## 1NC

**Observation One: The Role of DEBATE**

**First, our interpretation: debate is an agonistic field of play where participants must accept the constraints of agreeing to switch-sides on the topic by reading a topical affirmative when they are aff and negating the topic when they are negative.**

**Second, are our link arguments. The aff team fails to engage in this process in three ways:**

1. **Advocating a definitive course of action as indicated by the words ‘resolved’ and ‘should’[[1]](#footnote-1), rather they have you endorse a fluid system of constant criticism.**

**THE UNITED STATES FEDERAL GOVERNMENT IS THE AGENT OF THE RESOLUTION, NOT THE INDIVIDUAL DEBATERS**

**Webster’s** Guide to Grammar and Writing **2K**

<http://ccc.commnet.edu/grammar/marks/colon.htm>

Use of a colon before a list or an explanation that is preceded by a clause that can stand by itself. Think of the colon as a gate, inviting one to go on… If the introductory phrase preceding the colon is very brief and the clause following the colon represents the real business of the sentence, begin the clause after the colon with a capital letter.

**“RESOLVED” EXPRESSES INTENT TO IMPLEMENT THE PLAN**

**American Heritage Dictionary 2K**

[www.dictionary.com/cgi-bin/dict.pl?term=resolved](http://www.dictionary.com/cgi-bin/dict.pl?term=resolved)

To find a solution to; solve …

To bring to a usually successful conclusion

**“SHOULD” DENOTES AN EXPECTATION OF ENACTING A PLAN**

**American Heritage Dictionary – 2K**

[www.dictionary.com]

3 Used to express probability or expectation

**B. Not defending the agent of the resolution, which is the government of the United States based in D.C.[[2]](#footnote-2)**

**THE U.S.F.G. is the three branches of government**

**Dictionary.com 2k6** [<http://dictionary.reference.com/browse/united+states+government>]

|  |
| --- |
| noun |
| **the executive and legislative and judicial branches of the federal government of the United States** |

**C. Not defending the direction of the resolution, which requires that financial incentives be INCREASED or restrictions be DECREASED[[3]](#footnote-3)**

**Observation Two: The impacts**

**There are three net benefits to this interpretation of debate:**

**First, MORAL disagreement: Effective moral deliberation requires that all parties be willing to submit to a RECIPROCAL process of agonistic disagreement. Without an effective PROCESS of switch-side debate, there can be no method of dealing with the practical constraints that surround any persuasive context. EVEN IF the affirmative wins there is merit to considering their case, their abandonment of the forum of switch-side debate leaves us less able to speak to problems of power, violence and inequality because they give up on a process that is inherently valuable.**

**Gutmann & Thompson 96**

[Amy & Dennis, President of Penn State and Professor of Political Philosophy at Harvard, Democracy and Disagreement, p. 1//wyo-tjc]

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

**Second, SWITCH-SIDE DEBATE: The net-benefits are both epistemic and ontological: epistemic because prepared, competitive discourse and required listening to both sides of an argument is a prerequisite for critical reasoning and interested inquiry, and ontological because it affirms a method of living that is the only antidote to the violence of the affirmative’s universalist dogma, which is root of violence and genocide**

**Roberts-Miller 3**

[Patricia, Associate Professor of Rhetoric at UT Austin, “Fighting Without Hatred: Hannah Arendt ' s Agonistic Rhetoric”, p. asp//wyo-tjc]

Totalitarianism and the Competitive Space of Agonism Arendt is probably most famous for her analysis of totalitarianism (especially her The Origins of Totalitarianism and Eichmann in Jerusalem), but the recent attention has been on her criticism of mass culture (The Human Condition). Arendt's main criticism of the current human condition is that the common world of deliberate and joint action is fragmented into solipsistic and unreflective behavior. In an especially lovely passage, she says that in mass society people are all imprisoned in the subjectivity of their own singular experience, which does not cease to be singular if the same experience is multiplied innumerable times. The end of the common world has come when it is seen only under one aspect and is permitted to present itself in only one perspective. (Human 58) What Arendt so beautifully describes is that isolation and individualism are not corollaries, and may even be antithetical because obsession with one's own self and the particularities of one's life prevents one from engaging in conscious, deliberate, collective action. Individuality, unlike isolation, depends upon a collective with whom one argues in order to direct the common life. Self-obsession, even (especially?) when coupled with isolation from one' s community is far from apolitical; it has political consequences. Perhaps a better way to put it is that it is political precisely because it aspires to be apolitical. This fragmented world in which many people live simultaneously and even similarly but not exactly together is what Arendt calls the "social." Arendt does not mean that group behavior is impossible in the realm of the social, but that social behavior consists "in some way of isolated individuals, incapable of solidarity or mutuality, who abdicate their human capacities and responsibilities to a projected 'they' or 'it,' with disastrous consequences, both for other people and eventually for themselves" (Pitkin 79). One can behave, but not act. For someone like Arendt, a German-assimilated Jew, one of the most frightening aspects of the Holocaust was the ease with which a people who had not been extraordinarily anti-Semitic could be put to work industriously and efficiently on the genocide of the Jews. And what was striking about the perpetrators of the genocide, ranging from minor functionaries who facilitated the murder transports up to major figures on trial at Nuremberg, was their constant and apparently sincere insistence that they were not responsible. For Arendt, this was not a peculiarity of the German people, but of the current human and heavily bureaucratic condition of twentieth-century culture: we do not consciously choose to engage in life's activities; we drift into them, or we do them out of a desire to conform. Even while we do them, we do not acknowledge an active, willed choice to do them; instead, we attribute our behavior to necessity, and we perceive ourselves as determined—determined by circumstance, by accident, by what "they" tell us to do. We do something from within the anonymity of a mob that we would never do as an individual; we do things for which we will not take responsibility. Yet, whether or not people acknowledge responsibility for the consequences of their actions, those consequences exist. Refusing to accept responsibility can even make those consequences worse, in that the people who enact the actions in question, because they do not admit their own agency, cannot be persuaded to stop those actions. They are simply doing their jobs. In a totalitarian system, however, everyone is simply doing his or her job; there never seems to be anyone who can explain, defend, and change the policies. Thus, it is, as Arendt says, rule by nobody. It is illustrative to contrast Arendt's attitude toward discourse to Habermas'. While both are critical of modern bureaucratic and totalitarian systems, Arendt's solution is the playful and competitive space of agonism; it is not the rational-critical public sphere. The "actual content of political life" is "the joy and the gratification that arise out of being in company with our peers, out of acting together and appearing in public, out of inserting ourselves into the world by word and deed, thus acquiring and sustaining our personal identity and beginning something entirely new" ("Truth" 263). According to Seyla Benhabib, Arendt's public realm emphasizes the assumption of competition, and it "represents that space of appearances in which moral and political greatness, heroism, and preeminence are revealed, displayed, shared with others. This is a competitive space in which one competes for recognition, precedence, and acclaim" (78). These qualities are displayed, but not entirely for purposes of acclamation; they are not displays of one's self, but of ideas and arguments, of one's thought. When Arendt discusses Socrates' thinking in public, she emphasizes his performance: "He performed in the marketplace the way the flute-player performed at a banquet. It is sheer performance, sheer activity"; nevertheless, it was thinking: "What he actually did was to make public, in discourse, the thinking process" {Lectures 37). Pitkin summarizes this point: "Arendt says that the heroism associated with politics is not the mythical machismo of ancient Greece but something more like the existential leap into action and public exposure" (175-76). Just as it is not machismo, although it does have considerable ego involved, so it is not instrumental rationality; Arendt's discussion of the kinds of discourse involved in public action include myths, stories, and personal narratives. Furthermore, the competition is not ruthless; it does not imply a willingness to triumph at all costs. Instead, it involves something like having such a passion for ideas and politics that one is willing to take risks. One tries to articulate the best argument, propose the best policy, design the best laws, make the best response. This is a risk in that one might lose; advancing an argument means that one must be open to the criticisms others will make of it. The situation is agonistic not because the participants manufacture or seek conflict, but because conflict is a necessary consequence of difference This attitude is reminiscent of Kenneth Burke, who did not try to find a language free of domination but who instead theorized a way that the very tendency toward hierarchy in language might be used against itself (for more on this argument, see Kastely). Similarly, Arendt does not propose a public realm of neutral, rational beings who escape differences to live in the discourse of universals; she envisions one of different people who argue with passion, vehemence, and integrity. Eichmann perfectly exemplified what Arendt famously called the "banality of evil" but that might be better thought of as the bureaucratization of evil (or, as a friend once aptly put it, the evil of banality). That is, he was able to engage in mass murder because he was able not to think about it, especially not from the perspective of the victims, and he was able to exempt himself from personal responsibility by telling himself (and anyone else who would listen) that he was just following orders. It was the bureaucratic system that enabled him to do both. He was not exactly passive; he was, on the contrary, very aggressive in trying to do his duty. He behaved with the "ruthless, competitive exploitation" and "inauthen-tic, self-disparaging conformism" that characterizes those who people totalitarian systems (Pitkin 87). Arendt's theorizing of totalitarianism has been justly noted as one of her strongest contributions to philosophy. She saw that a situation like Nazi Germany is different from the conventional understanding of a tyranny. Pitkin writes, Totalitarianism cannot be understood, like earlier forms of domination, as the ruthless exploitation of some people by others, whether the motive be selfish calculation, irrational passion, or devotion to some cause. Understanding totalitarianism's essential nature requires solving the central mystery of the holocaust—the objectively useless and indeed dysfunctional, fanatical pursuit of a purely ideological policy, a pointless process to which the people enacting it have fallen captive. (87) Totalitarianism is closely connected to bureaucracy; it is oppression by rules, rather than by people who have willfully chosen to establish certain rules. It is the triumph of the social. Critics (both friendly and hostile) have paid considerable attention to Arendt's category of the "social," largely because, despite spending so much time on the notion, Arendt remains vague on certain aspects of it. Pitkin appropriately compares Arendt's concept of the social to the Blob, the type of monster that figured in so many post-war horror movies. That Blob was "an evil monster from outer space, entirely external to and separate from us [that] had fallen upon us intent on debilitating, absorb¬ing, and ultimately destroying us, gobbling up our distinct individuality and turning us into robots that mechanically serve its purposes" (4). Pitkin is critical of this version of the "social" and suggests that Arendt meant (or perhaps should have meant) something much more complicated. The simplistic version of the social-as-Blob can itself be an instance of Blob thinking; Pitkin's criticism is that Arendt talks at times as though the social comes from outside of us and has fallen upon us, turning us into robots. Yet, Arendt's major criticism of the social is that it involves seeing ourselves as victimized by something that comes from outside our own behavior. I agree with Pitkin that Arendt's most powerful descriptions of the social (and the other concepts similar to it, such as her discussion of totalitarianism, imperialism, Eichmann, and parvenus) emphasize that these processes are not entirely out of our control but that they happen to us when, and because, we keep refusing to make active choices. We create the social through negligence. It is not the sort of force in a Sorcerer's Apprentice, which once let loose cannot be stopped; on the contrary, it continues to exist because we structure our world to reward social behavior. Pitkin writes, "From childhood on, in virtually all our institutions, we reward euphemism, salesmanship, slo¬gans, and we punish and suppress truth-telling, originality, thoughtful-ness. So we continually cultivate ways of (not) thinking that induce the social" (274). I want to emphasize this point, as it is important for thinking about criticisms of some forms of the social construction of knowledge: denying our own agency is what enables the social to thrive. To put it another way, theories of powerlessness are self-fulfilling prophecies. Arendt grants that there are people who willed the Holocaust, but she insists that totalitarian systems result not so much from the Hitlers or Stalins as from the bureaucrats who may or may not agree with the established ideology but who enforce the rules for no stronger motive than a desire to avoid trouble with their superiors (see Eichmann and Life). They do not think about what they do. One might prevent such occurrences—or, at least, resist the modern tendency toward totalitarian¬ism—by thought: "critical thought is in principle anti-authoritarian" (Lectures 38). By "thought" Arendt does not mean eremitic contemplation; in fact, she has great contempt for what she calls "professional thinkers," refusing herself to become a philosopher or to call her work philosophy. Young-Bruehl, Benhabib, and Pitkin have each said that Heidegger represented just such a professional thinker for Arendt, and his embrace of Nazism epitomized the genuine dangers such "thinking" can pose (see Arendt's "Heidegger"). "Thinking" is not typified by the isolated con¬templation of philosophers; it requires the arguments of others and close attention to the truth. It is easy to overstate either part of that harmony. One must consider carefully the arguments and viewpoints of others: Political thought is representative. I form an opinion by considering a given issue from different viewpoints, by making present to my mind the standpoints of those who are absent; that is, I represent them. This process of representation does not blindly adopt the actual views of those who stand somewhere else, and hence look upon the world from a different perspective; this is a question neither of empathy, as though I tried to be or to feel like somebody else, nor of counting noses and joining a majority but of being and thinking in my own identity where actually I am not. The more people's standpoints I have present in my mind while I am pondering a given issue, and the better I can imagine how I would feel and think if I were in their place, the stronger will be my capacity for represen¬tative thinking and the more valid my final conclusions, my opinion. ("Truth" 241) There are two points to emphasize in this wonderful passage. First, one does not get these standpoints in one's mind through imagining them, but through listening to them; thus, good thinking requires that one hear the arguments of other people. Hence, as Arendt says, "critical thinking, while still a solitary business, does not cut itself off from' all others.'" Thinking is, in this view, necessarily public discourse: critical thinking is possible "only where the standpoints of all others are open to inspection" (Lectures 43). Yet, it is not a discourse in which one simply announces one's stance; participants are interlocutors and not just speakers; they must listen. Unlike many current versions of public discourse, this view presumes that speech matters.

It is not asymmetric manipulation of others, nor merely an economic exchange; it must be a world into which one enters and by which one might be changed. Second, passages like the above make some readers think that Arendt puts too much faith in discourse and too little in truth (see Habermas). But Arendt is no crude relativist; she believes in truth, and she believes that there are facts that can be more or less distorted. She does not believe that reality is constructed by discourse, or that truth is indistinguishable from falsehood. She insists tha^ the truth has a different pull on us and, consequently, that it has a difficult place in the world of the political. Facts are different from falsehood because, while they can be distorted or denied, especially when they are inconvenient for the powerful, they also have a certain positive force that falsehood lacks: "Truth, though powerless and always defe ated in a head-on clash with the powers that be, possesses a strength of its own: whatever those in power may contrive, they are unable to discover or invent a viable substitute for it. Persuasion and violence can destroy truth, but they cannot replace it" ("Truth" 259). Facts have a strangely resilient quality partially because a lie "tears, as it were, a hole in the fabric of factuality. As every historian knows, one can spot a lie by noticing incongruities, holes, or the j unctures of patched-up places" ("Truth" 253). While she is sometimes discouraging about our ability to see the tears in the fabric, citing the capacity of totalitarian governments to create the whole cloth (see "Truth" 252-54), she is also sometimes optimistic. In Eichmann in Jerusalem, she repeats the story of Anton Schmidt—a man who saved the lives of Jews—and concludes that such stories cannot be silenced (230-32). For facts to exert power in the common world, however, these stories must be told. Rational truth (such as principles of mathematics) might be perceptible and demonstrable through individual contemplation, but "factual truth, on the contrary, is always related to other people: it concerns events and circumstances in which many are involved; it is established by witnesses and depends upon testimony; it exists only to the extent that it is spoken about, even if it occurs in the domain of privacy. It is political by nature" (23 8). Arendt is neither a positivist who posits an autonomous individual who can correctly perceive truth, nor a relativist who positively asserts the inherent relativism of all perception. Her description of how truth functions does not fall anywhere in the three-part expeditio so prevalent in both rhetoric and philosophy: it is not expressivist, positivist, or social constructivist. Good thinking depends upon good public argument, and good public argument depends upon access to facts: "Freedom of opinion is a farce unless factual information is guaranteed" (238). The sort of thinking that Arendt propounds takes the form of action only when it is public argument, and, as such, it is particularly precious: "For if no other test but the experience of being active, no other measure but the extent of sheer activity were to be applied to the various activities within the vita activa, it might well be that thinking as such would surpass them all" (Human 325). Arendt insists that it is "the same general rule— Do not contradict yourself (not your self but your thinking ego)—that determines both thinking and acting" (Lectures 3 7). In place of the mildly resentful conformism that fuels totalitarianism, Arendt proposes what Pitkin calls "a tough-minded, open-eyed readiness to perceive and judge reality for oneself, in terms of concrete experience and independent, critical theorizing" (274). The paradoxical nature of agonism (that it must involve both individuality and commonality) makes it difficult to maintain, as the temptation is great either to think one's own thoughts without reference to anyone else or to let others do one's thinking.

#### Third, energy policy: Pragmatism, realism, and refocusing policymaking are key to energy policy- lack of these approaches produce ineffectual solutions and end up prematurely ending the careers of alternative energy sources

Al-Falih 2012

[Khalid Al-Falih, President and CEO, Saudi Aramco, January 2012, SPECIFIC POLICY CHANGES TO HELP CREATE A MORE PRAGMATIC AND AFFORDABLE ENERGY FUTURE, Resetting the Energy Conversation: the Need for Realism. Vital Speeches of the Day, 0042742X, Jan2012, Vol. 78, Issue 1, EBSCO, uwyo//amp]

Ladies and gentlemen, this Energy Dialogue comes at an opportune moment: a moment when the global conversation about energy in general, and petroleum in particular, needs to be reset in light of several far-reaching new realities. I strongly believe that if we are to blaze a path to an optimum energy future, our collective analysis must be more rigorous and our discussion more pragmatic-but also more inclusive and progressive than in the past. We all know that the world of energy is in a state of constant flux, given that gyrating markets, groundbreaking technologies, and fresh and exciting commercial opportunities are central features of our business environment. But while change is nothing new for our industry, recently there have been four major developments-or what I call sweeping new realities-which in my view call for a reexamination of energy priorities, and a more realistic approach to the energy challenges and opportunities we face. Those four developments will be the focus of my remarks today. The first of these new realities is the increasing abundance of oil and gas supplies, largely due to significant technological advances which are unlocking additional resources. A few years ago, much of the global energy debate was based on the premise of acute resource scarcity and its economic and political ramifications. Policy and investment choices have therefore largely been framed against a backdrop of constrained oil and gas resources and a need to transition with deliberate speed to one or more alternatives. Today, talk of oil and gas scarcity has disappeared from both the energy press and the general media, to be replaced by news of increasingly plentiful supplies. In addition to abundant conventional petroleum reserves, vast resources of unconventional hydrocarbons have now been targeted for development around the world, and can be produced feasibly and economically. Only five years ago, for example, observers spoke confidently of the need to build dozens of new LNG import terminals in the United States and of the overdependence of European consumers on Russian gas. Now, by contrast, the challenge is finding an "outlet" for the new production of shale gas, and downward pressure on natural gas prices. The positive impact of increased shale gas supplies on American petrochemicals manufacturing is already apparent, and given the vast shale gas resources and ramped-up production in the US, there are even plans to convert existing LNG import terminals into export facilities. To get some sense of the scale of these changes, consider that the estimates of unconventional gas in place around the world are in the range of 35 thousand trillion cubic feet, compared to currently proven conventional gas reserves of 64 hundred TCF. Abundance isn't limited to gas reserves, but is also the new headline when it comes to oil. Rather than supply scarcity, oil supplies remain at comfortable levels, even given rising demand from fast-growing nations like China and India. Well-established conventional suppliers will continue to account for most production, but there is also a great deal of excitement around untapped conventional resources in frontier areas like deep offshore and the Arctic. Last year, even as the world consumed nearly 30 billion barrels of oil, not only was the industry able to replace this production but global petroleum reserves actually increased by nearly seven billion barrels, as companies increasingly turned toward higher risk areas. In addition, there is a new emphasis in the industry on unconventional liquids, and shale gas technologies are also being applied to shale oil. The massive heavy oil potential in both North and South America is drawing greater attention, and the future development of kerogen-based oil shales remains an enormous target. Some are even talking about an era of "energy independence" for the Americas, based on the immense conventional and unconventional hydrocarbon resources located there. While that might be stretching the point, it is clear that the abundance of resources and the more "balanced" geographical distribution of unconventionals have reduced the much-hyped concerns over "energy security" which once served as the undercurrent driving energy policies and dominated the global energy debate. The flip side of that coin is the second new reality underscoring the need for greater pragmatism in our energy discussions: the faltering pace of renewables and other alternatives. Just a few years ago, the assertion was that the costs of renewables would decline rapidly as their technical performance improved, making them economic without the need for subsidies. As it turns out, progress has been slow, in part because of continued technical difficulties, and in part because of the much more favorable economics of proven energy sources which compete directly with many modern renewables. When the economics of hydrocarbon sources shift, this impacts the fortunes of alternatives, so as prices for natural gas in the US halved with the advent of shale gas supplies, the comparative economics of alternative renewables weakened significantly. This could easily have been foreseen, and in fact at Saudi Aramco we voiced concern a few years ago over the formation of "green bubbles." At the time we noted that overly optimistic targets and accelerated development plans for renewables would end up hurting those very industries if they were unable to deliver. And as we know, once investors and the public lose confidence in a sector, it is very difficult to attract additional capital and regain popular support. We have recently witnessed the bankruptcies of some notable companies in the renewable energy sector around the world, and unfortunately there may be further failures to come. As I said, this current contraction should not come as any great shock. We all recall government policies which helped direct private sector investments toward a "hydrogen economy" which has not panned out. Then we witnessed what I call the "biofuels bonanza," which siphoned off taxpayer monies into subsidies for an unsustainable energy source, while also impacting food prices. Then it was thought that cellulosic biofuels-which could be produced without diverting food crops from the family table to the fuel tank-would quickly become economically competitive with established sources. Today though, forecasts of biofuels production are much less bullish, and even the more realistic production targets are being pushed farther into the future. There have also been changes in the situation of nuclear energy, which we believe can play an important role in meeting the world's rapidly rising electric power demand. Unfortunately, its prospects have taken a serious hit due to the Fukushima incident, associated with the tragic earthquake and tsunami in Japan. As a result, a number of existing plants around the world are being wound down and some planned construction has been halted, which will negatively impact the volume of installed nuclear capacity in the short run. However, it is our earnest hope that the impact of Fukushima will not be long lasting. In short, given the technical, economic, environmental and consumer acceptance barriers which must still be overcome, the significant adoption of various alternative fuels and new technologies at a global scale still seems some way off. Furthermore, government attempts to "pick winners" among alternatives-even before the contenders are in the starting gate-have proven ineffectual, and in my opinion counterproductive. What is certain is that there is a great deal of uncertainty which surrounds the future of various renewable sources and alternative technologies-particularly in light of the new abundance of oil and gas resources. That is not to say that we should turn our backs on renewables--rather, the opposite is true. In fact, we're investing in them at Saudi Aramco, with a particular emphasis on solar. We believe that alternatives can and will make a greater contribution to global energy supplies than they do at present, and we welcome that growth. But the expansion of renewables and alternative energy technologies should be rational and gradual, and tied to their economic, environmental and technical performance. That is one reason I place such emphasis on the exciting developments in conventional and unconventional oil and gas, and the fact that these sources will play a much bigger role in meeting global demand for a much longer time than many once believed. In my opinion, this new reality is just what we need for the realistic development and deployment of renewables. Because of these additional oil and gas resources, the world now has the time it needs to develop alternatives in a pragmatic and sustainable fashion, rather than rushing headlong toward an unproven and more expensive energy mix-and that is a cause for optimism.

#### Policymaking is critical now- “willful ignorance” in the face of climate change is ethically bankrupt, we must act in the realm of policy before all questions of science are settled because the risk that we’re right produces catastrophic impacts

Brown 2011

[Donald A. Brown, Associate Professor of Environmental Ethics, Science, and Law, April 18, 2011, New York Times Krugman Claims That US Congressional Hearings Are A Moral Failure: The US Congress and The Ethics of Willful Ignorance., <http://rockblogs.psu.edu/climate/2011/04/new-york-times-krugman-claims-that-us-congressional-hearings-are-a-moral-failure-the-us-congress-and.html>, uwyo//amp]

Introduction In an April 4, 2011 New York Times op-ed entitled "The Truth, Still Inconvenient," Paul Krugman charged that Republican led climate change hearings that had just concluded were a deep moral failure. (Krugman, 2011) Krugman described the GOP US House of Representatives hearings at which of five invited witnesses on climate change, one was a lawyer, another an economist, and a third a professor of marketing---witnesses without any expertise in climate change science. One of the witnesses that was actually a scientist was expected to support the skeptical position but surprised everyone by supporting the mainstream scientific view on the amount of warming that the world has already experienced. Yet he was immediately attacked by climate skeptics. The point of the Krugman article is that it is obvious from the witnesses who were asked to testify that the GOP led hearings were never meant to be a serious attempt to understand climate change science. In this regard, Krugman says: . But it's worth stepping back for a moment and thinking not just about the science here, but about the morality. For years now, large numbers of prominent scientists have been warning, with increasing urgency, that if we continue with business as usual, the results will be very bad, perhaps catastrophic. They could be wrong. But if you're going to assert that they are in fact wrong, you have a moral responsibility to approach the topic with high seriousness and an open mind. After all, if the scientists are right, you'll be doing a great deal of damage. But what we had, instead of high seriousness, was a farce: a supposedly crucial hearing stacked with people who had no business being there and instant ostracism for a climate skeptic who was actually willing to change his mind in the face of evidence. As I said, no surprise: as Upton Sinclair pointed out long ago, it's difficult to get a man to understand something when his salary depends on his not understanding it. But it's terrifying to realize that this kind of cynical careerism -- for that's what it is -- has probably ensured that we won't do anything about climate change until catastrophe is already upon us. So on second thought, I was wrong when I said that the joke was on the G.O.P.; actually, the joke is on the human race.  (Krugman 20110) This post examines Krugman's moral claims about the hearings. . II. Ethics and The US Congressional Hearings. The central ethical problem with the US Congressional climate change hearings on climate change is entailed by the universally recognized duty of people and nations to prevent avoidable harm to others. As we have seen in ClimateEthics, all major ethical theories recognize duties, obligations, and responsibilities of people to prevent serious harm to all people without regard to where they live around the world. See, Ethical Problems With Cost Arguments Against Climate Change Policies: The Failure To Recognize Duties To Non-citizens. Also, as ClimateEthics has previously explained, this duty to prevent harm is triggered once anyone is on notice that harms to others could be created by their actions particularly when those harms could be grave. A corollary of this responsibility is that once someone is put on notice that their behavior could be creating great harm one can know cannot avoid the duty to prevent harm to others by ignoring evidence that their behavior is causing harm. The behavior of the US Congress in the recent climate change hearings is deeply ethically problematic because there was no serious attempt to understand the potential harms the United States was causing others through US emissions of greenhouse gases. In fact, the witnesses that were selected by Congress could not be seriously understood as a sincere effort to determine the nature of the threat entailed by climate change. One must assume the Congressional hearings were designed to avoid what credible scientists or credible scientific institutions such as the US Academy of Sciences know about climate change. This kind of behavior is often referred to in ethics as "willful ignorance." In the 13th Century, Thomas Aquinas explained why "willful ignorance" is ethically problematic. It is clear that not every kind of ignorance is the cause of a sin, but that alone which removes the knowledge which would prevent the sinful act. ...This may happen on the part of the ignorance itself, because, to wit, this ignorance is voluntary, either directly, as when a man wishes of set purpose to be ignorant of certain things that he may sin the more freely; or indirectly, as when a man, through stress of work or other occupations, neglects to acquire the knowledge which would restrain him from sin. For such like negligence renders the ignorance itself voluntary and sinful, provided it be about matters one is \*bound and able to know." (Aquinas, 1225) Without doubt, gathering information for the purpose of ignoring obligations that would flow from the relevant evidence is deeply ethically troublesome. Because the impacts of climate change are so potentially devastatingly catastrophic to millions of poor people around the world, willful ignorance of climate change causation must be understood to be deeply ethically reprehensible. This is particularly true because, as ClimateEthics has on numerous times before explained, the duty to act on climate change is triggered long before all scientific uncertainties are resolved. . See for instance: Have We Been Asking the Wrong Questions About Climate Change Science? Why Strong Climate Change Ethical Duties Exist Before Scientific Uncertainties are Resolved. Also see: Twenty Ethical Questions that the US Press Should Ask Opponents of Climate Change Policies., and the Ethical Duty to Reduce Greenhouse Gas Emissions in the Face of Scientific Uncertainty, From the standpoint of ethics, those who engage in risky behavior are not exonerated because they did not know that their behavior would actually cause damage. Under law that implements this ethical norm, for instance, to be convicted of reckless driving or reckless endangerment, a prosecutor simply has to prove that the defendant acted in a way that he or she should have known to be risky. Many types of risky behavior are criminal because societies believe dangerous behavior is irresponsible and should not be condoned. As a matter of ethics, a relevant question in the face of scientific uncertainty about harmful consequences of human behavior is whether there is a reasonable basis for concluding that serious harm to others could result from the behavior. Yet, as we have seen, in the case of climate change, humans have understood the potential threat from climate change for over one hundred years and the scientific support for this concern has been building with increasing speed over the last thirty years. In fact, for more than 20 years, the IPCC, a scientific body created with the strong support of governments around the world to advise them about the conclusions of peer review climate change science, has been telling the world that the great harm from climate change is not only possible but likely with increasing levels of confidence. Moreover, since the late 1970s, the United States Academy of Sciences has been advising the US government that human induced climate change is a serious threat to human health and life and the natural systems on which life depends. By the end of the 1980s there was widespread understanding among climate change scientists around the world that there was a great threat posed by rising concentrations of atmospheric concentrations of greenhouse gases event though there were considerable uncertainties about timing and magnitude of climate change impacts. The climate science that has been accumulating in the last 20 years has been increasing the confidence about timing and magnitude of climate change impacts according to IPCC as wells as reasons for concluding that recent warming is largely human caused not withstanding considerable natural variability in the climate system. The United States Congress has clearly been on notice for several decades that climate change is a significant threat. III. Conclusion Thus far we have seen that it's ethically unacceptable to willfully avoid evidence that would establish potential harm to others and that this duty stems from the clear ethical responsibility recognized by almost all ethical theories to prevent serious harm to others. We have also seen that even in the face of uncertainty about the harm, ethics requires action. Given what is at stake with climate change, the conduct of the recent US hearings on climate change is deeply ethically bankrupt. Krugman's condemnation of the recently concluded US Congressional hearings on climate change is strongly supported by almost all ethical theories. Given what is at stake in climate change, U.S. Congress has a strong duty to examine the science of climate change carefully using the most reliable scientific analyses and expertise. The United States created the United Academy of Sciences for the express goal of giving scientific advice to government. In a report in May 2010, the US Academy concluded that: A strong, credible body of scientific evidence shows that climate change is occurring, is caused largely by human activities, and poses significant risks for a broad range of human and natural systems.(US Academy, 2010) Given that the National Academy of Sciences was created for the express purpose of giving advice to the government about scientific issues and that Congress is now expressly ignoring the advice of the very institution created to summarize significant complex scientific issues, the recent hearings of Congress are even more ethically

**Observation Three: Voting Issue**

**Vote negative to reject the affirmative’s dogmatic refusal to subject themselves to the constraints of switch-side debate.**

**First, BOUNDED CREATIVITY outweighs: You should embrace a model of debate that strikes a balance between predictability and creativity—it is a PRACTICAL REALITY that preparing to debate within a common framework enhances education because it maximizes elaboration and testing of ideas. That’s also a reason to SEVERLY DISCOUNT their impact claims because those claims have not been submitted to rigorous testing but are only shallow gut-shot reactions.**

**Goodin 03**

[Robert E. Goodin and Simon J. Niemeyer- Australian National University- 2003, When Does Deliberation Begin? Internal Reflection versus Public Discussion in Deliberative Democracy, POLITICAL STUDIES: 2003 VOL 51, 627–649, uwyo//amp]

Suppose that instead of highly polarized symbolic attitudes, what we have at the outset is mass ignorance or mass apathy or non-attitudes. There again, people's engaging with the issue – focusing on it, acquiring information about it, thinking hard about it – would be something that is likely to occur earlier rather than later in the deliberative process. And more to our point, it is something that is most likely to occur within individuals themselves or in informal interactions, well in advance of any formal, organized group discussion. There is much in the large literature on attitudes and the mechanisms by which they change to support that speculation.31 Consider, for example, the literature on ‘central’ versus ‘peripheral’ routes to the formation of attitudes. Before deliberation, individuals may not have given the issue much thought or bothered to engage in an extensive process of reflection.32 In such cases, positions may be arrived at via peripheral routes, taking cognitive shortcuts or arriving at ‘top of the head’ conclusions or even simply following the lead of others believed to hold similar attitudes or values (Lupia, 1994). These shorthand approaches involve the use of available cues such as ‘expertness’ or ‘attractiveness’ (Petty and Cacioppo, 1986) – not deliberation in the internal-reflective sense we have described. Where peripheral shortcuts are employed, there may be inconsistencies in logic and the formation of positions, based on partial information or incomplete information processing. In contrast, ‘central’ routes to the development of attitudes involve the application of more deliberate effort to the matter at hand, in a way that is more akin to the internal-reflective deliberative ideal. Importantly for our thesis, there is nothing intrinsic to the ‘central’ route that requires group deliberation. Research in this area stresses instead the importance simply of ‘sufficient impetus’ for engaging in deliberation, such as when an individual is stimulated by personal involvement in the issue.33 The same is true of ‘on-line’ versus ‘memory-based’ processes of attitude change.34 The suggestion here is that we lead our ordinary lives largely on autopilot, doing routine things in routine ways without much thought or reflection. When we come across something ‘new’, we update our routines – our ‘running’ beliefs and procedures, attitudes and evaluations – accordingly. But having updated, we then drop the impetus for the update into deep-stored ‘memory’. A consequence of this procedure is that, when asked in the ordinary course of events ‘what we believe’ or ‘what attitude we take’ toward something, we easily retrieve what we think but we cannot so easily retrieve the reasons why. That more fully reasoned assessment – the sort of thing we have been calling internal-reflective deliberation – requires us to call up reasons from stored memory rather than just consulting our running on-line ‘summary judgments’. Crucially for our present discussion, once again, what prompts that shift from on-line to more deeply reflective deliberation is not necessarily interpersonal discussion. The impetus for fixing one's attention on a topic, and retrieving reasons from stored memory, might come from any of a number sources: group discussion is only one. And again, even in the context of a group discussion, this shift from ‘on-line’ to ‘memory-based’ processing is likely to occur earlier rather than later in the process, often before the formal discussion ever begins. All this is simply to say that, on a great many models and in a great many different sorts of settings, it seems likely that elements of the pre-discursive process are likely to prove crucial to the shaping and reshaping of people's attitudes in a citizens’ jury-style process. The initial processes of focusing attention on a topic, providing information about it and inviting people to think hard about it is likely to provide a strong impetus to internal-reflective deliberation, altering not just the information people have about the issue but also the way people process that information and hence (perhaps) what they think about the issue. What happens once people have shifted into this more internal-reflective mode is, obviously, an open question. Maybe people would then come to an easy consensus, as they did in their attitudes toward the Daintree rainforest.35 Or maybe people would come to divergent conclusions; and they then may (or may not) be open to argument and counter-argument, with talk actually changing minds. Our claim is not that group discussion will always matter as little as it did in our citizens’ jury.36 Our claim is instead merely that the earliest steps in the jury process – the sheer focusing of attention on the issue at hand and acquiring more information about it, and the internal-reflective deliberation that that prompts – will invariably matter more than deliberative democrats of a more discursive stripe would have us believe. However much or little difference formal group discussions might make, on any given occasion, the pre-discursive phases of the jury process will invariably have a considerable impact on changing the way jurors approach an issue.

**Second is your argument filter: It is OK to divorce debate from the ‘real-world’- a laboratory separate from conviction is necessary to teach methods of argumentative reasoning AND advocacy skills—You should privilege these skills even if you have to sacrifice purity of inquiry because these are the skills MOST UNIQUE to the debate forum—they can’t be garnered anywhwere else**

**Muir 93**

[Star A., Professor of Communication Studies at George Mason, Philosophy and Rhetoric, “A Defense of the Ethics of Contemporary Debate”, p. asp//wyo-tjc]

The emphasis on method---focusing on the technique of debate as an educational end---is characteristic of the defense of debating both sides of a resolution. Interscholastic debate, many scholars reason, is different from “real world” disputation; it lacks the purposes or functions of a senate speech, a public demonstration, or a legal plea. Debate is designed to train students to construct arguments, to locate weaknesses in reasoning, to organize ideas, and to present and defend ideas effectively, not to convert the judge to a particular belief. As such, it is intended to teach debaters to see both sides of an issue and to become proficient in the exposition of argument independent of moral or ethical convictions. The debaters are to present the best case possible given the issues they have to work with. The definition of debate thus shapes a conception of its role in the development of the individual. Windes reaffirms the value of such a procedural training in his view of the activity: Academic debating is a generic term for oral contests in argumentation, held according to established rules, the purpose being to present both sides of a controversy so effectively that a decision may be reached---not on which side was right or wrong but on which side did the better job of arguing. Academic debating is gamesmanship applied to argumentation, not the trivial and amusing gamesmanship often thought of, but sober, realistic, important gamesmanship.

### 1NC Marx

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

CLOUD (Prof of Comm at Texas) 2001

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

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

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

Within this understanding, Marxist ideology critics can describe and evaluate cultural discourses such as that of racism or sexism as strategic and complex expressions of both their moment in history and of their class basis. Further, this mode of critique seeks to explain both why and how social reality is fundamentally, systematically oppressive and exploitative, exploring not only the surface of discourses but also their often-complex and multi-vocal motivations and consequences. As Burke (1969/1950) notes, Marxism is both a method of rhetorical criticism and a rhetorical formation itself (pp. 109-110). There is no pretense of neutrality or assumption of transcendent position for the critic. Teresa Ebert (1996) summarizes the purpose of materialist ideology critique: Materialist critique is a mode of knowing that inquires into what is not said, into the silences and the suppressed or missing, in order to uncover the concealed operations of power and the socio-economic relations connecting the myriad details and representations of our lives. It shows that apparently disconnected zones of culture are in fact materially linked through the highly differentiated, mediated, and dispersed operation of a systematic logic of exploitation. In sum, materialist critique disrupts ‘what is’ to explain how social differences--specifically gender, race, sexuality, and class--have been systematically produced and continue to operate within regimes of exploitation, so that we can change them. It is the means for producing transformative knowledges. (p. 7)

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

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

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

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

#### THIS IS NOT THE ALTERNATIVE, BUT IN TRUTH THE ONLY OPTION— METHOD IS THE FOREMOST POLITICAL QUESTION BECAUSE ONE MUST UNDERSTAND THE EXISTING SOCIAL TOTALITY BEFORE ONE CAN ACT ON IT—GROUNDING THE SITES OF POLITICAL CONTESTATION OR KNOWLEDGE OUTSIDE OF LABOR AND SURPLUS VALUE MERELY SERVE TO HUMANIZE CAPITAL AND PREVENT A TRANSITION TO A SOCIETY BEYOND OPPRESSION

TUMINO (Prof. English @ Pitt) 2001

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

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

### Case

#### Even if there’s an inevitable gap in our understanding of reality, that DOESN’T mean we should ABANDON attempts to know the world as best we can and prescribe specific reforms. This takes out their ‘epistemology’ trump cards and proves the value of the 1nc, and this evidence is comparative.

Robert Paul Resch, Professor of Intellectual History and Social Theory at Texas A & M University, 2005, Traversing the Fantasy: Critical Responses to Slavoj Zizek, p. 101

What is at stake between Zizek’ s Lacanian idealism and Lacanian materialism is not the existential fact of freedom—what is at stake is the difference between a knowledge of freedom’s conditions of existence and a bottomless mysticism of Freedom, a “transcendental” Freedom that is absolute but absolutely empty. As subjects we have no choice about our experience of freedom, and as subjects we must act without fully grasping either our own motivations or our social situation. But the fact that we cannot fully know either the world or ourselves does not mean that we can know nothing at all or that we must uncritically embrace the obscene jouissance of narcissistic omnipotence.9 Ethical and political realities—the relatively autonomous domains of existential and social facts—do not require either philosophical obscurantism or ideological blind faith in order to be identified and either supported or opposed.

The fact that we know the philosophical and psychological limits of knowledge does not mean we should use this knowledge to promote blind Faith at the expense of rational belief or unconditional Fidelity at the expense of critical theory. The problem with contemporary liberal-capitalist “decadence” is not its refusal to accept unconditional Truth; it is rather its unconditional acceptance of liberal-capitalist decadence as the Truth. As for the necessity, much less the desirability of (yet another) apocalyptic Truth, perhaps we should emphasise less the enjoyment of its concomitant oceanic feeling and emphasise more the dangers of its pathological-irrationalist character. Perhaps it is time for social theory to return to the less dramatic, but in the end more reliable path of rational explanation. A New Beginning for progressive psychoanalytic social theory: avoid conflating the psychoanalytic and epistemological paradoxes and reject the seduction of the Zizek Effect—the illusion that the subjective and objective perspectives are merely two sides of a Moebius strip joined by a Lacanian twist.

#### Tech based on ethical discourse policies

Leckie and Buschman 09

(Gloria J. and John E., Gloria has a PhD from the University of Western Ontario and holds position with the Graduate School of Library and Information Science, John is the Associate University Librarian for Scholarly Resources and Services at Georgetown University and has an MA in American Studies from St. Joseph’s University, and is a doctoral candidate in the Liberal Studies Program at Georgetown University, New Critical Approaches, “Information Technology in Librarianship,” 2009//wyo-mm)

Real world ethical controversies involving technology such as this often turn on the supposed opposition of current standards of technical efﬁ ciency and values. But this opposition is factitious; current technical methods or standards were once discursively formulated as values and at some time in the past translated into the technical codes we take for granted today. This point is quite important for answering the usual so-called practical objections to ethical arguments for social and technological reform. It seems as though the best way to do the job is compromised by attention to extraneous matters such as health or natural beauty. But the division between what appears as a condition of technical efﬁ ciency and what appears as a value external to the technical process is itself a function of social and political decisions biased by unequal power. All technologies incorporate the results of such decisions and thus favor one or another actor’s values or in the best of cases combine the values of several actors in clever combinations that achieve multiple goals.

## 2NC

#### Engaging the state is critical to the ability of citizens to break into the project of solving global challenges: Engagement relies on an existing internationalist state and refocuses its energies through citizen participation in national institutions that solve for war as well as environmental and social challenges-TURNS THE AFFIRMATIVE

Sassen 2009

[Columbia University, istheauthorof TheGlobalCity (2ndedn, Princeton, 2001), Territory, Authority, Rights: From Medieval to Global Assemblages (Princeton, 2008) and A Sociology of Globalisation (Norton,2007), among others, 2009, The Potential for a Progressive State?, uwyo//amp]

Using state power for a new global politics These post-1980s trends towards a greater interaction of national andglobal dynamics are not part of some unidirectional historical progres-sion. There have been times in the past when they may have been as strong in certain aspects as they are today (Sassen, 2008a: chapter 3). But the current positioning of national states is distinctive precisely because 270 Saskia Sassen the national state has become the most powerful complex organizational entity in the world, and because it is a resource that citizens, confined largely to the national, can aim at governing and using to develop novelpolitical agendas. It is this mix of the national and the global that is so full of potential. The national state is one particular form of state: at the other end of this variable the state can be conceived of as a technical administrative capability that could escape the historic bounds of narrow nationalisms that have marked the state historically, or colonialism as the only form of internationalism that states have enacted. Stripping the state of the particularity of this historical legacy gives me more analytic freedom in conceptualising these processes and opens up the possibility of the denationalised state.As particular components of national states become the institutional home for the operation of some of the dynamics that are central to glob-alisation they undergo change that is difficult to register or name. In my own work I have found useful the notion of an incipient denation-alising of specific components of national states, i.e. components that function as such institutional homes. The question for research then becomes what is actually ‘national’ in some of the institutional compo-nents of states linked to the implementation and regulation of economic globalisation. The hypothesis here would be that some components of national institutions, even though formally national, are not national in the sense in which we have constructed the meaning of that term overthe last hundred years.This partial, often highly specialised or at least particularised, dena-tionalisation can also take place in domains other than that of economic globalisation, notably the more recent developments in the humanrights regime which allow national courts to sue foreign firms and dictators, or which grant undocumented immigrants certain rights. Denationalisation is, thus, multivalent: it endogenises global agendas of many different types of actors, not only corporate firms and financial markets, but also human rights and environmental objectives. Those confined to the national can use national state institutions as a bridge into global politics. This is one kind of radical politics, and only one kind, that would use the capacities of hopefully increasingly denationalized states. The existence and the strengthening of global civil society organ-isations becomes strategic in this context. In all of this lie the possibilities of moving towards new types of joint global action by denationalized states–coalitions of the willing focused not on war but on environmental and social justice projects.

#### Switch side policy debate is a prerequisite to the solvency of their claims- absent this the aff becomes an individualistic fetish concerned only with our internal awareness of problems while allowing us to not take responsibility for our actions should we organize and achieve social change

Chandler 2009

[David Chandler is Professor of International Relations at the University of Westminster, “Questioning Global Political Activism”, What is Radical Politics Today?, Edited by Jonathan Pugh, pp. 81-2 uwyo//amp]

People often argue that there is nothing passive or conservative about radical political activist protests, such as the 2003 anti-war march, Questioning Global Political Activism 79 anti-capitalism and anti-globalisation protests, the huge march to MakePoverty History at the end of 2005, involvement in the World Social Forums or the radical jihad of Al-Qaeda. I disagree; these new forms of protest are highly individualised and personal ones – there is no attempt to build a social or collective movement. It appears that theatrical suicide, demonstrating, badge and bracelet wearing are ethical acts in them-selves: personal statements of awareness, rather than attempts to engage politically with society.This is illustrated by the ‘celebration of differences’ at marches, protests and social forums. It is as if people are more concerned with the creationof a sense of community through differences than with any political debate, shared agreement or collective purpose. It seems to me that if someone was really concerned with ending war or with ending poverty or with overthrowing capitalism, political views and political differences would be quite important. Is war caused by capitalism, by human nature, or by the existence of guns and other weapons? It would seem important to debate reasons, causes and solutions; it would also seem necessary to give those political differences an organisational expression if there wasa serious project of social change.Rather than a political engagement with the world, it seems that radi-cal political activism today is a form of social disengagement – expressedin the anti-war marchers’ slogan of ‘Not in My Name’, or the assump-tion that wearing a plastic bracelet or setting up an internet blog diary isthe same as engaging in political debate. In fact, it seems that polit-ical activism is a practice which isolates individuals who think thatdemonstrating a personal commitment or awareness of problems is preferable to engaging with other people who are often dismissed as uncaring or brainwashed by consumerism. The narcissistic aspects of the practice of this type of global politics are expressed clearly by indi-viduals who are obsessed with reducing their carbon footprint, derivingtheir idealised sense of social connection from an ever-increasing aware-ness of themselves and by giving political meaning to every personalaction.Global ethics appear to be in demand because they offer us a sense of social connection and meaning, while at the same time giving us thefreedom to construct the meaning for ourselves, to pick our causes of concern, and enabling us to be free of responsibilities for acting as partof a collective association, for winning an argument or for success at the ballot-box.Whiletheappealofglobalethicalpoliticsisanindividualisticone, the lack of success or impact of radical activism is also reflected inits rejection of any form of social movement or organization.

#### Constraints act as an impetus for creativity-they allow us to limit our investment, fail more quickly if needed, and push us to find solutions to problems that have constraints beyond our control

Mayer 6

[Marissa Ann Mayer, vice-president for search products and user experience at Google, February 13, 2006, “Creativity Loves Constraints,” <http://www.businessweek.com/stories/2006-02-12/creativity-loves-constraints> uwyo//amp]

When people think about creativity, they think about artistic work -- unbridled, unguided effort that leads to beautiful effect. But if you look deeper, you'll find that some of the most inspiring art forms, such as haikus, sonatas, and religious paintings, are fraught with constraints. They are beautiful because creativity triumphed over the "rules." Constraints shape and focus problems and provide clear challenges to overcome. Creativity thrives best when constrained. But constraints must be balanced with a healthy disregard for the impossible. Too many curbs can lead to pessimism and despair. Disregarding the bounds of what we know or accept gives rise to ideas that are non-obvious, unconventional, or unexplored. The creativity realized in this balance between constraint and disregard for the impossible is fueled by passion and leads to revolutionary change. A few years ago, I met Paul Beckett, a talented designer who makes sculptural clocks. When I asked him why not do just sculptures, Paul said he liked the challenge of making something artistically beautiful that also had to perform as a clock. Framing the task in that way freed his creative force. Paul reflected that he also found it easier to paint on a canvas that had a mark on it rather than starting with one that was entirely clean and white. This resonated with me. It is often easier to direct your energy when you start with constrained challenges (a sculpture that must be a clock) or constrained possibilities (a canvas that is marked). As vice-president for search products and user experience at Google (GOOG ), I lead a team whose job is to harness and meld the creative forces of engi-neers and to channel that creativity into making something that people can use. In product development, we see many different types of constraints. Sometimes they can be the conditions by which the problem must be solved. At Google, the products and services we deliver have to work well for all kinds of users. Consider, for example, our recent release of the new Google Toolbar beta. When we develop a toolbar version, we can't contemplate only what functions would be useful or which features users ask for most. We also must think about how to create a toolbar that works for all users regardless of whether their screen resolutions allow for five buttons across or 35. We need to make sure that it is fast to download, even over a modem. The new Toolbar has a lot of novel functions, but it is also restricted in download size to just 625 kilobytes, and it allows users to customize how many and which buttons they want to include. Constraints can actually speed development. For instance, we often can get a sense of just how good a new concept is if we only prototype for a single day or week. Or we'll keep team size to three people or fewer. By limiting how long we work on something or how many people work on it, we limit our investment. In the case of the Toolbar beta, several key features (custom buttons, shared bookmarks) were tried out in under a week. In fact, during the brainstorming phase, we came up with about five times as many "key features." Most were discarded after a week of prototyping. Since only 1 in every 5 to 10 ideas works out, the strategy of limiting the time we have to prove that an idea works allows us to try out more ideas, increasing our odds of success. Speed also lets you fail faster. Have you ever wondered how a product so lame got to market, a movie so bad got released, or a government policy so misguided got passed? In cases like these, it's likely that the people working on the project invested so much time that it was too painful to walk away. They often know that the endeavor is misguided, yet they work till the painful, unsuccessful end. That's why it's important to discover failure fast and abandon it quickly. A limited investment makes it easier to move on to something else that has a better chance of success.

#### Switch side debate is good-direct engagement, not abstract relation, with identities we do not identify with is critical to us to overcome the existential resentment we feel towards those with whom we disagree. Lack of switch-side facilitates a refusal to accept that our position is within question

Glover 10

[Robert, Professor of Political Science at University of Connecticut, Philosophy and Social Criticism, “Games without Frontiers?: Democratic Engagement, Agonistic Pluralism, and the Question of Exclusion”, Vol. 36, p. asp uwyo//amp]

In this vein, Connolly sees the goal of political engagement as securing a positive ‘ethosof engagement’ in relation to popular movements which alter existing assumptions, that is, a positive attitude towards attempts at pluralization. Connolly suggests we do so through thecultivation of two essential virtues: agonistic respect and critical responsiveness. 88 Agonisticrespect is defined as a situation whereby each political actor arrives at an appreciation for the factthat their own self-definition is bound with that of others, as well as recognition of the degree towhich each of these projections is profoundly contestable. 89 While Connolly notes that agonistic respect is a ‘kissing cousin’ of liberal tolerance, he distinguishes it by saying that the latter typically carries ‘the onus of being at the mercy of a putative majority that often construes itsown position to be beyond question.’ 90 Thus, agonistic respect is a reciprocal democratic virtue meant to operate across relations of difference, and Connolly deploys it as a regulative ideal forthe creation agonistic democratic spaces. 91 In a somewhat related way, the virtue of ‘critical responsiveness’ also attempts to move beyond liberal tolerance. 92 Critical responsiveness entails ‘ careful listening and presumptive generosity to constituencies struggling to move from an obscure or degraded subsistence below the field of recognition, justice, obligation, rights, or legitimacy to a place on one or more of those registers.’ 93 Critical responsiveness is not pity, charity, or paternalism but implies anenhanced degree of concern for others, driven by the cultivation of reciprocal empathic concern 21 for that which you are not. 94 This attitude cannot be developed in an abstract relation to thesenew and existing forms of radical cultural, political, religious, and philosophical difference.Critical responsiveness above all requires that one ‘get[s] a whiff of experiences heretofore aliento [us]’, recognizing that while this may be unsettling or cause discomfort, direct engagement isthe means by which you, ‘work tactically on yourself and others to overcome existential resentment of this persistent condition of human being.’

1. ### “Resolved” implies a policy or legislative decision

   Jeff Parcher, former debate coach at Georgetown, Feb 2001 http://www.ndtceda.com/archives/200102/0790.html

   Pardon me if I turn to a source besides Bill. American Heritage Dictionary: Resolve: 1. To make a firm decision about. 2. To decide or express by formal vote. 3. To separate something into constiutent parts See Syns at \*analyze\* (emphasis in orginal) 4. Find a solution to. See Syns at \*Solve\* (emphasis in original) 5. To dispel: resolve a doubt. - n 1. Firmness of purpose; resolution. 2. A determination or decision. (2) The very nature of the word "resolution" makes it a question. American Heritage: A course of action determined or decided on. A formal statement of a decision, as by a legislature. (3) The resolution is obviously a question. Any other conclusion is utterly inconceivable. Why? Context. The debate community empowers a topic committee to write a topic for ALTERNATE side debating. The committee is not a random group of people coming together to "reserve" themselves about some issue. There is context - they are empowered by a community to do something. In their deliberations, the topic community attempts to craft a resolution which can be ANSWERED in either direction. They focus on issues like ground and fairness because they know the resolution will serve as the basis for debate which will be resolved by determining the policy desirablility of that resolution. That's not only what they do, but it's what we REQUIRE them to do. We don't just send the topic committee somewhere to adopt their own group resolution. It's not the end point of a resolution adopted by a body - it's the preliminary wording of a resolution sent to others to be answered or decided upon. (4) Further context: the word resolved is used to emphasis the fact that it's policy debate. Resolved comes from the adoption of resolutions by legislative bodies. A resolution is either adopted or it is not. It's a question before a legislative body. Should this statement be adopted or not. (5) The very terms 'affirmative' and 'negative' support my view. One affirms a resolution. Affirmative and negative are the equivalents of 'yes' or 'no' - which, of course, are answers to a question.

   And Should denotes an expectation of enacting a plan  
   American Heritage Dictionary 2000 (Dictionary.com)  
   should. The will to do something or have something take place: I shall go out if I feel like it [↑](#footnote-ref-1)
2. Federal government is the central government in Washington DC  
   Encarta Online 2005,   
     
   United States (Government), the combination of federal, state, and local laws, bodies, and agencies that is responsible for carrying out the operations of the United States. The federal government of the United

   States is centered in Washington, D.C. [↑](#footnote-ref-2)
3. Merriam Webster, no date [http://www.merriam-webster.com/dictionary/increase

   intransitive verb

   1: to become progressively greater (as in size, amount, number, or intensity)

   2 : to multiply by the production of young

   transitive verb

   1 : to make greater : augment [↑](#footnote-ref-3)