### 2AC – FW

#### “Resolved” means to reduce through mental analysis

Random House Unabridged Dictionary, 6

(http://dictionary.reference.com/browse/resolved)

Resolve: 1.To come to a definite or earnest decision about; determine (to do something): I have resolved that I shall live to the full. 2.to separate into constituent or elementary parts; break up; cause or disintegrate (usually fol. by into). 3.to reduce or convert by, or as by, breaking up or disintegration (usually fol. by to or into). 4.to convert or transform by any process (often used reflexively). 5.to reduce by mental analysis (often fol. by into).

#### The entirety of Western politics rests on the state of exception – any action that begins with the State maintains the ability to determine life

Agamben 98 – professor of philosophy at the University of Verona (Giorgio, Homo Sacer, pg. 8-9)

The protagonist of this book is bare life, that is, the life of *homo sacer* (sacred man), who *may be killed and yet not sacrificed,* and whose essential function in modern politics we intend to assert. An obscure figure of archaic Roman law, in which human life is included in the juridical order || *ordinamento* || solely in the form of its exclusion (that is, of its capacity to be killed), has thus offered the key by which not only the sacred texts of sovereignty but also the very codes of political power will unveil their mysteries. At the same time, however, this ancient meaning of the term sacer presents us with the enigma of a figure of the sacred that, before or beyond the religious, constitutes the first paradigm of the political realm of the West. The Foucauldian thesis will then have to be corrected or, at least, completed, in the sense that what characterizes modern politics is not so much the inclusion of zo~in rhepo/is—which is, in itself, absolutely ancient—nor simply the fact that life as such be­comes a principal object of the projections and calculations of State power. Instead the decisive fact is that, together with the process by which the exception everywhere becomes the rule, the realm of bare life—which is originally situated at the margins of the political order—gradually begins to coincide with the political realm, and exclusion and inclusion, outside and inside, bios and zoe right and fact, enter into a zone of irreducible indistinction. At once exclud­ing bare life from and capturing it within the political order, the state of exception actually constituted, in its very separateness, the hidden foundation on which the entire political system rested. ‘When its borders begin to be blurred, the bare life that dwelt there frees itself in the city and becomes both subject and object of the conflicts of the political order, the one place for both the organiza­tion of State power and emancipation from it. Everything happens as if, along with the disciplinary process by which State power makes man as a living being into its own specific object, another process is set in motion that in large measure corresponds to the birth of modern democracy, in which man as a living being pres­ents himself no longer as an *object* but as the *subject* of political power. These processes—which in many ways oppose and (at least apparently) bitterly conflict with each other—nevertheless con­verge insofar as both concern the bare life of the citizen, the new biopolitical body of humanity.

#### Their politics leads to passivity

Antonio, 95 – Professor of Sociology at the University of Kansas (Robert J., “Nietzsche's Antisociology: Subjectified Culture and the End of History,” The American Journal of Sociology, 101.1, p. 14-15, 1995)

The "problem of the actor," Nietzsche said, "troubled me for the longest time."' He considered "roles" as "external," "surface," or "foreground" phenomena and viewed close personal identification with them as symptomatic of estrangement. While modern theorists saw differentiated roles and professions as a matrix of autonomy and reflexivity, Nietzsche held that persons (especially male professionals) in specialized occupations overidentify with their positions and engage in gross fabrications to obtain advancement. They look hesitantly to the opinion of others, asking themselves, "How ought I feel about this?" They are so thoroughly absorbed in simulating effective role players that they have trouble being anything but actors—"The role has actually become the character." This highly subjectified social self or simulator suffers devastating inauthenticity. The powerful authority given the social greatly amplifies Socratic culture's already self-indulgent "inwardness." Integrity, decisiveness, spontaneity, and pleasure are undone by paralyzing overconcern about possible causes, meanings, and consequences of acts and unending internal dialogue about what others might think, expect, say, or do (Nietzsche 1983, pp. 83-86; 1986, pp. 39-40; 1974, pp. 302-4, 316-17). Nervous rotation of socially appropriate "masks" reduces persons to hypostatized "shadows," "abstracts," or simulacra. One adopts "many roles," playing them "badly and superficially" in the fashion of a stiff "puppet play." Nietzsche asked, "Are you genuine? Or only an actor? A representative or that which is represented? . . . [Or] no more than an imitation of an actor?" Simulation is so pervasive that it is hard to tell the copy from the genuine article; social selves "prefer the copies to the originals" (Nietzsche 1983, pp. 84-86; 1986, p. 136; 1974, pp. 232-33, 259; 1969b, pp. 268, 300, 302; 1968a, pp. 26-27). Their inwardness and aleatory scripts foreclose genuine attachment to others. This type of actor cannot plan for the long term or participate in enduring net-works of interdependence; such a person is neither willing nor able to be a "stone" in the societal "edifice" (Nietzsche 1974, pp. 302-4; 1986a, pp. 93-94). Superficiality rules in the arid subjectivized landscape. Neitzsche (1974, p. 259) stated, "One thinks with a watch in one's hand, even as one eats one's midday meal while reading the latest news of the stock market; one lives as if one always 'might miss out on something.' `Rather do anything than nothing': this principle, too, is merely a string to throttle all culture. . . . Living in a constant chase after gain compels people to expend their spirit to the point of exhaustio0n in continual pretense and overreaching and anticipating others." Pervasive leveling, improvising, and faking foster an inflated sense of ability and an oblivious attitude about the fortuitous circumstances that contribute to role attainment (e.g., class or ethnicity). The most mediocre people believe they can fill any position, even cultural leadership. Nietzsche respected the self-mastery of genuine ascetic priests, like Socrates, and praised their ability to redirect ressentiment creatively and to render the "sick" harmless. But he deeply feared the new simulated versions. Lacking the "born physician's" capacities, these impostors amplify the worst inclinations of the herd; they are "violent, envious, exploitative, scheming, fawning, cringing, arrogant, all according to circumstances." Social selves are fodder for the "great man of the masses." Nietzsche held that "the less one knows how to command, the more urgently one covets someone who commands, who commands severely—a god, prince, class, physician, father confessor, dogma, or party conscience." The deadly combination of desperate conforming and overreaching and untrammeled ressentiment paves the way for a new type of tyrant (Nietzsche 1986, pp. 137, 168; 1974, pp. 117-18, 213, 288-89, 303-4).

### AT: Decisionmaking

#### Their claims about portable skills, limits and community rely on an understanding of education which frames subjects as units of rationality to be bettered through civilizing practices. This form of dispassionate subject construction eliminates care and dooms millions to suffering and death.

**Mourad, 1**

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EDUCATION FOR IMPROVEMENT, OR “KICKING THE DOG” Too many lost names too many rules to the game Better find a focus or you’re out of the picture.48 The idea that the fundamental issue of the just civil state is to find the right balance between preserving individual freedom and constraining individual threat has served as a tacit foundation within which belief and debate about educational philosophy, policy, and practice develop. This statement is not intended to suggest that there is some direct and specific historical connection that can be unequivocally demonstrated to exist between foundational political theory and mainstream educational theories and practices. However, I want to propose that there is a compatibility between them that has important consequences for a new critique of organized formal education. In the remainder of this paper, my aim is to argue that the tenor of the theories that I have summarized is endemic in the ordinary ways that we think about and engage in organized education. How is the idea of the basic human being that is posed as the fundamental social, political, and pedagogic problem for modern civilization, this human being that must be managed in order to keep it from harming itself and others, played out in educational presuppositions? The tacit, unchallenged belief is that through education, the human being must be made into something better than it was or would be absent a formal education. There are all kinds of versions of this subject and of what it should become: potential achiever, qualified professional, good citizen, “leader,” independent actor, critical thinker, change agent, knowledgeable person. In all cases, the subject before education is viewed to be, like the subject before civilization, something in need of being made competent—and safe—in the mind of the educator. From this vantage point, the pedagogic relationship between teacher and student, between competent adult and incompetent child ~or adult!, contains within it a possibility that it seeks to overcome, namely, a rejection of the socialization program of the former by the latter. There is an implicit conflict between individuals as soon as the student walks into the school or college classroom door from outside the civility that the teacher would have that student become. It must be resolved, or contained in some way; and this is done immediately by rendering the student a rule follower ~a follower of the social order!both in and out of the classroom. Or the student must be rendered a challenger of the social order, in favor of an order that overcomes oppression—to become a competent comrade. The individual must be taught how to be an individual in accordance with this balance. Being an individual means being “free”—it means being “self-determined,” it means competing, and it means obeying the law. This is the case, even if the teaching is done with kindness and sensitivity. The responsibility for dealing with suffering and limitation lies almost solely with this individual, not the state. In fact, if suffering is viewed at all, it tends to be viewed as something that is good for the individual to endure or to fight in order to overcome it. Limitation is not acknowledged, unless the individual is deemed disadvantaged in some way, and the remedy tends to be to provide the person with an opportunity to become competent. Is it any wonder that parents of children with disabilities, aided by many educators, often must fight for educational and other services? This situation simply reflects that the basic logic of organized formal education and, more generally, the state, is not predicated upon a recognition that the human being is susceptible to suffering or that the state’s reason for being should be to care for people. If caring for its inhabitants were the basic purpose of the civil state, then there would be no need to fight for this recognition. Is it any wonder that the education of the ordinary child is mainly training for a far-off, abstract future that is destined to be better than life at present? Why must school be about overcoming anything? We talk about equipping children and adults to “solve problems.” Yet, problems do not fall from the sky; they do not exist as such until a human being gives them a name. In contrast, the concept of contention suggests that the practical role of reason should be used to understand the human being as subject to suffering and to act accordingly as moral agents. That is very different from an educational philosophy, policy, and practice that views reason as an instrument by which to overcome obstacles and to conform to the social order. It may be argued that modern education is about reason, about how to think and live reasonably and, therefore, how to live well and to care for oneself and for others. Yet it is commonly expressed that we live in a “complex world” and that children and adults must “learn how to learn,” in order to “succeed in a world of rapid change.” The question that needs to be asked is: Why should a person have to? In effect, education expects the human being to have an unlimited ability to think and act with reason sufficient to cope with increasingly complex situations that require individual intellect to adequately recognize, evaluate, and prioritize alternative courses of action, consider their consequences, and make good decisions. For the most part, the increasing complexity of civil society and the multiplicity of factors that intellect is expected to deal with in different situations are not questioned in education. Is this what education is rightly about? Education is as much about the use of intelligence to avoid suffering and feelings of limitation and about fending off feelings of fear as it is about learning. It is about acting upon other people and upon the civil order to deal with perceived threats. One must be an “active learner” or else. Why? The individual must be acted upon and rendered into an entity that engages reality in the ways that are deemed just by many educators, lawmakers, and others with a stake in the perpetuation of the given social order. Thus, the individual is exhorted to “do your best,” “make an effort,” “earn a grade,” “be motivated,” “work hard,” “overcome obstacles,” “achieve.” Why should education be about any of these things? Unfortunately, the culture of scholarship is thoroughly consistent with these precepts. When we question them, we challenge the ends that they serve but not the ideas themselves. We believe that education is rightly about improvement. This philosophy of improvement is not necessarily consistent with enhancement of living. It often has the opposite effect. How is this result justified? Certainly, it can feel good to accomplish something or to overcome obstacles. Does that mean that adversity should be a positive value of the civil state? The modern idea, beginning with Descartes and established through Lockean empiricism ~and made pedagogic by Rousseau’s Emile!, that anyone can be rational leads quickly to the idea that everyone is responsible for being wholly rational, as that word is understood according to the social order. The perpetuation of the given social order in education as elsewhere is about gaining advantage and retaining power. It is about cultural politics and about marginalization of various groups and about class and about socializing children to believe in capitalism as if it is a natural law. Yet under the analysis that I have made here, these major problems are symptoms of something more basic. The more basic problem that I have emphasized here is inextricable from the problem of the just civil state. It is about the intense pressures on people to think and act in ways that serve broader interests that are not at all concerned with their well-being in a variety of contexts including psychological, social, economic, political, and cultural. It is no answer to ground pedagogy in the notion of “building community.” The idea that something must be built implies that something must be made better in order for it to be tolerated. Moreover, “community” carries with it the prerequisite that one be made competent to be a member— again, the presumption that something must be done to the person to make it better in some way. I do not mean to say that educators have bad intent. I do mean that this ethos of betterment through competency will inevitably fail to fulfill the dreams of reformers and revolutionaries. It does not consider the human being as an entity to care for but rather as something to be equipped with skills and knowledge in order to improve itself. This failure is not only because there are millions of children and adults that live in poverty in the wealthiest countries in human history. It is because the state of mind that can tolerate such suffering is the same state that advances and maintains the ethos of civility as betterment, rather than civility as caring for people because they are subject to suffering. The alternative that I have only introduced in a very abbreviated way under the rubric that I called “contention” is intended to be pragmatic in the ways that Foucault and Richard Rorty are pragmatic in their respective approaches to the subject of the state.49 It is intended to address an unacceptable state of contemporary Western civilization, namely, its repetitive and even escalating incidence of disregard for suffering and harm in many forms, despite intellectual, social, medical, legal, educational, scientific, and technological “progress.” We have had two hundred years of modern educational principles, and two hundred years of profound suffering along with them. The problem of the individual calls for a new formulation and for a proper response—one that cares for the individual rather than makes it competent. The “modern project” of betterment through competency and opportunity must be challenged and replaced by an emotionally intelligent ethos that expressly and fundamentally acknowledges suffering and limitation in philosophy, policy, and practice.

### 2AC – Gringo PIC

#### Reappropriating the meaning of oppressive words is the ultimate confrontation to oppressive language

Butler 4(Judith, “Undoing Gender,” Routledge, 2004)

In the same way that the terms of an exclusionary modernity have been appropriated for progressive uses, progressive terms can be appropriated for progressive aims. The terms that we use in the course of political movements which have been appropriated by the Right or for misogynist purposes are not, for that reason, strategically out of bounds. These terms are never finally and fully tethered to a single use. The task of reappropriation is to illustrate the vulnerability of these often compromised terms to an unexpected progressive possibility; such terms belong to no one in particular; they assume a life and a purpose that exceed the uses to which they have been consciously put. They are not to be seen as merely tainted goods, too bound up with the history of oppression, but neither are they to be regarded as having a pure meaning that might be distilled from their various usages in political contexts. The task, it seems, is to compel the terms of modernity to embrace those they have traditionally excluded, where the embrace does not work to domesticate and neutralize the newly avowed term; such terms should remain problematic for the existing notion of the polity, should expose the limits of its claim to universality, and compel a radical rethinking of its parameters. For a term to be made part of a polity that has been conventionally excluded is for it to emerge as a threat to the coherence of the polity, and for the polity to survive that threat without annihilating the term. The term would then open up a different temporality for the polity, establishing for that polity an unknown future, provoking anxiety in those who seek to patrol its conventional boundaries. If there can be a modernity without foundationalism, then it will be one in which the key terms of its operation are not fully secured in advance, one that assumes a futural form for politics that cannot be fully anticipated, a politics of hope and anxiety.

Censorship fails—destroys our ability to fight dominant interpretations of words

**Schram, 95** (Sanford F. Schram, professor of social theory and policy at Bryn Mawr College, 1995, words of welfare: The Poverty of Social Science and the Social Science of Poverty)

Euphemisms also encourage self-censorship. The politics of renaming discourages its proponents from being able to respond to inconvenient information inconsistent with the operative euphemism. Yet those who oppose it are free to dominate interpretations of the inconvenient facts. This is bad politics. Rather than suppressing stories about the poor, for instance, it would be much better to promote actively as many intelligent interpretations as possible.