snowballing adoption of Linux as an operating system for web servers, and in its unexpectedly generous IPOs. What was inspired by ideology has proved itself as technology and is working in the marketplace. Now open source expanding beyond the technical and business domains. At Harvard University Law School, professors Larry Lessig (who is now at Stanford) and Charles Nesson have brought the open source model to law. They started the Open Law Project, which relies on volunteer lawyers and law students posting opinions and research on the project's Web site to help develop arguments and briefs challenging the United States Copyright Extension Act. The theory is that the strongest arguments will be developed when the largest number of legal minds are working on a project, and as a mountain of information is generated through postings and repostings. The site nicely sums up the trade off from the traditional approach: "**What we lose in secrecy, we expect to regain in depth of sources and breadth of argument."** (Put in another context: With a million eyes, all software bugs will vanish.) It's a wrinkle on how academic research has been conducted for years, but one that makes sense on a number of fronts. Think of how this approach could speed up the development of cures for diseases, for example. Or how, with the best minds on the task, international diplomacy could be strengthened. As the world becomes smaller, as the pace of life and business intensifies, and as the technology and information become available, people realise the tight-fisted approach is becoming increasingly outmoded. The theory behind open source is simple. In the case of an operating system - is free. Anyone can improve it, change it, exploit it. But those improvements, changes and exploitations have to be made freely available. Think Zen. The project belongs to no one and everyone. When a project is opened up, there is rapid and continual improvement. With teams of contributors working in parallel, the results can happen far more speedily and successfully than if the work were being conducted behind closed doors. That's what we experienced with Linux. Imagine: Instead of a tiny cloistered development team working in secret, you have a monster on your side. Potentially millions of the brightest minds are contributing to the project, and are supported by a peer-review process that has no, er, peer.

The first time people hear about the open source approach, it sounds ludicrous. That's why it has taken years for the message of its virtues to sink in. Ideology isn't what has sold the open source model. It started gaining attention when it was obvious that open source was the best method of developing and improving the highest quality technology. And now it is winning in the marketplace, an accomplishment has brought open source its greatest acceptance. Companies were able to be created around numerous value-added services, or to use open source as a way of making a technology popular. When the money rolls in, people get convinced. One of the least understood pieces of the open source puzzle is how so many good programmers would deign to work for absolutely no money. A word about motivation is in order. In a society where survival is more or less assured, money is not the greatest of motivators. It's been well established that folks do their best work when they are driven by a passion. When they are having fun. This is as true for playwrights and sculptors and entrepreneurs as it is for software engineers. The open source model gives people the opportunity to live their passion. To have fun and to work with the world's best programmers, not the few who happen to be employed by their company. Open source developers strive to earn the esteem of their peers. That's got to be highly motivating.

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

Steinberg and Freeley ’13 David Director of Debate at U Miami, Former President of CEDA, officer, American Forensic Association and National Communication Association. Lecturer in Communication studies and rhetoric. Advisor to Miami Urban Debate League, Masters in Communication, and Austin, JD, Suffolk University, attorney who focuses on criminal, personal injury and civil rights law, *Argumentation and Debate Critical Thinking for Reasoned Decision Making*, Thirteen Edition

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

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

Steinberg and Freeley ‘13

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*Critical Thinking for Reasoned Decision Making*, Thirteen Edition

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

## Off

#### The negatives speech act is a performance - the aff should not get a perm.

Evans 13 - Debate Guru (Rashad, https://www.facebook.com/groups/318979761518379/permalink/542109029205450/, October 14th 2013)

Rashad Evans: Counter performances are always competitive. Performance based framework recognizes that there is always a forced choice between the the two teams and the ballot can only be awarded to one team. This is why permutations are problematic. Therefore, if the negative offers up a performance of there own with its own benefits that are more beneficial. The affirmative cannot say: we permute your performance because we could have done that too. In addition, while I loathe role of the ballot arguments, they immediately set of competition in the same way that plan focus does because it identifies what the debate must be about which always allows the negative to say this debate should be about X. You say the role of the ballot is who best X; we say the role of the ballot is who best challenges Y.

## Off

#### The affirmative ironically ignores the non-human world---this human-centric ethic will culminate in ecological collapse and extinction.

**Ahkin ‘10** (Melanie Ahkin, Monash University, 2010, “Human Centrism, Animist Materialism, and the Critique of Rationalism in Val Plumwood’s Critical Ecological Feminism,” Emergent Australian Philosophers, a peer reviewed journal of philosophy,http://www.eap.philosophy-australia.com/archives.html)

These five features provide the basis for hegemonic centrism insofar as they promote certain conceptual and perceptual distortions of reality which universalise and naturalise the standpoint of the superior relata as primary or centre, and deny and subordinate the standpoints of inferiorised others as secondary or derivative. Using standpoint theory analysis, Plumwood's reconceptualisation of human chauvinist frameworks locates and dissects these logical characteristics of dualism, and the conceptual and perceptual distortions of reality common to centric structures, as follows. Radical exclusion is found in the rationalist emphasis on differences between humans and non-human nature, its valourisation of a human rationality conceived as exclusionary of nature, and its minimisation of similarities between the two realms. Homogenisation and stereotyping occur especially in the rationalist denial of consciousness to nature, and its denial of the diversity of mental characteristics found within its many different constituents, facilitating a perception of nature as homogeneous and of its members as interchangeable and replaceable resources. This definition of nature in terms of its **lack** of human rationality and consciousness means that its identity remains relative to that of the dominant human group, and its difference is marked as deficiency, permitting its inferiorisation. Backgrounding and denial may be observed in the conception of nature as extraneous and inessential background to the foreground of human culture, in the human denial of dependency on the natural environment, and denial of the ethical and political constraints which the unrecognised ends and needs of non-human nature might otherwise place on human behaviour. These features together create an ethical discontinuity between humans and non-human nature which denies nature's value and agency, and thereby promote its instrumentalisation and exploitation for the benefit of humans.11 This dualistic logic helps to universalise the human centric standpoint, making invisible and seemingly inevitable the conceptual and perceptual distortions of reality and oppression of non-human nature it enjoins. The alternative standpoints and perspectives of members of the inferiorised class of nature are denied legitimacy and subordinated to that of the class of humans, ultimately becoming invisible once this master standpoint becomes part of the very structure of thought.12 Such an anthropocentric framework creates a variety of serious injustices and prudential risks, making it highly ecologically irrational.13 The hierarchical value prescriptions and epistemic distortions responsible for its biased, reductive conceptualisation of nature strips the non-human natural realm of non-instrumental value, and impedes the fair and impartial treatment of its members. Similarly, anthropocentrism creates distributive injustices by restricting ethical concern to humans, admitting partisan distributive relationships with non-human nature in the forms of commodification and instrumentalisation. The prudential risks and **blindspots** created by anthropocentrism are problematic for nature and humans alike and are of especial concern within our current context of radical human dependence on an irreplaceable and increasingly degraded natural environment. These prudential risks are in large part consequences of the centric structure's promotion of illusory human disembeddedness, self-enclosure and insensitivity to the significance and survival needs of non-human nature: The logic of centrism naturalises an illusory order in which the centre appears to itself to be disembedded, and this is especially dangerous in contexts where there is real and radical dependency on an Other who is simultaneously weakened by the application of that logic.14 Within the context of human-nature relationships, such a logic must inevitably lead to failure, either through the catastrophic extinction of our natural environment and the consequent collapse of our species, or more **hopefully** by the abandonment and transformation of the human centric framework.15

#### The alternative is to vote negative to embrace an ethic of organism.

**Henning’9** (Brian, Associate Professor of Philosophy at Gonzaga University in Spokane, WA. Henning is author of the award winning book The Ethics of Creativity: Beauty, Morality and Nature in a Processive Cosmos. His current scholarship and teaching focus on the interconnections among ethics, metaphysics, and aesthetics, especially as they relate to the ethics of global climate change. E-mail: henning@gonzaga.edu, “Trusting in the 'Efficacy of Beauty': A Kalocentric Approach to Moral Philosophy,” MUSE, AM)

Final truths (whether in religion, morality, or science) are unattainable not only due to the finitude and fallibility of human inquirers, but because we live in what the theologian John F. Haught calls an "unfinished universe" (2004). The notion that one could achieve anything like a final or absolute formulation in any field of study presupposes that one's object is static. Thankfully, we do not live in such a universe. Over the last century scientists have consistently discovered that the universe is not a plenum of lifeless, valueless facts mechanistically determined by absolute laws. Rather, we live in a processive cosmos that is a dynamic field of events organized in complex webs of interdependence, rather than a collection of objects interacting via physical laws. The intuition that the universe is fundamentally a clockwork machine successfully guided science in the wake of Newton's inspirational formulation of the laws of mechanics, but this metaphor proved increasingly inadequate as Newton's work was supplanted in the early 20th century by both general relativity and quantum mechanics. Even at its peak, the mechanical metaphor created difficulties for thinking about human beings, who were never effectively illuminated by the assumption that they were complex machines. At the level of elementary particles, quantum mechanics disclosed a world of wave-like particles spread out in space and inextricably entangled with other particles in the local environment. The notion of autonomous "individual" particles disappeared. Although all metaphors are misleading to some degree, the metaphor of the world as an evolving organism has become more helpful than the old mechanical model of the world as a clock. This, in a sense, is the founding insight of Whitehead's "philosophy of organism," which took as its starting point the view that individuals—particles, plants, and people—are not discrete facts walled off from each other but parts of complex and intersecting wholes. Conceived of as an organic process, every individual is inextricably intertwined and interconnected with every other. The fundamental reality is no longer individual entities but rather the ongoing processes by which they interact and create novel structures. Once we recognize that every individual—from a subatomic event to a majestic sequoia—brings together the diverse elements in its world in just this way, just here, and just now, we see that nothing is entirely devoid of value and beauty. This process whereby many diverse individuals are brought together into the unity of one new individual, which will eventually add its energy to future individuals, characterizes the most basic feature of reality and is what Whitehead calls the "category of creativity." On this view, reality is best characterized not as an unending march of vacuous facts, but as an incessant "creative advance" striving toward ever-richer forms of beauty and value. Noting its emphasis on interdependence and interrelation, many scholars have rightly noted that Whitehead's metaphysics is uniquely suited to provide a basis for making sense of our relationship to the natural world.10 Decades before modern ecologists taught us about ecosystems, Whitehead was describing individuals as interrelated societies of societies. No individual, Whitehead insisted, can be understood apart from its relationship to others.11 Indeed, whereas ecologists only explain how it is that macroscopic individuals are related in interdependent systems, Whitehead's organic metaphysics of process provides a rich account of how individuals at every level of complexity—from subatomic events to ecosystems, and from oak trees to galaxies—arise and are perpetuated.12What is more, Whitehead's philosophy of organism places a premium on an individual's dependence on and relationship to the larger wholes of which it is a part without making the mistake of subsuming the individual into that larger whole.13 With the philosophy of organism we need not choose between either the one or the many, "the many become one and are increased by one" (Whitehead [1929] 1978, 21). By providing a robust alternative to the various forms of reductive physicalism and destructive dualism that currently dominate many branches of science and philosophy, the philosophy of organism is an ideal position from which to address the complex social and ecological challenges confronting us. First, if who and what I am is intimately and inextricably linked to everyone and everything else in the universe, then I begin to recognize that my own flourishing and the flourishing of others are not independent. Not only do I intimately and unavoidably depend on others in order to sustain myself, with varying degrees of relevance, **how I relate to my environment is constitutive of who and what I am.** As we are quickly learning, **we ignore our interdependence with our wider environment at our own peril**. Moreover, in helping us to recognizing our connection to and dependence on our larger environment, an organic model forces us to abandon the various dualisms that have for too long allowed us to maintain the illusion that we are set off from the rest of nature. Adopting an organic metaphysics of process forces us finally to step down from the self-constructed pedestal from which we have for millennia surveyed nature and finally to embrace the lesson so compellingly demonstrated by Darwin: humans are not a singular exception to, but rather a grand exemplification of, the processes at work in the universe.14 In this way we ought finally to reject not only the materialisms of contemporary science, but also the dualisms that often undergird our religious, social, political, and moral understandings of ourselves and our relationship to the natural world. As John Dewey concisely put it, "man is within nature, not a little god outside" (1929, 351). Until we shed our self-deluding arrogance and recognize that who and what we are as a species is fundamentally bound up in and dependent on the wider scope of events unfolding in the universe, **the ecological crisis will only deepen**. Taken seriously, our understanding of reality as composed of vibrant, organically interconnected achievements of beauty and value, has a dramatic effect on how we conceiveof ourselves, of nature, and of our moral obligations—morality can no longer be limited merely to inter-human relations. In rejecting modernity's notion of lifeless matter, we come to recognize that every form of actuality has value in and for itself, for others, and for the whole. In aiming at and achieving an end for itself, every individual—no matter how ephemeral or seemingly insignificant—has intrinsic value for itself and in achieving this self-value it thereby becomes a value for others and for the whole of reality. Every individual, from the most fleeting event in deep space to centuries old redwoods, has value for itself, for others, and for the whole of reality and it is from this character of reality that our moral obligations derive (Whitehead 1938, 111). Given that every individual in our universe, no matter how small or seemingly insignificant, has some degree of value, the scope of our direct moral concern15 can exclude nothing. Thus, in rather **sharp contrast** to the invidious forms of anthropocentrism that characterize much of western moral thought, our scope of direct moral concern cannot be limited to humans, to sentient beings, or even to all living beings. Morality is not anthropocentric, but neither is it sentientcentric or biocentric. In affirming the value of **every individual,** we must begin to recognize that every relation is potentially a moral relation. As Whitehead vividly puts it, "The destruction of a man, or of an insect, or of a tree, or of the Parthenon, may be moral or immoral.… Whether we destroy or whether we preserve, our action is moral if we have thereby safeguarded the importance [or value] of experience so far as it depends on that concrete instance in the world's history" (1938, 14–15). Morality is not merely about how we ought to act toward and among other human beings, other sentient beings, or even other living beings. **Morality is fundamentally about how we comport ourselves in the world, how we relate to and interact with every form of existence**. To summarize our position thus far, in recognizing the fallibility of human knowers and the dynamic nature of the known, a Whiteheadian approach insists that moral philosophers steadfastly recognize the limits of moral inquiry, carefully navigating between the rocks of dogmatic absolutism and gross relativism. The recognition of nature's dynamism furthermore requires that philosophers abandon finally the artificial bifurcations (dualisms) and unjustified reductions (physicalism and materialism) that distort and destroy the interdependent relationships constituting reality. The world revealed by the last century of scientific investigation can no longer support a mechanistic model that describes the natural world in terms of vacuous facts determined by absolute laws. In its place, I am defending the adoption of an organic model that conceives of reality as vibrant, open, and processive. On this model, individuals are conceived of as ongoing events situated in vast webs of interdependence, each achieving value for themselves, for others, and for the whole of reality.

## Off

#### The modern world is inseparable from the colonial origins that gave birth to it— the 1AC’s foundational western logic is soaked with colonialist thought which must be resisted – only a strategy of confronting coloniality can solve

Mignolo 5(Walter, Professor at Duke University, Joint Appointments in Cultural Anthropology and Romance Studies, “The Idea of Latin America,” pg 5)

How do these two entangled concepts, modernity and coloniality, work together as two sides of the same reality to shape the idea of “America” in the sixteenth century and of “Latin” America in the nineteenth? Modernity has been a term in use for the past thirty or forty years. In spite of differences in opinions and deﬁnitions, there are some basic agreements about its meaning. From the European perspective, modernity refers to a period in world history that has been traced back either to the European Renaissance and the “discovery” of America (this view is common among scholars from the South of Europe, Italy, Spain, and Portugal), or to the European Enlightenment (this view is held by scholars and intel-lectuals and assumed by the media in Anglo-Saxon countries – England, Germany, and Holland – and one Latin country, France). On the other side of the colonial difference, scholars and intellectu-als in the ex-Spanish and ex-Portuguese colonies in South America have been advancing the idea that the achievements of modernity go hand in hand with the violence of coloniality. The difference, to reiterate, lies in which side of each local history is told. O’Gorman’s “invention of America” theory was a turning point that put on the table a perspective that was absent and not recognized from the existing European and imperial narratives. Let’s agree that O’Gorman made visible a dimension of history that was occluded by the partial “discovery” narratives, and let’s also agree that it is an example of how things may look from the varied experiences of coloniality. America, as a concept, goes hand in hand with that of modernity, and both are the self-representation of imperial projects and global designs that originated in and were implemented by European actors and institutions. The invention of America was one of the nodal points that contributed to create the conditions for imperial European expansion and a lifestyle, in Europe, that served as a model for the achievements of humanity. Thus, the “discovery and conquest of America” is not just one more event in some long and linear historical chain from the creation of the world to the present, leaving behind all those who were not attentive enough to jump onto the bandwagon of modernity. Rather, it was a key turning point in world history: It was the moment in which the demands of modernity as the ﬁnal horizon of salvation began to require the imposition of a speciﬁc set of values that relied on the logic of coloniality for their implementation. The “invention of America” thesis offers, instead, a perspective from coloniality and, in consequence, reveals that the advances of modernity outside of Europe rely on a colonial matrix of power that includes the renaming of the lands appropriated and of the people inhabiting them, insofar as the diverse ethnic groups and civilizations in Tawantinsuyu and Anáhuac, as well as those from Africa, were reduced to “Indians” and “Blacks.” The idea of “America” and of “Latin” America could, of course, be accounted for within the philosophical framework of European modernity, even if that account is offered by Creoles of European descent dwelling in the colonies and embracing the Spanish or Portuguese view of events. What counts, however, is that the need for telling the part of the story that was not told requires a shift in the geography of reason and of understanding. “Coloniality,” therefore, points toward and intends to unveil an embedded logic that enforces control, domina-tion, and exploitation disguised in the language of salvation, progress, modernization, and being good for every one. The double register of modernity/coloniality has, perhaps, never been as clear as it has been recently under the administration of US president George W. Bush. Pedagogically, it is important for my argument to conceptualize “modernity/coloniality” as two sides of the same coin and not as two separate frames of mind: you cannot be modern without being colonial; and if you are on the colonial side of the spectrum you have to transact with modernity – you cannot ignore it. The very idea of America cannot be separated from coloniality: the entire continent emerged as such in the European consciousness as a massive extent of land to be appropriated and of people to be converted to Christianity, and whose labor could be exploited. Coloniality, as a term, is much less frequently heard than “moder-nity” and many people tend to confuse it with “colonialism.” The two words are related, of course. While “colonialism” refers to spe-ciﬁc historical periods and places of imperial domination (e.g., Spanish, Dutch, British, the US since the beginning of the twentieth century), “coloniality” refers to the logical structure of colonial domination underlying the Spanish, Dutch, British, and US control of the Atlantic economy and politics, and from there the control and management of almost the entire planet. In each of the particu-lar imperial periods of colonialism – whether led by Spain (mainly in the sixteenth and seventeenth centuries) or by England (from the nineteenth century to World War II) or by the US (from the early twentieth century until now) – the same logic was maintained; only power changed hands.

#### The structures of knowledge which we engage as debaters are constituted by this underlying supremacy of modernity – we as debaters must reinscribe the colonial difference in order to pluralize knowledge and evaluate alternate perspectives

Alcoff 7 (Linda, professor of philosophy at Syracuse University, “Mignolo’s Epistemology of Coloniality”, The New Centennial Review, Winter 2007, pp. 79-102)

Modernity” was imagined as the house of epistemology. ¶ —Walter Mignolo (2006, 93)¶ Together with Enrique Dussel, his fellow Argentine exile, and Anibal Quijano, a Peruvian sociologist, Mignolo’s main argument throughout his corpus ¶ has been that modernity emerged from colonialism, not after it nor simply ¶ alongside. Colonialism is constitutive of modernity, of its teleological macronarratives of human progress, and of the material base necessary to provide ¶ both the surplus and the self-representation required to imagine Europe ¶ as the vanguard of the human race. To put this another way, colonialism is ¶ constitutive of both the base and the superstructure of modernity.¶ From Quijano, Mignolo has taken up the idea of a coloniality of power to ¶ refer to the system that organized the distribution of epistemic, moral, and ¶ aesthetic resources in a way that both reflects and reproduces empire (Quijano 1998). Th e concept of coloniality of power allows us to think through ¶ how the colonized were subjected not simply to a rapacious exploitation of ¶ all their resources but also to a hegemony of Eurocentric knowledge systems.¶ It allows us to understand the constitutive relationship between the historical a priori of European thought and its off -shore adventures. It also allows ¶ us to think through the Anglo- and Eurocentric structure of thought and ¶ representation that continues to dominate much of the world today, whether ¶ or not, in a given place and time, formal national liberation has been won.¶ From Dussel, Mignolo took up the idea of transmodernity, which signifies ¶ the global networks within which European modernity itself became possible. ¶ Transmodernity operates to displace the teleological and linear progression ¶ of modernity and postmodernity, rendering even the most anti-Western ¶ postmodernists still complicit with the temporal concepts of colonialism that ¶ erased the colonial diff erence. Whereas the concepts of modernity and postmodernity maintain the Eurocentric imaginary timeline of Greece → Rome ¶ → Renaissance → Modern World, relegating the colonized areas of the world ¶ as peripheral to the main story, the concept of transmodernity is intended ¶ by Dussel to displace that timeline with a spatialization in which the whole ¶ planet is involved at every stage in history. If modernity is imagined to be ¶ European, transmodernity is planetary, with principle players from all parts ¶ of the globe.¶ Both Dussel and Quijano have developed their concepts of transmodernity and of the coloniality of power, respectively, with a strong linkage to ¶ questions of knowledge and questions of reason. Quijano writes that the ¶ concept “coloniality of power” implies “the hegemony of Eurocentrism as ¶ epistemological perspective”(quoted in Mignolo 2000, 54). And for Dussel, ¶ transmodernity must be accompanied by what he calls a “liberating reason” ¶ as an alternative to the imperial, ego-logical reason of cartesian colonial ¶ modernity (see esp. 1995). But even more than these and other theorists of ¶ colonialism, it is Walter Mignolo who has focused on the epistemological ¶ eff ects of colonialism. Since the publication in 1995 of Th e Darker Side of the ¶ Renaissance, Mignolo’s central focus in his subsequent work, including the ¶ collection of essays Local Histories/Global Designs and in several essays that ¶ have appeared in journals and anthologies, has been on the subordination of ¶ non-European modes of knowing, conceptualization, and representation.¶ Hegemony in Mignolo’s usage of the term is very much taken from the ¶ Gramscian idea of hegemony as the construction of mass consent. Th at is,¶ hegemony is achieved through a project of persuasion that works principally ¶ through claims to truth. Europe is ahead because Europe is smarter and ¶ more reflective than the rest of the world; the United States has the right to ¶ hog the world’s resources because it knows best how to make use of them. ¶ Leading liberals like Arthur Schlesinger make the claim for Western epistemic ¶ supremacy without any embarrassment: Schlesinger claims not that Europe ¶ (and the U.S. as a European nation) has made no mistakes, but that Europe ¶ alone invented the scientific method, which gave it the capacity to critique its ¶ mistakes. Moreover, he claims that, although every culture “has done terrible ¶ things,” “whatever the particular crimes of Europe, that continent is also the ¶ source—the unique source—of those liberating ideas . . . to which most of the ¶ world today aspires. These are European ideas, not Asian, nor African, nor ¶ Middle eastern ideas, except by adoption”(Schlesinger 1992, 127; emphasis in ¶ original). The result of the wide acceptance of such hegemonic claims in the ¶ United States and in Europe is a broad-based consent to imperial war as the ¶ presumptive entitlement of the political vanguard of the human race; the ¶ result of the acceptance of such hegemonic claims in the colonized world ¶ includes such symptomatic eff ects as the ones Samuel Ramos and Octavio ¶ Paz described when they said that Mexicans have an alienated relationship ¶ to their own temporal reality, and that they imagine the real present as occurring somewhere else than where they live. Th e temporal displacement ¶ or alienation of space, which causes the colonized person to be unable to ¶ experience their own time as the now and instead to see that “now” as occurring in another space, is the result of a Eurocentric organization of time ¶ in which time is measured by the developments in technological knowledge, ¶ the gadget porn of iPods and BlackBerrys, and the languages in which that ¶ technological knowledge is developed. Who is developing the latest gadgets? ¶ What language do they speak? Th ese questions show us where the “now” ¶ resides, and thus, who is “behind.”¶ In Th e Phenomenology of Spirit (1977), Hegel works through a phenomenology of subjectivity precisely by beginning with the reference points “here” ¶ and “now.” Th ese are terms whose meaning cannot be elucidated without ¶ reference to a specific spatio-temporally located consciousness; we cannot ¶ judge either the justification or the meaning of a claim about “here” or about¶ “now” without knowing its specific context of reference. From these common ¶ indexicals, Hegel meant to show that all knowledge is similarly indexed to a ¶ specific subject, place, and time, in the sense that knowledge is dependent on ¶ justificatory procedures, measuring instruments, theoretical and metaphysical ¶ framing concepts, and categories of analysis that are intelligible within a given ¶ located domain—a fact that should not lead us to skepticism, in his view, but ¶ to see that to understand the world we need first to understand ourselves.¶ Th is explains why it is so important that the relationship between the ¶ colonized subject and its “here” and “now” is displaced by the colonial ¶ imaginary. If the knowing subject is the point of reference around which all ¶ knowledge claims revolve, what happens when that subject has only an indirect and long-distance relationship to its own “here” and “now,” or when it ¶ has what Ramos called an alienated account of its own reality (Ramos 1962)? ¶ Th e result is that it can no longer serve as the reference point for knowledge, ¶ or judge the adequacy of claims of justification. It no longer knows.¶ For Ramos, Paz, Zea, Edouard Glissant, and the many others in this ¶ tradition who identified colonial alienation of consciousness, the solution ¶ to alienation is a positional shift to “our America” in which a philosophy ¶ reflective of its own Latin American reality might be developed. In his most ¶ recent work, Th e Idea of Latin America (2005), Mignolo expresses doubts ¶ about this alternative Latin America construction, predicated as it is on another exclusionary paradigm. Before we can go about the process of developing a new philosophy and new account of “our” reality, he argues, we need ¶ a more extensive period of epistemological reflection. We need to develop ¶ a decolonial critical theory that will be more thoroughly delinked from the ¶ contemporary variants of the modern imperial designs of the recent past.¶ Th e fact that language, space, time, and history have all been colonized ¶ through the colonization of knowledge must give us pause before we borrow the founding concepts of Eurocentric thought, such as center/periphery, ¶ tradition/modernity, and primitive/civilized, or the very evaluative binary ¶ structure that grounds these. Mignolo develops Quijano’s concept of the coloniality of power, then, as a way to name that set of framing and organizing assumptions that justify hierarchies and make it almost impossible to evaluate ¶ alternative claims. Why was it said that there were no pre-Colombian books¶ or forms of writing, when it was known that the codices had been raided and ¶ burned in heaps? How could the claim that modernity represented an expansion of freedom not be challenged by its development within the context of ¶ colonialism? Why do we continue to conceptualize rationality as separate ¶ from and properly in dominion over the realm of aff ect, a distinctly Greek ¶ and nonindigenous notion, as Mariategui showed many decades ago? Why ¶ is it considered sufficient, even exemplary, to have one Latin Americanist in ¶ a university history department in the United States, when 5 or 10 or even 15 ¶ Europeanists are required? And in philosophy departments, it is not necessary to have a single one.¶ To think through and beyond these persistent limitations in Western ¶ knowledge practices, Mignolo argues that we need to reinscribe what he calls ¶ the “colonial diff erence” into the order of representation. If the Eurocentric ¶ imaginary of modernity has forgotten colonialism and relegated the colonized spaces to the periphery and to the past in its description of universal ¶ reality (even if that “past” paradoxically exists in the “present”), the task of ¶ the colonial diff erence is to reinscribe simultaneity. To make “our America” ¶ no longer considered peripheral and behind the “now,” hierarchical and binary categories must be replaced with pluralist and egalitarian ones.¶ Mignolo’s concept of the colonial diff erence is thus an attempt to reveal ¶ and displace the logic of the same by which Europeans have represented their ¶ others. Non-Europeans are seen as existing on the same historical trajectory, ¶ but further behind; their goals are the same, but not achieved to the same ¶ degree; their knowledge is subject to the same justificatory procedures, but ¶ it is less well-developed. In this way, true otherness or diff erence is invisible ¶ and unintelligible. By use of the term “colonial diff erence,” Mignolo seeks to ¶ break out of this logic of the same. He seeks both to reveal the way in which ¶ power has been at work in creating that diff erence (that is, the way in which ¶ colonialism creates “backwardness” both materially and ideologically) as ¶ well as the way in which colonial power represents and evaluates diff erence. ¶ The coloniality of power, in other words, produces, evaluates, and manages ¶ the colonial difference.¶ Now here let me signal one of the issues of critical debate I want to raise ¶ later on in the paper: What is the nature of the diff erence that Mignolo¶ means to signify by the term “colonial diff erence”? Is it an absolute or a relative diff erence; that is, does it stand alone or is it dependent on its relation to ¶ Eurocentrism? Is it, like the concept of race, an epiphenomena of colonialism ¶ itself, or does it preexist the colonial encounter in the way that Dussel suggests that “living labor” preexists capitalism? What, in other words, is the ¶ metaphysical status of the colonial diff erence?¶ I will return to this question, but here let me conclude this summary ¶ exposition of Mignolo’s critique of Western epistemology before turning to ¶ his more constructive rebuilding of knowledge. First, we need to understand ¶ where Mignolo’s critique of Western epistemology fits within the internal ¶ debates within Western philosophy itself, in which binary concepts and ¶ absolutist accounts of knowledge have come under so much criticism since ¶ the turn away from positivism (a trend that has occurred in both the analytic ¶ and continental traditions). One good way to illuminate his relationship to ¶ this internal Western critique is to look at Mignolo’s changed relationship to ¶ the tradition of hermeneutics.¶ Within the debates of Western epistemology, hermeneutics, as the ¶ science of interpretation that focuses on understanding rather than mere ¶ propositional knowledge, is often portrayed as the other of epistemology, ¶ its more expansive sibling, or its gentler, kinder face. Because hermeneutics ¶ recognizes the interpretive step involved in all understanding, thus making ¶ it possible to pluralize meaning, many see hermeneutics as less prone to ¶ imperialism than epistemology proper. For epistemology in the Cartesian ¶ tradition, to note the role of the situation of the knower is to submit to ¶ relativism, and to acknowledge the ubiquity of interpretive frames would ¶ be to invite skepticism. Knowledge is either imperial or it does not exist. For ¶ hermeneutics, by contrast, the situated-ness of knowers, what Gadamer calls ¶ “prejudgement” and Heidegger calls “foreknowledge,” that works to situate ¶ both knower and known in time and space, is a precondition of knowledge ¶ and not the sign of its demise. Just as Hegel showed that “here” and “now” ¶ cannot be elucidated outside of a context, so hermeneutics argues that ¶ knowledge is not intelligible outside of a tradition.¶ Much of Mignolo’s critique of epistemology concerns its inability to acknowledge its location, the undeniable fact of its local history. Epistemology’s¶ hegemonic eff ects are tied to its denial of its own spatial locality. Western ¶ epistemology systematically delocalized knowledge, Mignolo argues (2000b, ¶ 22, 41). So one might reasonably wonder why Mignolo rejects hermeneutics ¶ as vigorously as he rejects epistemology, given hermeneutic’s acknowledgement of the local foundation of all truth.¶ The reason is because Mignolo sees hermeneutics (at least in his more recent work) as the corollary of epistemology, not its true other. Epistemology’s ¶ proper focus is scientific knowledge; hermeneutics’ proper focus is meaning ¶ and understanding. Both domains, however, are represented without the ¶ colonial diff erence. The question of what is meaningful or intelligible, in ¶ other words, is no less subject to colonial representations than the question ¶ of what is true (9). Both are judged within a European frame of reference. ¶ At one point Mignolo was adopting the phrase “pluritopic hermeneutics,” ¶ following Raimundo Panikkar, to signify the way in which a hermeneutic ¶ approach might be cured of its Eurocentrism and provide a real alternative to monological and imperial unified standards of reference. Pluritopic ¶ hermeneutics, as opposed to the usual monotopic hermeneutics one finds in ¶ Gadamer, Heidegger, and the European tradition generally, does not assume ¶ there exists one single unified historical culture with which new meanings ¶ must be “fused,” to use Gadamer’s term. Rather, pluritopic hermeneutics ¶ assumes no central frame or unified tradition at all and thus opens up the ¶ determination of meaning to multiple possibilities even within the same ¶ historical horizon.

#### This makes extermination of the Latin American other an imperative

Lander 2k (Edgardo, Professor of Social Sciences at the Universidad Central de Venezuela, “Eurocentrism and Colonialism in Latin American Social Thought”, Nepantla: Views from South, Vol. 1 Iss. 3, p. 519-532)

Political and social thought regarding Latin America has been historically characterized by a tension between the search for its specific attributes and an external view that has seen these lands from the narrow perspective of European experience. There has also been an opposition between the challenge of the rich potentialities of this New World and distress over its difference, which stands in contrast with the ideal represented by European culture and racial composition. Nonetheless, external colonial views and regrets because of the difference have been widely hegemonic. A brief revision of the texts of the first republican constitutions is enough to illustrate how liberals, in their attempt to transplant and install a replica of their understanding of the European or North American experience, almost completely ignore the specific cultural and historical conditions of the societies about which they legislate. When these conditions are considered, it is with the express purpose of doing away with them. The affliction because of the difference—the awkwardness of living in a continent that is not white, urban, cosmopolitan, and civilized— finds its best expression in positivism. Sharing the main assumptions and prejudices of nineteenth-century European thought (scientific racism, patriarchy, the idea of progress), positivism reaffirms the colonial discourse. The continent is imagined from a single voice, with a single subject: white, masculine, urban, cosmopolitan. The rest, the majority, is the “other,” barbarian, primitive, black, Indian, who has nothing to contribute to the future of these societies. It would be imperative to whiten, westernize, or exterminate that majority.

#### The alternative is to endorse a strategy of epistemic disobedience—only this delinking from Western though can break the illusion of progressive modernity and accurately portray colonialist domination—this is the only form of ethical engagement

Mignolo 12 (Walter, Professor at Duke University, Joint Appointments in Cultural Anthropology and Romance Studies, “Epistemic Disobedience and the Decolonial Option: A Manifesto,” Transmodernity: Journal of Peripheral Cultural Production of the Luso-Hispanic World, 45-46)

But the basic formulation of decolonial delinking (e.g., desprendimiento) was advanced by Aníbal Quijano in his ground-breaking article “Colonialidad y modernidad/racionalidad” (1991) [Coloniality and modernity/rationality]. The argument was that, on the one hand, an analytic of the limits of Eurocentrism (as a hegemonic structure of knowledge and beliefs) is needed. But that analytic was considered necessary rather than sufficient. It was necessary, Quijano asserted, “desprenderse de las vinculaciones de la racionalidad-modernidad con la colonialidad, en primer término, y en definitiva con todo poder no constituido en la decisión libre de gentes libres” [“It is necessary to extricate oneself from the linkages between rationality/modernity and coloniality, first of all, and definitely from all power which is not constituted by free decisions made by free people”].4 “Desprenderse” means epistemic de-linking or, in other words, epistemic disobedience. Epistemic disobedience leads us to decolonial options as a set of projects that have in common the effects experienced by all the inhabitants of the globe that were at the receiving end of global designs to colonize the economy (appropriation of land and natural resources), authority (management by the Monarch, the State, or the Church), and police and military enforcement (coloniality of power), to colonize knowledges (languages, categories of thoughts, belief systems, etc.) and beings (subjectivity). “Delinking” is then necessary because there is no way out of the coloniality of power from within Western (Greek and Latin) categories of thought. Consequently, de-linking implies epistemic disobedience rather than the constant search for “newness” (e.g., as if Michel Foucault’s concept of racism and power were “better” or more “appropriate” because they are “newer”—that is, post-modern—within the chronological history or archaeology of European ideas). Epistemic disobedience takes us to a different place, to a different “beginning” (not in Greece, but in the responses to the “conquest and colonization” of America and the massive trade of enslaved Africans), to spatial sites of struggles and building rather than to a new temporality within the same space (from Greece, to Rome, to Paris, to London, to Washington DC). I will explore the opening up of these spaces—the spatial paradigmatic breaks of epistemic disobedience—in Waman Puma de Ayala and Ottabah Cugoano. The basic argument (almost a syllogism) that I will develop here is the following: if coloniality is constitutive of modernity since the salvationist rhetoric of modernity presupposes the oppressive and condemnatory logic of coloniality (from there come the damnés of Fanon), then this oppressive logic produces an energy of discontent, of distrust, of release within those who react against imperial violence. This energy is translated into decolonial projects that, as a last resort, are also constitutive of modernity. Modernity is a three-headed hydra, even though it only reveals one head: the rhetoric of salvation and progress. Coloniality, one of whose facets is poverty and the propagation of AIDS in Africa, does not appear in the rhetoric of modernity as its necessary counterpart, but rather as something that emanates from it. For example, the Millennium Plan of the United Nations headed by Kofi Anan, and the Earth Institute at Columbia University headed by Jeffrey Sachs, work in collaboration to end poverty (as the title of Sach’s book announces).5 But, while they question the unfortunate consequences of modernity, never for a moment is the ideology of modernity or the black pits that hide its rhetoric ever questioned: the consequences of the very nature of the capitalist economy—by which such ideology is supported—in its various facets since the mercantilism of the sixteenth century, free trade of the following centuries, the Industrial Revolution of the nineteenth century, and the technological revolution of the twentieth century. On the other hand, despite all the debate in the media about the war against terrorism, on one side, and all types of uprisings, of protests and social movements, it is never suggested that the logic of coloniality that hides beneath the rhetoric of modernity necessarily generates the irreducible energy of humiliated, vilified, forgotten, or marginalized human beings. Decoloniality is therefore the energy that does not allow the operation of the logic of coloniality nor believes the fairy tales of the rhetoric of modernity. Therefore, decoloniality has a varied range of manifestations—some undesirable, such as those that Washington today describes as “terrorists”—and decolonial thinking is, then, thinking that de-links and opens (de-linking and opening in the title come from here) to the possibilities hidden (colonized and discredited, such as the traditional, barbarian, primitive, mystic, etc.) by the modern rationality that is mounted and enclosed by categories of Greek, Latin, and the six modern imperial European languages.

## Case

#### Trading autobiographical narrative for the ballot commodifies one’s identity and has limited impact on the culture that one attempt’s to reform – when autobiographical narrative “wins,” it subverts its own most radical intentions by becoming an exemplar of the very culture under indictment

Coughlin 95—associate Professor of Law, Vanderbilt Law School. (Anne, REGULATING THE SELF: AUTOBIOGRAPHICAL PERFORMANCES IN OUTSIDER SCHOLARSHIP, 81 Va. L. Rev. 1229)

Although Williams is quick to detect insensitivity and bigotry in remarks made by strangers, colleagues, and friends, her taste for irony fails her when it comes to reflection on her relationship with her readers and the material benefits that her autobiographical performances have earned for her. n196 Perhaps Williams should be more inclined to thank, rather than reprimand, her editors for behaving as readers of autobiography invariably do. When we examine this literary faux pas - the incongruity between Williams's condemnation of her editors and the professional benefits their publication secured her - we detect yet another contradiction between the outsiders' use of autobiography and their desire to transform culture radically. Lejeune's characterization of autobiography as a "contract" reminds us that autobiography is a lucrative commodity. In our culture, members of the reading public avidly consume personal stories, n197 which surely explains why first-rate law journals and academic presses have been eager to market outsider narratives. No matter how unruly the self that it records, an autobiographical performance transforms that self into a form of "property in a moneyed economy" n198 and into a valuable intellectual [\*1283] asset in an academy that requires its members to publish. n199 Accordingly, we must be skeptical of the assertion that the outsiders' splendid publication record is itself sufficient evidence of the success of their endeavor. n200

Certainly, publication of a best seller may transform its author's life, with the resulting commercial success and academic renown. n201 As one critic of autobiography puts it, "failures do not get published." n202 While writing a successful autobiography may be momentous for the individual author, this success has a limited impact on culture. Indeed, the transformation of outsider authors into "success stories" subverts outsiders' radical intentions by constituting them as exemplary participants within contemporary culture, willing to market even themselves to literary and academic consumers. n203 What good does this transformation do for outsiders who are less fortunate and less articulate than middle-class law professors? n204 Although they style themselves cultural critics, the [\*1284] storytellers generally do not reflect on the meaning of their own commercial success, nor ponder its entanglement with the cultural values they claim to resist. Rather, for the most part, they seem content simply to take advantage of the peculiarly American license, identified by Professor Sacvan Bercovitch, "to have your dissent and make it too." n205

#### Performance is not a mode of resistance - it gives too much power to the audience because the performer is structurally blocked from controlling the (re)presentation of their representations. Appealing to the ballot is a way of turning over one’s identity to the same reproductive economy that underwrites liberalism

Phelan 96—chair of New York University's Department of Performance Studies (Peggy, Unmarked: the politics of performance, ed published in the Taylor & Francis e-Library, 2005, 146

Performance’s only life is in the present. Performance cannot be saved, recorded, documented, or otherwise participate in the circulation of representations of representations: once it does so, it becomes something other than performance. To the degree that performance attempts to enter the economy of reproduction it betrays and lessens the promise of its own ontology. Performance’s being, like the ontology of subjectivity proposed here, becomes itself through disappearance.

The pressures brought to bear on performance to succumb to the laws of the reproductive economy are enormous. For only rarely in this culture is the “now” to which performance addresses its deepest questions valued. (This is why the now is supplemented and buttressed by the documenting camera, the video archive.) Performance occurs over a time which will not be repeated. It can be performed again, but this repetition itself marks it as “different.” The document of a performance then is only a spur to memory, an encouragement of memory to become present.

#### This is precisely why autobiography is so easily coopted by liberalism – autobiography IS the practice of the liberal autonomous subject *par excellence* – this same notion of the liberal subject has historically been responsible for the Western conquest of the world.

#### Even if their best intention is to resist the liberal subject, autobiography is understood by its consuming audience as the assertion of the classic autonomous subject – this subverts the political potential of performance by rendering one’s experience legible to the terms of liberalism .

Coughlin 95—associate Professor of Law, Vanderbilt Law School. (Anne, REGULATING THE SELF: AUTOBIOGRAPHICAL PERFORMANCES IN OUTSIDER SCHOLARSHIP, 81 Va. L. Rev. 1229)

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IV. The Autobiographical Self

The outsider narratives do not reflect on another feature of autobiographical discourse that is perhaps the most significant obstacle to their goal to bring to law an understanding of the human self that will supersede the liberal individual. Contrary to the outsiders' claim that their personalized discourse infuses law with their distinctive experiences and political perspectives, numerous historians and critics of autobiography have insisted that those who participate in autobiographical discourse speak not in a different voice, but in a common voice that reflects their membership in a culture devoted to liberal values. n206 As Sacvan Bercovitch puts it, American cultural ideals, including specifically the mythic connection between the "heroic individual ... [and] the values of free enterprise," are "epitomized in autobiography." n207 In his seminal essay on the subject, Professor Georges Gusdorf makes an observation that seems like a prescient warning to outsiders who would appropriate autobiography as their voice. He remarks that the practice of writing about one's own self reflects a belief in the autonomous individual, which is "peculiar to Western man, a concern that has been of good use in his systematic conquest of the [\*1285] universe and that he has communicated to men of other cultures; but those men will thereby have been annexed by a sort of intellectual colonizing to a mentality that was not their own." n208 Similarly, Albert Stone, a critic of American autobiography, argues that autobiographical performances celebrate the Western ideal of individualism, "which places the self at the center of its world." n209 Stone begins to elucidate the prescriptive character of autobiographical discourse as he notes with wonder "the tenacious social ideal whose persistence is all the more significant when found repeated in personal histories of Afro-Americans, immigrants, penitentiary prisoners, and others whose claims to full individuality have often been denied by our society." n210

Precisely because it appeals to readers' fascination with the self-sufficiency, resiliency and uniqueness of the totemic individual privileged by liberal political theory, there is a risk that autobiographical discourse is a fallible, even co-opted, instrument for the social reforms envisioned by the outsiders. By affirming the myths of individual success in our culture, autobiography reproduces the [\*1286] political, economic, social and psychological structures that attend such success. n211 In this light, the outsider autobiographies unwittingly deflect attention from collective social responsibility and thwart the development of collective solutions for the eradication of racist and sexist harms. Although we may suspect in some cases that the author's own sense of self was shaped by a community whose values oppose those of liberal individualism, her decision to register her experience in autobiographical discourse will have a significant effect on the self she reproduces. n212 Her story will solicit the public's attention to the life of one individual, and it will privilege her individual desires and rights above the needs and obligations of a collectivity.

Moreover, literary theorists have remarked the tendency of autobiographical discourse to override radical authorial intention. Even where the autobiographer self-consciously determines to resist liberal ideology and represents her life story as the occasion to announce an alternative political theory, "the relentless individualism of the genre subordinates" her political critique. n213 Inevitably, at least within American culture, the personal narrative engrosses the readers' imagination. Fascinated by the travails and triumphs of the developing autobiographical self, readers tend to construe the text's political and social observations only as another aspect of the author's personality.

Paradoxically, although autobiography is the product of a culture that cultivates human individuality, the genre seems to make available only a limited number of autobiographical protagonists. n214 Many theorists have noticed that when an author assumes the task of defining her own, unique subjectivity, she invariably reproduces herself as a character with whom culture already is well-acquainted. n215 While a variety of forces coerce the autobiographer [\*1287] to conform to culturally sanctioned human models, n216 the pressures exerted by the literary market surely play a significant role. The autobiographer who desires a material benefit from her performance must adopt a persona that is intelligible, if not enticing, to her audience. n217 As I will illustrate in the sections that follow, the outsider narratives capitalize on, rather than subvert, autobiographical protagonists that serve the values of liberalism.

#### The very act of articulating why performance ought be attached to the ballot casts performance within the terms of liberalism’s discursive economy – this reduces their performance to a form of aesthetic formalism, this subordinates the political potential of performance to the narrow disciplinary concerns of academic knowledge production

Phelan ‘96—chair of New York University's Department of Performance Studies (Peggy, Unmarked: the politics of performance, ed published in the Taylor & Francis e-Library, 2005,

In his 1981 article Representation and the Limits of Interpretation, Eric E. Peterson delves into the problems of wedding post-structuralism and interpretation in terms of the limits of representation. He concedes that for oral interpretation “representation is a powerful force in the theoretical understanding of our practice. Not only does it allow us to distinguish oral interpretation from similar literary, theatrical, and speech arts; but it also provides a theoretical justification for the existence of oral interpretation as a discipline distinct from other disciplines” (24). Peterson formulated these arguments even before oral interpretation shifted to the broader term performance studies, but his predictions were insightful. Peterson maps out potential disciplinary costs of thinking representation in a certain way. He continues, saying that the cost of “securing this place for oral interpretation is the increasing objectification of our practice and subjectification of our practitioners. By objectifying our practice, we mean that the conceptualization of art as representation precludes the examination of the very activity of representing” (24). This causes the field to continually wrap itself up in disciplinary techniques for the “accumulation of knowledge and the exercise of power” (24) through interpretation, instead of focusing on the eroticization of performance practice itself. Peterson argues for reinvestigating the process of performance as art, not subject-object relations.

# 2NC

## FW

#### Nah

## Identity K

### AT: Offensive

#### This argument is reactionary conservatism----their appeal to “real suffering” abandons the flux of politics in favor of the truth of identity

Brown 95—prof at UC Berkely (Wendy, States of Injury, 37-8)

When these precepts “without which we cannot survive” issue from the intellectual or political Right, they are easy enough to identify as both reactionary and fundamentalist.It is fairly clear what they oppose and seek to foreclose: inter alia, democratic conversation about our collective condition and future. But when they issue from feminists or others on the "Left,” they are more slippery, especially insofar as they are posed in the name of caring about political things, caring about “actual women\*’ or about women's ‘'actual condition in the world.” and are lodged against those who presumably do not or cannot care, given their postmodern or poststructurahst entanglements.¶The remainder of’ this essay turns this argument on its head. I will suggest that feminist wariness about postmodernism may ultimately be coterminouswith a wariness about politics, when politics is grasped as a terrain of struggle without fixed or metaphysical referents and a terrain of power's irreducible and pervasive ce in human affairs. Contrary to its insistence that it speaks in name of the political, much feminist anti-postmodernism betrays a preference for extrapolitical terms and practices: for Truth (unchanging, incontestable) over politics (flux, contest. instability): for certainty and security (safety, immutability, privacy) over freedom (vulnerability, publicity); for discoveries (science) over decisions (judgments);for separable subjects armed with established rights and identities over unwieldy and shifting pluralities adjudicating for themselves and their future on the basis of nothing more than their own habits and arguments.This particular modernist reaction to postmoder- nism makes sense if we recall that the promise of the Enlightenment was a revision of the old Platonic promise to put an end to politics by supplanting it with Truth. In its modern variant, this promise was tendered through the multiple technologies of nature's rationality in human affairs (Adam Smith); science, including the science of administration (Hobbes); and universal reason (Kant. Hegel. Marx). Modernity could not make goud on this promise, of course, but modernists do not surrender thc dream it instilled of a world governed by reason divested of power.\*\*• Avowed ambivalence about Western reason and rationality notwith- standing. feminist modernists are no exception, but the nature of our ¶ 38¶ attachment to this ironically antipolitical vision is distinctively colored by feminist projects. To thc particulars of this attachment wc now turn.

### AT: Ballot Key

#### They make the ballot a commodity that makes social transformation impossible

Bryant 13—philosophy prof at Collin College (Levi, The Paradox of Emancipatory Political Theory, <http://larvalsubjects.wordpress.com/2013/05/31/the-paradox-of-emancipatory-political-theory/>)

There’s a sort of Hegelian contradiction at the heart of all academic political theory that has pretensions of being emancipatory. In a nutshell, the question is that of how this theory can avoid being a sort of commodity. Using Hegel as a model, this contradiction goes something like this: emancipatory political theory says it’s undertaken for the sake of emancipation from x. Yet with rare exceptions, it is only published in academicjournals that few have access to, in a jargon that only other academics or the highly literate can understand, and presented only at conferencesthat only other academics generally attend. Thus, academic emancipatory political theory reveals itself in its truth as something that isn’t aimed at political change or intervention at all, but rather only as a move or moment in the ongoing autopoiesis of academia. That is, itfunctions as another line on the CVand is one strategy through which the university system carries outits autopoiesis or self-reproduction across time. It thus functions– the issue isn’t here one of the beliefs or intentions of academics, but how things function –as something like a commodity within the academic system. The function is not to intervene in the broader political system– despite what all of us doing political theory say and how we think about our work –but rather to carry out yet another iteration of the academic discourse (there are other ways that this is done, this has just been a particularly effective rhetorical strategy for the autopoiesis of academia in the humanities).

Were the aim political change, then the discourse would have to find a way to reach outside the academy, but this is precisely what academic politicaltheory cannot do due to the publication and presentation structure, publish or perish logic, the CV, and so on. To produce political change, the academic political theorist would have to sacrifice his or her erudition or scholarship, because they would have to presume an audience that doesn’t have a high falutin intellectual background in Hegel, Adorno, Badiou, set theory, Deleuze, Lacan, Zizek, Foucault (who is one of the few that was a breakaway figure), etc. They would also have to adopt a different platform of communication. Why? Because they would have to address an audience beyond the confines of the academy, which means something other than academic presses, conferences, journals, etc. (And here I would say that us Marxists are often the worst of the worst. We engage in a discourse bordering on medieval scholasticism that only schoolmen can appreciate, which presents a fundamental contradiction between the form of their discourse– only other experts can understand it –and the content; they want to produce change). But the academic emancipatory political theorist can’t do either of these things. If they surrender their erudition and the baroque nature of their discourse, they surrender their place in the academy (notice the way in which Naomi Klein is sneered at in political theory circles despite the appreciable impact of her work). If they adopt other platforms of communication– and this touches on my last post and the way philosophers sneer at the idea that there’s a necessity to investigating extra-philosophical conditions of their discourse –then they surrender their labor requirements as people working within academia. Both options are foreclosed by the sociological conditions of their discourse.

The paradox of emancipatory academic political discourse is thus that it is formally and functionally apolitical. At the level of its intention or what it says it aims to effect political change and intervention, but at the level of what it does, it simply reproduces its own discourse and labor conditions without intervening in broader social fields (and no, the classroom doesn’t count). Unconscious recognition of this paradox might be why, in some corners, we’re seeing the execrable call to re-stablish “the party”. The party is the academic fantasy of a philosopher-king or an academic avant gard that simultaneously gets to be an academic and produce political change for all those “dopes and illiterate” that characterize the people (somehow the issue of how the party eventually becomes an end in itself, aimed solely at perpetuating itself, thereby divorcing itself from the people never gets addressed by these neo-totalitarians). The idea of the party and of the intellectual avant gard is a symptom of unconscious recognition of the paradox I’ve recognized here and of the political theorist that genuinely wants to produce change while also recognizing that the sociological structure of the academy can’t meet those requirements. Given these reflections, one wishes that the academic that’s learned the rhetoric of politics as an autopoieticstrategy for reproducing the university discourse would be a little less pompous and self-righteous, but everyone has to feel important and like their the best thing since sliced bread, I guess.

#### The claim that oppression should be the basis for winning a debate round is a pretty good example of our link argument---the ballot is not a tool of emancipation, but rather a tool of revenge---it serves as a palliative that denies their investment in oppression as a means by which to claim the power of victory

Enns 12—Professor of Philosophy at McMaster University (Dianne, The Violence of Victimhood, 28-30)

Guilt and Ressentiment We need to think carefully about what is at stake here. Why is this perspective appealing, and what are its effects? At first glance, the argument appears simple: white, privileged women, in their theoretical and practical interventions, must take into account the experiences and conceptual work of women who are less fortunate and less powerful, have fewer resources, and are therefore more subject to systemic oppression. The lesson of feminism's mistakes in the civil rights era is that this “mainstream” group must not speak for other women. But such a view must be interrogated. Its effects, as I have argued, include a veneration of the other, moral currency for the victim, and an insidious competition for victimhood. We will see in later chapters that these effects are also common in situations of conflict where the stakes are much higher. ¶ We witness here a twofold appeal: otherness discourse in feminism appeals both to the guilt of the privileged and to the resentment, or ressentiment, of the other. Suleri's allusion to “embarrassed privilege” exposes the operation of guilt in the misunderstanding that often divides Western feminists from women in the developing world, or white women from women of color. The guilt of those who feel themselves deeply implicated in and responsible for imperialism merely reinforces an imperialist benevolence, polarizes us unambiguously by locking us into the categories of victim and perpetrator, and blinds us to the power and agency of the other. Many fail to see that it is embarrassing and insulting for those identified as victimized others not to be subjected to the same critical intervention and held to the same demands of moral and political responsibility. Though we are by no means equal in power and ability, wealth and advantage, we are all collectively responsible for the world we inhabit in common. The condition of victimhood does not absolve one of moral responsibility. I will return to this point repeatedly throughout this book.¶ Mohanty's perspective ignores the possibility that one can become attached to one's subordinated status, which introduces the concept of ressentiment, the focus of much recent interest in the injury caused by racism and colonization. Nietzsche describes ressentiment as the overwhelming sentiment of “slave morality,” the revolt that begins when ressentiment itself becomes creative and gives birth to values. 19 The sufferer in this schema seeks out a cause for his suffering—“ a guilty agent who is susceptible to suffering”— someone on whom he can vent his affects and so procure the anesthesia necessary to ease the pain of injury. The motivation behind ressentiment, according to Nietzsche, is the desire “to deaden, by means of a more violent emotion of any kind, a tormenting, secret pain that is becoming unendurable, and to drive it out of consciousness at least for the moment: for that one requires an affect, as savage an affect as possible, and, in order to excite that, any pretext at all.” 20 In its contemporary manifestation, Wendy Brown argues that ressentiment acts as the “righteous critique of power from the perspective of the injured,” which “delimits a specific site of blame for suffering by constituting sovereign subjects and events as responsible for the ‘injury’ of social subordination.” Identities are fixed in an economy of perpetrator and victim, in which revenge, rather than power or emancipation, is sought for the injured, making the perpetrator hurt as the sufferer does. 21¶ 30¶ Such a concept is useful for understanding why an ethics of absolute responsibility to the other appeals to the victimized. Brown remarks that, for Nietzsche, the source of the triumph of a morality rooted in ressentiment is the denial that it has any access to power or contains a will to power. Politicized identities arise as both product of and reaction to this condition; the reaction is a substitute for action— an “imaginary revenge,” Nietzsche calls it. Suffering then becomes a social virtue at the same time that the sufferer attempts to displace his suffering onto another. The identity created by ressentiment, Brown explains, becomes invested in its own subjection not only through its discovery of someone to blame, and a new recognition and revaluation of that subjection, but also through the satisfaction of revenge. 22¶ The outcome of feminism's attraction to theories of difference and otherness is thus deeply contentious. First, we witness the further reification reification of the very oppositions in question and a simple reversal of the focus from the same to the other. This observation is not new and has been made by many critics of feminism, but it seems to have made no serious impact on mainstream feminist scholarship or teaching practices in women's studies programs. Second, in the eagerness to rectify the mistakes of “white, middle-class, liberal, western” feminism, the other has been uncritically exalted, which has led in turn to simplistic designations of marginal, “othered” status and, ultimately, a competition for victimhood. Ultimately, this approach has led to a new moral code in which ethics is equated with the responsibility of the privileged Western woman, while moral immunity is granted to the victimized other. Ranjana Khanna describes this operation aptly when she writes that in the field of transnational feminism, the reification of the other has produced “separate ethical universes” in which the privileged experience paralyzing guilt and the neocolonized, crippling resentment. The only “overarching imperative” is that one does not comment on another's ethical context. An ethical response turns out to be a nonresponse. 23 Let us turn now to an exploration of this third outcome.

# 1NR

## Colonialism K

#### Nah