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#### A – Interpretation:

#### Topical affirmatives must affirm the resolution through instrumental defense of action by the United States Federal Government.

#### B – Definitions

#### 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.

#### Federal government is the central government in Washington DC

Encarta Online 2005,

http://encarta.msn.com/encyclopedia\_1741500781\_6/United\_States\_(Government).html#howtocite

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.](http://encarta.msn.com/encyclopedia_761576320/Washington_D_C.html)

#### Resolved implies a policy

Louisiana House 3-8-2005, <http://house.louisiana.gov/house-glossary.htm>

Resolution A legislative instrument that generally is used for making declarations, stating policies, and making decisions where some other form is not required. A bill includes the constitutionally required enacting clause; a resolution uses the term "resolved". Not subject to a time limit for introduction nor to governor's veto. ( Const. Art. III, §17(B) and House Rules 8.11 , 13.1 , 6.8 , and 7.4)

#### C – Vote neg –

#### First is Decisionmaking

#### The primary purpose of debate should be to improve our skills as decision-makers. We are all individual policy-makers who make choices every day that affect us and those around us. We have an obligation to the people affected by our decisions to use debate as a method for honing these critical thinking and information processing abilities.

Austin J. Freeley and David L. Steinberg – John Carroll University / U Miami – 2009, Argumentation and Debate: Critical Thinking for Reasoned Decision Making, p. 1-4, googlebooks

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

#### Specifically, through discussing paths of government action, debate teaches us to be better organizational decision makers. Learning about the uniquely different considerations of organizations is necessary to affecting change in a world overwhelmingly dominated by institutions.

Algoso 2011 – Masters in Public Administration (May 31, Dave, “Why I got an MPA: Because organizations matter” <http://findwhatworks.wordpress.com/2011/05/31/why-i-got-an-mpa-because-organizations-matter/>)

Because organizations matter. Forget the stories of heroic individuals written in your middle school civics textbook. Nothing of great importance is ever accomplished by a single person. Thomas Edison had lab assistants, George Washington’s army had thousands of troops, and Mother Teresa’s Missionaries of Charity had over a million staff and volunteers when she passed away. Even Jesus had a 12-man posse. In different ways and in vastly different contexts, these were all organizations. Pick your favorite historical figure or contemporary hero, and I can almost guarantee that their greatest successes occurred as part of an organization. Even the most charismatic, visionary and inspiring leaders have to be able to manage people, or find someone who can do it for them. International development work is no different. Regardless of your issue of interest — whether private sector investment, rural development, basic health care, government capacity, girls’ education, or democracy promotion — your work will almost always involve operating within an organization. How well or poorly that organization functions will have dramatic implications for the results of your work. A well-run organization makes better decisions about staffing and operations; learns more from its mistakes; generates resources and commitment from external stakeholders; and structures itself to better promote its goals. None of this is easy or straightforward. We screw it up fairly often. Complaints about NGO management and government bureaucracy are not new. We all recognize the need for improvement. In my mind, the greatest challenges and constraints facing international development are managerial and organizational, rather than technical. Put another way: the greatest opportunities and leverage points lie in how we run our organizations. Yet our discourse about the international development industry focuses largely on how much money donors should commit to development and what technical solutions (e.g. deworming, elections, roads, whatever) deserve the funds. We give short shrift to the questions around how organizations can actually turn those funds into the technical solutions. The closest we come is to discuss the incentives facing organizations due to donor or political requirements. I think we can go deeper in addressing the management and organizational issues mentioned above. This thinking led me to an MPA degree because it straddles that space between organizations and issues. A degree in economics or international affairs could teach you all about the problems in the world, and you may even learn how to address them. But if you don’t learn how to operate in an organization, you may not be able to channel the resources needed to implement solutions. On the flip side, a typical degree in management offers relevant skills, but without the content knowledge necessary to understand the context and the issues. I think the MPA, if you choose the right program for you and use your time well, can do both.

#### Additionally, The best route to improving decision-making is through discussion about public policy

#### Mutually accessible information – There is a wide swath of literature on governmental policy topics – that ensures there will be informed, predictable, and in-depth debate over the aff’s decision. Individual policymaking is highly variable depending on the person and inaccessible to outsiders.

#### Harder decisions make better decisionmakers – The problems facing public policymakers are a magnitude greater than private decisions. We all know plans don’t actually happen, but practicing imagining the consequences of our decisions in the high-stakes games of public policymaking makes other decisionmaking easier.

#### External actors – the decisions we make should be analyzed not in a vacuum but in the complex social field that surrounds us

#### Second is Predictable Limits - The resolution proposes the question the negative is prepared to answer and creates a bounded list of potential affs for us to think about. Debate has unique potential to change attitudes and grow critical thinking skills because it forces pre-round internal deliberation on a of a focused, common ground of debate

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, http://onlinelibrary.wiley.com/doi/10.1111/j.0032-3217.2003.00450.x/pdf

What happened in this particular case, as in any particular case, was in some respects peculiar unto itself. The problem of the Bloomfield Track had been well known and much discussed in the local community for a long time. Exaggerated claims and counter-claims had become entrenched, and unreflective public opinion polarized around them. In this circumstance, the effect of the information phase of deliberative processes was to brush away those highly polarized attitudes, dispel the myths and symbolic posturing on both sides that had come to dominate the debate, and liberate people to act upon their attitudes toward the protection of rainforest itself. The key point, from the perspective of ‘democratic deliberation within’, is that that happened in the earlier stages of deliberation – before the formal discussions (‘deliberations’, in the discursive sense) of the jury process ever began. The simple process of jurors seeing the site for themselves, focusing their minds on the issues and listening to what experts had to say did virtually all the work in changing jurors’ attitudes. Talking among themselves, as a jury, did very little of it. However, the same might happen in cases very different from this one. 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 pro cedures, 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 online 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 ‘online’ 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. From Citizens’ Juries to Ordinary Mass Politics? In a citizens’ jury sort of setting, then, it seems that informal, pre-group deliberation – ‘deliberation within’ – will inevitably do much of the work that deliberative democrats ordinarily want to attribute to the more formal discursive processes. What are the preconditions for that happening? To what extent, in that sense, can findings about citizens’ juries be extended to other larger or less well-ordered deliberative settings? Even in citizens’ juries, deliberation will work only if people are attentive, open and willing to change their minds as appropriate. So, too, in mass politics. In citizens’ juries the need to participate (or **the anticipation of participating) in formally organized group discussions might be the ‘prompt’ that evokes those attributes**. But there might be many other possible ‘prompts’ that can be found in less formally structured mass-political settings. Here are a few ways citizens’ juries (and all cognate micro-deliberative processes)37 might be different from mass politics, and in which lessons drawn from that experience might not therefore carry over to ordinary politics: • A citizens’ jury concentrates people’s minds on a single issue. Ordinary politics involve many issues at once. • A citizens’ jury is often supplied a background briefing that has been agreed by all stakeholders (Smith and Wales, 2000, p. 58). In ordinary mass politics, there is rarely any equivalent common ground on which debates are conducted. • A citizens’ jury separates the process of acquiring information from that of discussing the issues. In ordinary mass politics, those processes are invariably intertwined. • A citizens’ jury is provided with a set of experts. They can be questioned, debated or discounted. But there is a strictly limited set of ‘competing experts’ on the same subject. In ordinary mass politics, claims and sources of expertise often seem virtually limitless, allowing for much greater ‘selective perception’. • Participating in something called a ‘citizens’ jury’ evokes certain very particular norms: norms concerning the ‘impartiality’ appropriate to jurors; norms concerning the ‘common good’ orientation appropriate to people in their capacity as citizens.38 There is a very different ethos at work in ordinary mass politics, which are typically driven by flagrantly partisan appeals to sectional interest (or utter disinterest and voter apathy). • In a citizens’ jury, **we think and listen in anticipation of the discussion phase, knowing that we soon will have to defend our views in a discursive setting where they will be probed intensively**.39 In ordinary mass-political settings, there is no such incentive for paying attention. It is perfectly true that citizens’ juries are ‘special’ in all those ways. But if being special in all those ways makes for a better – more ‘reflective’, more ‘deliberative’ – political process, then those are design features that we ought try to mimic as best we can in ordinary mass politics as well. There are various ways that that might be done. Briefing books might be prepared by sponsors of American presidential debates (the League of Women Voters, and such like) in consultation with the stakeholders involved. Agreed panels of experts might be questioned on prime-time television. Issues might be sequenced for debate and resolution, to avoid too much competition for people’s time and attention. Variations on the Ackerman and Fishkin (2002) proposal for a ‘deliberation day’ before every election might be generalized, with a day every few months being given over to small meetings in local schools to discuss public issues. All that is pretty visionary, perhaps. And (although it is clearly beyond the scope of the present paper to explore them in depth) there are doubtless many other more-or-less visionary ways of introducing into real-world politics analogues of the elements that induce citizens’ jurors to practice ‘democratic deliberation within’, even before the jury discussion gets underway. Here, we have to content ourselves with identifying those features that need to be replicated in real-world politics in order to achieve that goal – and with the ‘possibility theorem’ that is established by the fact that (as sketched immediately above) there is at least one possible way of doing that for each of those key features.

#### Only our type of debate leads to consideration of unintended consequences

#### Consideration of external actors only happens when there’s a connection to action – this is key to applying decision making skills to our own lives because we exist in a complex social field, not a vacuum. Their argument remains self-contained because only analyzing concrete effects allows us to imagine what a policy does to the larger world

#### This matters—institutional practices exist independent of individual consciousness and decisionmaking—altering those institutions matters

Wight – Professor of IR @ University of Sydney – 6

(Colin, Agents, Structures and International Relations: Politics as Ontology, pgs. 48-50

One important aspect of this relational ontology is that these relations constitute our identity as social actors. According to this relational model of societies, one is what one is, by virtue of the relations within which one is embedded. A worker is only a worker by virtue of his/her relationship to his/her employer and vice versa. ‘Our social being is constituted by relations and our social acts presuppose them.’ At any particular moment in time an individual may be implicated in all manner of relations, each exerting its own peculiar causal effects. This ‘lattice-work’ of relations constitutes the structure of particular societies and endures despite changes in the individuals occupying them. Thus, the relations, the structures, are ontologically distinct from the individuals who enter into them. At a minimum, the social sciences are concerned with two distinct, although mutually interdependent, strata. There is an ontological difference between people and structures: ‘people are not relations, societies are not conscious agents’. Any attempt to explain one in terms of the other should be rejected. If there is an ontological difference between society and people, however, we need to elaborate on the relationship between them. Bhaskar argues that we need a system of mediating concepts, encompassing both aspects of the duality of praxis into which active subjects must fit in order to reproduce it: that is, a system of concepts designating the ‘point of contact’ between human agency and social structures. This is known as a ‘positioned practice’ system. In many respects, the idea of ‘positioned practice’ is very similar to Pierre Bourdieu’s notion of *habitus*. Bourdieu is primarily concerned with what individuals do in their daily lives. He is keen to refute the idea that social activity can be understood solely in terms of individual decision-making, or as determined by surpa-individual objective structures. Bourdieu’s notion of the *habitus* can be viewed as a bridge-building exercise across the explanatory gap between two extremes. Importantly, the notion of a habitus can only be understood in relation to the concept of a ‘social field’. According to Bourdieu, a social field is ‘a network, or a configuration, of objective relations between positions objectively defined’. A social field, then, refers to a structured system of social positions occupied by individuals and/or institutions – the nature of which defines the situation for their occupants. This is a social field whose form is constituted in terms of the relations which define it as a field of a certain type. A *habitus* (positioned practices) is a mediating link between individuals’ subjective worlds and the socio-cultural world into which they are born and which they share with others. The power of the habitus derives from the thoughtlessness of habit and habituation, rather than consciously learned rules. The habitus is imprinted and encoded in a socializing process that commences during early childhood. It is inculcated more by experience than by explicit teaching. Socially competent performances are produced as a matter of routine, without explicit reference to a body of codified knowledge, and without the actors necessarily knowing what they are doing (in the sense of being able adequately to explain what they are doing). As such, the *habitus* can be seen as the site of ‘internalization of reality and the externalization of internality.’ Thus social practices are produced in, and by, the encounter between: (1) the *habitus* and its dispositions; (2) the constraints and demands of the socio-cultural field to which the habitus is appropriate or within; and (3) the dispositions of the individual agents located within both the socio-cultural field and the *habitus*. When placed within Bhaskar’s stratified complex social ontology the model we have is as depicted in Figure 1. The explanation of practices will require all three levels. Society, as field of relations, exists prior to, and is independent of, individual and collective understandings at any particular moment in time; that is, social action requires the conditions for action. Likewise, given that behavior is seemingly recurrent, patterned, ordered, institutionalised, and displays a degree of stability over time, there must be sets of relations and rules that govern it. Contrary to individualist theory, these relations, rules and roles are not dependent upon either knowledge of them by particular individuals, or the existence of actions by particular individuals; that is, their explanation cannot be reduced to consciousness or to the attributes of individuals. These emergent social forms must possess emergent powers. This leads on to arguments for the reality of society based on a causal criterion. Society, as opposed to the individuals that constitute it, is, as Foucault has put it, ‘a complex and independent reality that has its own laws and mechanisms of reaction, its regulations as well as its possibility of disturbance. This new reality is society…It becomes necessary to reflect upon it, upon its specific characteristics, its constants and its variables’.

#### Second, Formally organized structures are a better training ground for understanding unintended consequences

Merton 1936 (December, Robert K., “The Unanticipated Consequences of Purposive Social Action” American Sociological Review, Volume One, Issue Six, 894-904)

Turning now to action, we may differentiate this into two types: (a) unorganized and (b) formally organized. The first refers to actions of individuals considered distributively out of which may grow the second when like-minded individuals form an association in order to achieve a common purpose. Unanticipated consequences may, of course, follow both types of action, though the second type would seem to afford a better opportunity for sociological analysis since the very process of formal organization ordinarly involves an explicit statement of purpose and procedure.

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#### Only a foundational grounding in clear principles of nonviolence can facilitate a successful struggle for liberation. An approach that does not explicitly rule out violent tactics ensures an eventual move towards violence with counterproductive consequences

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(William, Social Movements and Strategic Nonviolence, www2.ucsc.edu/whorulesamerica/change/science\_nonviolence.html)

Despite the effectiveness of strategic nonviolence, complete adherence to it has been abandoned by some of the most visible and influential activists since the mid-1960s. This move toward the inclusion of violent acts in the repertoire of movement tactics began when Black Power advocates became increasingly impatient with the lack of responsiveness to plans for increasing political and economic integration after the Civil Rights Movement achieved its primary goals through the Civil Rights Act of 1964 and the Voting Rights Act of 1965. They were first deeply disappointed by the failure of the 1964 Democratic National Convention to seat the integrated delegation of the Mississippi Freedom Democratic Party. That delegation was rejected, at the insistence of President Lyndon B. Johnson, except for two tokens, in favor of a racist delegation of tradition Southern Democrats who would not even pledge to support the Democratic nominee. It was truly a defining moment, a great divide between egalitarians and liberals within the Democratic Party on how to confront Southern white racists . Militant black activists also watched in despair as the conservative voting bloc continued to limit those kinds of government spending that might give African-Americans a chance to improve their economic position. Moreover, there was foot dragging and outright refusal by trade unions to integrate their apprenticeship programs. This situation suggested that the unionized white working class was not prepared to share good jobs with African-Americans, belying the support for civil rights by many union leaders. Nor was there any sign of a loosening in residential segregation, which meant among other things that African-Americans would not have access to the best public schools. For understandable but lamentable reasons, then, several top leaders in the Student Nonviolent Coordinating Committee gave up on nonviolence and working with whites, creating conflict within the organization with those who wanted to continue as a nonviolent and integrated movement. Soon after, Black Power advocates won out in this argument, turning to inflammatory rhetoric about "taking up the gun" that threatened many whites and validated their worst fears. Black Power advocates then found allies in the North with the creation of the Black Panther Party, a self-identified revolutionary Marxist group, whose goals and armed confrontations with the police led to shoot outs and deaths in several cities. The Black Power stance of the Black Panthers and what remained of the Student Nonviolent Coordinating Committee gave the movement for African-American equality and opportunity a violent and frightening image that alienated most whites. Feeling blocked on all sides, and doubting that whites would become any less prejudiced, many African-American communities exploded on their own, starting in south central Los Angeles in 1965, often in response to policy brutality, and with little or no prompting from Black Power advocates. These upheavals reached a peak in the extensive protests and property destruction in reaction to the assassination of Martin Luther King, Jr., in 1968. Contrary to claims that they were aimless riots, they turned out to be more purposeful and targeted at specific businesses than was originally thought. Furthermore, there is reason to believe that jobs were created in response to these eruptions, and funding for existing government programs targeted at ghetto areas was increased. In the first few years after these long hot summers, it seemed like the uprisings had a pay-off, and therefore made some political sense. However, with the help of hindsight, a bigger fact needs to be faced: the long-term effects of the violence were negative. The outbursts were an understandable reaction to pent-up frustration and anger, and they had specific messages to deliver, but they were nonetheless a political mistake. The fact that they occurred shows the need for any future egalitarian movement to have its principles clear and in place before becoming involved in highly emotional events that are not easily understood or controlled as they unfold. It is not possible to spread the word about why violent disorders are not a good idea while they are happening. A new egalitarian movement would have to explain why they are unproductive well before they are on the horizon, not sit back and let them happen. For example, the gulf between blacks and whites expanded as the disruptions continued over several summers. Suspicion and anger were increased on both sides. Cities like Newark and Detroit still had not recovered from the withdrawal of investment 35 years later. "Law and order" became a code word for the enlargement of a criminal justice system that was used to control black communities. Some white voters in the North expressed their approval of a hard-line government approach by voting against the Democratic candidates for president in 1968 and 1972, helping to destroy the New Deal coalition in the process. Polls are also quite telling on the negative consequences of violence. While American public opinion gradually liberalized from the 1960s to the 1980s on a wide range of issues championed by egalitarian movements, such as women's rights, it went the other way on anything to do with violence and disorder. For example, from 1965 to 1969 there was a 26 percent rise in the percentage of people saying that courts were not harsh enough, bringing the total to 83 percent. Support for the death penalty declined from 73 percent in 1953 to 47 percent in 1965, but then jumped back up to 50 percent in 1966 and to 80 percent by 1980.

#### Violent resistance is intrinsically connected to violent masculinity and patriarchy. The move towards violence ensures resistance failure and subjugation of those seen as weak

Bartkowski 13, Senior Director at the International Center on Nonviolent Conflict

(Maciej, Recovering Nonviolent History: Civil Resistance in Liberation Struggles, pg. 339)

Changing entrenched views about the effectiveness of armed resistance is particularly hard as they are usually rooted in a warrior psychology that is shaped by violent masculinity and patriarchy. Struggles for independence typically have privileged male leadership. As a consequence, conspiracies of belligerent men plotting in small, secretive circles in an atmosphere that congratulates violent bravery and rewards machismo, leave little room for recognizing the importance of nonviolent alternatives or the contributions of women or non-fighting-age young men to the struggle. In fact, the discourse of hegemonic victors tends to conform to a masculinist construct that, as Jean Bethke Elshtain maintains, from antiquity though to the present has divided society into “just warriors” (male fighters and protectors) and “beautiful souls” (female victims and noncombatants). The circle of just warriors is also limited as it would normally exclude men who wanted to play other roles (i.e., gays) or their virility did not conform to the prevailing warrior achetype. Furthermore, teaching history, including the rise of nations, formation of state institutions, conduct of state politics, and development and implementation of public policies, shapes a nation’s commemorative landscape and punctuates it with stories of military battles, patriotic risings, wars and violent defeats – all dominated by men, be they soldiers, scholars, politicians, or other elite actors. This has inhibited people from remembering, acknowledging, and understanding the presence and efficacy of civil resistance, including the central place of women engaged in writing and distributing petitions; organizing and leading demonstrations and protests; setting up and running autonomous associations and educational institutions; and supporting and participating in social and economic boycotts, strikes and sit-ins. Masculinity and Civil Resistance. While armed struggle and violent masculinity are almost symbiotically joined in the historical imagination, the question of systemic male domination in civil resistance is more complex and ambiguous. Foreign occupation and colonization has frequently been based on economic exploitation and has often involved cultural genocide or extreme forms of coercion such as slavery, forced migration, resettlement, and conscription. Often a systematic part of foreign domination has been sexual exploitation of women and (as mentioned in Chapter 7 on Egypt) humiliation of indigenous men. In conditions where a foreign colonizer’s racist stereotypes affected both a symbolic and real emasculation, the oppressed population – particularly its men – often saw “regaining manhood” as a basic element of independence equivalent to self-respect or dignity. Becoming men is thus a common theme to be found in both armed and nonviolence anticolonial stuggles, as indeed in other struggles against other kinds of oppression.

#### Belief in the necessity of violent struggle to overcome oppression is not a neutral conception grounded in fact – it’s the result of an intentionally distorted history that privileges armed combat. The negative will offer case studies to disrupt the dominant narrative of glorious battle for freedom in order to open new productive paths that enable successful non-violent resistance.

Bartkowski 13, Senior Director at the International Center on Nonviolent Conflict

(Maciej, Recovering Nonviolent History: Civil Resistance in Liberation Struggles, pg. 1)

Most people look to historical accounts to understand how their own nations emerged and fought for their freedom. Such explanations, whether found in books or imparted though public ceremonies and national memories, often tell of violent battles and insurrections, victories and defeats in wars, and fallen heroes in armed struggles. These narratives support the common belief that violence is the indispensable weapon to win freedom from foreign subjugation, but they ignore the power and historical role that nonviolent civilian-led resistance has played in many national quests for liberation. This book brings to light the existence and impact of nonviolent organizing and defiance where it has not commonly been noticed. It argues that a number of historical struggles for national self-determination might not necessarily, or even primarily, have been won through violence. Instead, these struggles were decisively waged through diverse methods of nonviolent resistance led by ordinary people. Furthermore, during the unfolding process of civil resistance, it was often the force of population-driven, bottom-up, nonviolent mobilization that shaped nations’ collective identities (i.e., nationhood) and formed nascent national institutions and authorities (i.e., statehood). These processes were critical for an independent nation-state – more so than structural changes or violent revolutions that dominate the history of revolutionary struggles and nation making. Recovering Civil Resistance. This book reveals little-known, but important, histories of civil resistance in national struggles for independence and against foreign domination throughout the world in the past 200 years. Often, these histories have been misinterpreted or erased altogether from collective memory, buried beneath nationally eulogized violence, commemorative rituals of glorified death, martyred heroes, and romanticized violent insurrections. In recovering hidden stories of civil resistance that involve diverse types of direct defiance and more subtle forms of everyday, relentless endurance and refusal to submit, this book shows how the actions of ordinary people have undermined the authority and control of foreign hegemons – colonizers and occupiers – and their domestic surrogates. Despite extreme oppression, the repertoire of nonviolent action has often helped societies survive and strengthen their social and cultural fabric, build economic and political institutions, shape national identities, and pace the way to independence. The narrative of the book contains a heuristic inquiry into forgotten or ignored accounts of civil resistance, showing how knowledge about historical events and processes is generated, distorted, and even ideologized in favor of violence-driven, structure-based, or powerholder-centric interpretations. Glorified violence in the annals of nations, the gendered nature of violence wielded by men, state independence that is seen as having been founded largely on violence (the view reinforced by a state monopoly on violence as way to maintain that independence), and human attention and media focus (both centered on dramatic and spectacular stories of violence and heroic achievements of single individuals) all dim the light on the quiet, nonviolent resistance of millions. This type of struggle neither captures the headlines nor sinks into people’s memories unless it provokes the regime’s response and, more often that not, a violent one. The outcomes of seemingly violent struggles with foreign adversaries have depended to a large degree on the use of political – nonviolent – means rather than arms. Materially and militarily powerful empires and states have been defeated by poorly armed or even completely unarmed opponents not because they met irresistibly violent force, but because the nations found another source of strength – the total mobilization of the population via political, administrative, and ideological tools. Thus, political organizing has been the key ingredient in the people’s revolutions that have helped the militarily weaker successfully challenge powerful enemies. Examples include, among others, the Spanish insurrectionists against Napoleon, the Chinese revolutionaries against the Japanese Army, and the North Vietnamese against the United States and its South Vietnamese allies. In all of these supposedly violence-dominated conflicts, military tools were subordinated to a broader political struggle for the “hearts and minds” of ordinary people. By recovering the stories of nonviolent actions, this book goes against a tide of prevailing views about struggles against foreign domination that fail to recognize and take into account the role and contribution of civil resistance.

#### [We’re gonna read a couple more case studies here – I’ll include that in the supplement]

#### We present the following case studies in order to challenge dominant narratives that valorize armed struggle and dismiss the power of nonviolent resistance:

#### Ghana - nonviolent resistance was able to quickly and successfully overthrow imperialist repression

Bartkowski 13, Senior Director at the International Center on Nonviolent Conflict

(Maciej, Recovering Nonviolent History: Civil Resistance in Liberation Struggles, pg. 63)

The newly independent state of Ghana took a leading role in advocating and using civil resistance. In Deember 1958 independent Ghana hosted the All-African Peoples’ Conference, a follow-up to the 1945 Pan-African Congress. Patrice Lumumba and Tom Mboya were there along with a large Algerian contingent. In his opening speech, Nkrumah attributed the success of the Ghanaian independence movement to nonviolent positive action. Kojo Botsio, who led the CPP delegation, told countries still struggle for liberation that, “with the united will of the people behind you, the power of the imperialists can be destroyed without the use of violence.” Some delegations were unhappy with the emphasis on nonviolent resistance, especially the Algerians and Egyptians who “regarded the very word ‘nonviolence’ as an insult to brothers fighting and dying for freedom.” Ultimately, the congress declared its support for peaceful means in territories where democratic means were available but also supported those in circumstances where arms were the only protection from colonial violence. In 1959, after hearing that France planned to test nuclear weapons in the Sahara Desert at Regan, Algeria, a group of eleven Ghanaians along with British and other international activists attempted to intervene nonviolently, but were ejected from French territory in Upper Volta and ended up back in Ghana. Another conference to discuss the way forward for positive action was held in Accra in April 1960, Positive Action for Peace and Security in Africa. While Nkrumah opened the conference with a speech advocating “nonviolent positive action” as the main tactic, after the criticism of Frantz Fanon and pressure from some other African delegates, the conference’s emphasis on continent –wide nonviolent positive action was muted. Nevertheless, Bill Sutherland and Matt Meyer describe positive action as being “a phenomenal success for Gandhian strategy.” Nonviolent tactics were used as part of a self-conscious overall nonviolent strategy that led Ghana quickly to independence with minimal casualities. They included consciousness-raising among the people about their right to self-government, a determination to act in concert with each other through a variety of associations, and a willingness to accept imprisonment. Boycotts and strikes showed the people that withdrawing cooperation leaves colonial forces powerless (and that cooperation reinforces subjection). Many marginalized sectors of society were mobilized in a common cause, including the youth, market women, and elementary school graduates. Newspapers and popular songs spread the message of the movement and the leaders emphasis on the need for nonviolent discipline resonated with people’s deeply held value systems. There was the grace to accept compromise in certain situations as well as the determination to go the harder way of strikes and imprisonment when sacrifice was required. The impact of mass nonviolent civil resistance on shaping Ghanaian nationalism needs further exploration, but it is clear – if rarely acknowledged – that if facilitated this process of nation building.

#### Algeria – They tried violent resistance first and it failed but nonviolent struggle was able to dismantle colonial occupation

Bartkowski 13, Senior Director at the International Center on Nonviolent Conflict

(Maciej, Recovering Nonviolent History: Civil Resistance in Liberation Struggles, pg. 120)

French colonization in Algeria was one of the most intense colonial encounters of the nineteenth and twentieth centuries. The severity of the socioeconomic disruption caused by the colonial regime and the harsh conditions of the French colonization in Algeria (including the massacres of May 1945) limited the range of possible forms of collective activities. The face that political parties and unions developed later in Algeria than they did in other North African countries (Tunisia or Egypt) was undoubtedly linked to the breakdown of Algerian society in the face of colonization. When armed insurrections failed to repel military conquest and occupation, the population adopted strategies of persistent endurance and survival. Emigration and more muted forms of resistance, such as withdrawal into more intimate and private domains of family life, are difficult for historians to assess. It was only with the emergence of the Jeunes Algeriens and the development of cultural associations in the 1920s that this endurance took on public dimensions that were more constructive and collective. Collective activities became a means of moving away from simple survival to more proactive initiatives of rebuilding the social fabric and reinvigorating colonized society, despite ongoing restrictive and oppressive colonial policies. Political parties succeeded in drawing on a repertoire of nonviolent actions to mobilize in the nationalist cause, but their lack of unity and reluctance to use more forceful nonviolent methods such as general strikes made them ineffective in securing serious political concessions. This partly explains the teleological narrative of the Algerian history promoted by the FLN after independence. Consequently, national identity construed after the colonial war was formed on a double denial of plurality – a plurality of political ideologies and nationalist parties and their contribution to the struggle for an independent state; and a plurality in understandings of what Algerianness meant and embodied. This kind of discourse denied in its entirety the value, role, impact, and legacy of unarmed forms of collective struggle. It was only after the 1988 demonstrations, when civic associations and political parties became legal again, that the intensity of past experiences of nonviolent organizing and actions appeared reactivated: within a few days, dozens of political parties were founded. Nonviolent practices and activist networks with philosophical, institutional, and practical roots in the preindependence period were suddenly mobilized again. Thus, the decades of nationalist mythology had failed to erase them entirely.

Poland – Nonviolent resistance was the key to throw off occupation but official histories have covered these success stories up in favor of glorified violent struggle

Bartkowski 13, Senior Director at the International Center on Nonviolent Conflict

(Maciej, Recovering Nonviolent History: Civil Resistance in Liberation Struggles, pg. 274)

A critical attitude toward organic work is particularly perplexing given the extent to which the nineteenth-century nonviolent resistance and its constructive program of creating and running parallel institutions served as an inspiration for future generations of Poles faced with oppression. The conspiratorial experience of organizing and running secret education became ingrained in the collective memory of the national resistance. It was recalled during traumatic events such as the German occupation of 1939 – 1945 and during communist rule, particularly during the 1970s and 1980s when widespread illegal education (including the reestablishment of the flying university) ensured the truthful reading of national history, culture, and tradition. In fact, working at the base of society became the imperative nonviolent strategy of the anticommunist opposition. Solidarity leaders drew parallels between their nonviolent efforts to liberate the society from the control of the communist government and the nonviolent strategies of nineteenth century organicists to undermine the authority of the partitioning powers. Bohdan Cywinski’s influential Genealogy of the Defiant (1971) studied the fin-de-siecle (defiant ones) and made parallels between their nonviolent defiant attitude and practice against the czarist government and the then contemporary resistance to communism. That book inspired thousands of Poles and showed clearly how a century old tradition of nonviolent resistance – although generally underappreciated in the national annals – could play a vital role in shaping the thinking, and determining the strategies and actions, of a new generation of unarmed resisters struggling with no less oppressive autocratic rulers than their indomitable predecessors who lived under partitions. Without nonviolent resistance, Poles could not have taken charge of their national destiny after World War I or changed the geopolitical situation in their favor during the 1980s. It would have been equally implausible to integrate partitioned lands after 1918 and establish statehood so swiftly without the base of social, economic, and cultural development constructed through organic work. Although nonviolent resistance has been widely used by different generations of Poles against both external occupation and domestic dictatorship, this form of struggle is still awaiting much-deserved recognition of its role in not only defending, but essentially reimagining, the Polish nation.

#### Alcatraz Island occupation was nonviolent

### 1NR O/V

#### Male domination of the struggle for racial liberation ensures failure and magnifies sexism

Hooks 95, Distinguished Professor in Residence at Barea

(Bell, Killing Rage: Ending Racism, pg. 3)

In the past year, I have been on many panels with black men discussing race. Time and time again, I find the men talking to one another as though nothing I or any other woman has to say on the topic could be a meaningful insightful addition to the discussion. And if I or any other black woman chooses to speak about race from a standpoint that includes feminism, we are seen as derailing the more important political discussions, not adding a necessary dimension. When this sexist silencing occurs, it usually happens with the tacit complicity of audiences who have over time learned to think always of race within blackness as a male thing and to assume that the real political leaders emerging from such public debates will always and only be male. Not listening to the voices of progressive black women means that black political discourse on race always suffers from critical gaps in theoretical vision and concrete strategy. Despite backlash and/or the appropriation of a public rhetoric that denounces sexism, most black male leaders are not committed to challenging and changing sexism in daily life. That means that there is a major gap between what they say and how they deal with women on the street, in the workplace, at home, and between the sheets. Concurrently, many black women are self-censoring and silencing for fear that talking race desexualizes, makes one less feminine. Or that to enter these discussions places one in direct competition with black males who feel this is their turf. Facing this resistance and daring to “talk race,” to be as political as we wanna be, is the contemporary challenge to all black women, especially progressive black females on the Left.

### 2NC AT Not Physical Violence

#### **the rhetoric we use to describe our political strategies is incredibly important. Regardless of intentions, the language surrounding politics has effects that are beyond our control. The affirmative is the latest in a long trend of the use of militarized rhetoric in our everyday lives. Despite the absence of any armed conflict or physical violence, the affirmative describes the educational space of this debate as a warzone. To declare “war” on debate is to energize a violent frenzy that creates oppositional politics based on hatred and enemy creation.**

Stuart 11 – prof of law @ Valparaiso

(Susan, War As Metaphor And The Rule Of Law In Crisis: The Lessons We Should Have Learned From The War On Drugs, Southern Illinois University Law Journal, Vol. 36)

Rhetoric has long been employed to persuade, even goad, people to action. Speakers use powerful words and images to persuade people to sell a product, to vote for a candidate, to encourage collective action, to propagandize a political message, or to follow a religious creed. Rhetoric is fundamental to the movement of people, to the indoctrination of the crowd. Powerful rhetoric indeed was required to persuade a reluctant and loosely affiliated group of colonists to rebel against the most powerful country on earth to form a union of states that would protect the right to engage in that rhetoric. However, the problem posed by much of today’s rhetoric—on both sides of the political spectrum although primarily on the right3—is that public policy discussions are no longer couched in the pragmatic rhetoric concerning the merits of ideas or solutions to problems facing the country. Instead, that rhetoric is couched in terms of war.¶ Such militaristic rhetoric has become increasingly common in advancing public policy agendas, perhaps most notably evolving with Cold War rhetoric in foreign policy.4 More troubling has become the use of war rhetoric “to elicit public consent for all sorts of disparate ventures.”5 For instance, President Lyndon B. Johnson’s War on Poverty was waged in the 1960s to gain support for sweeping civil rights reforms. The Cold War eventually resolved itself with the collapse of the Soviet Union, while the War on Poverty effected significant civil rights legislation. Both so-called wars, not real wars but causes deemed to be just, were resolved favorably to the United States and thereby confirmed the efficacy of militaristic rhetoric. At the time, therefore, the use of such rhetoric seemed justified, not problematic. World War II was the very recent past, and we assumed the public understood the distinction between the rhetoric’s metaphorical use in public policy positions and its literal use. We were, after all, still engaged in actual military operations in Korea and Vietnam during the 1950s and 1960s. We thought we recognized that militaristic rhetoric was a marketing ploy (pathos) to sell the logic of foreign policy and of social policy (logos). Especially with regard to social policy, we recognized that the militarized rhetoric was a metaphor for the struggle with an abstraction—civil rights and poverty. Although violence was an unfortunate outgrowth of the civil rights movement, President Johnson’s rhetoric was not a declaration of war against a literal enemy. However, today’s increasing use of militaristic rhetoric by politicians and pundits goes beyond its metaphorical use as a war against an abstraction. Instead, the use of such language is becoming literal, and that rhetorical shift matters. Today’s militaristic rhetoric is increasingly identifying fellow citizens as enemies in a literal war. The homology of literal war rhetoric and metaphorical war rhetoric arises from a potent source. In the modern United States, military images have extraordinary persuasive value:¶ Collective memory of war, more than any other genre of historical experience, has been central to the public culture of the modern United States as well as to the commercial realm of historical memory. Popular memories of war not only claim to preserve some heroic moment of the past, but they often make acute demands upon the living, who must periodically show themselves worthy of the gifts bestowed upon them by the wartime sacrifices of others.6¶ At some point, however, we have crossed the line from the marketing use of the metaphorical militarization to actual militarization. Somewhere in the last thirty or forty years, we have found it too easy to use militarized rhetoric without examining its consequences. Nowhere is that easy usage more apparent than in the War on Drugs, especially as it relates to children. What happened to children in the War on Drugs may even be part of the reason why our current public discourse is reaching a crisis point: A war against an abstraction found an enemy—a defenseless enemy—and fundamentally changed the rule of law to make engaging that enemy much easier.¶ At its inception, the War on Drugs had a public policy logos to market by its military pathos: The United States had a problem dealing with drug abuse when the War was declared. Hence, the War did not start as an end in and of itself. It was merely the means to curbing an abstract problem, not unlike the War on Poverty. Its militarized rhetoric did not start out as anything but a rhetorical ploy in changing public perception and therefore public policy. From the successes of that marketing strategy has emerged the new militarized rhetoric that has moved the metaphorical to the literal. Unfortunately, these renewed strategies seem utterly oblivious to the consequences of the abysmal failure that is the War on Drugs. Furthermore, the rhetoric of the War on Drugs has inured us to the moral implications of using such rhetoric and the personal responsibility that should go with it. Without that moral awareness, the new militarized rhetoric is much more dangerous as it becomes less metaphorical and more literal.¶ Thus, the thesis of this article is that the larger marketing strategy of public policy through militarized rhetoric does have consequences because, ultimately, a specific enemy may be engaged and war-time exigencies may suspend the rule of law. Worse, we may have changed our schools into institutions where we teach children that militarized rhetoric is acceptable and without moral consequence. Part I describes the militarization of the War on Drugs and how and why the U.S. government’s marketing strategy was first employed. Turning schools into literal battlegrounds in the War on Drugs is the subject of Part II. That analysis will examine how all three branches of government actually enabled the War on Drugs by both identifying children as enemies and legally justifying the war against them. Part III then explores the “Americanization” philosophy of the War, a philosophy that has not only contributed to the longevity of the War and turned public schoolchildren into the enemy but also acted as the abstraction that formed the basis of today's militarized rhetoric in the Culture War by painting the War as an “us-versus-them”-style struggle. Part IV then identifies the War on Drugs as one of the direct sources of today’s hyper-militarized rhetoric in which war is both the means and the end of the marketing strategy and opines that that War deafened Americans to the moral implications of war as metaphor so that we now do have actual war among citizens of this country, the consequence of which may be a fundamental change in the rule of law.

#### **Do not write this argument off – regardless of our intent, war metaphors have effects on how we think and what we do. Our rhetorical metaphors create social realities outside of the ones that we intended to create, and the militarized rhetoric of the affirmative should not be dismissed as an insignificant part of their speech act.**

Sanchez 13 – jd candidate @ Yale Law

(Andrea Nill, Mexico’s Drug “War”: Drawing a Line Between Rhetoric and Reality, THE YALE JOURNAL OF INTERNATIONAL LAW, Vol. 38: 467)

Outside of legal academia, the late Wayne C. Booth—who dedicated his life to analyzing rhetoric—similarly pointed out that war rhetoric is essentially the most influential form of political rhetoric that “makes (and destroys) our realities.”64 This is because political rhetoric is inherently aimed at changing present circumstances.65 Linguist George Lakoff and philosopher Mark Johnson have maintained that our conceptual system itself is metaphorical and that metaphors thus “structure how we perceive, how we think, and what we do.”66 Citing the rhetorical use of the term “war,” they note that the very acceptance of the war metaphor leads to certain inferences and also clears the way for political action.67 Thus, the examples that follow in this section should not be merely dismissed as insignificant rhetorical flourishes. As Lackoff and Johnson warn,¶ Metaphors may create realities for us, especially social realities. A metaphor may thus be a guide for future action. Such actions, will of course, fit the metaphor. This will, in turn, reinforce the power of the metaphor to make experience coherent. In this sense metaphors can be self-fulfilling prophecies.68

### 2NC AT Violence Now

#### Focusing on justifications for violence distracts form a focus on strategy success – you should privilege effectiveness over principle

Martin, 8 --- Professor of Social Sciences at the University of Wollongong, Australia (July-September 2008, Brian, Gandhi Marg, “How NonViolence is Misrepresented,” vol. 30, no. 2, <http://www.uow.edu.au/~bmartin/pubs/08gm2.html)>)

Is Challenger Violence Justified?

Gelderloos frequently highlights the violence of the state - "the greatest purveyor of violence" (p. 158) - and other systems of oppression, with the implicit assumption that this justifies violence to destroy these systems. The issue of the legitimacy receives quite a lot of attention in discussions of violence. William T. Vollmann in his mammoth analysis of violence, Rising Up and Rising Down, focuses on justifications for and consequences of violence, and includes a detailed moral calculus.[27]

But just because violence might be justified does not mean it is the best option. If someone at a party swears at you, you might be legally and morally justified in suing for slander, but it is seldom a wise idea to do so: it is likely to be very costly and could harm your reputation even more.[28] Similarly for violence: although justified, it might be counterproductive in legitimising counter-violence, reducing participation, and leading down a path towards more violence. This highlights, once again, the importance of careful comparisons of the effectiveness of violence and nonviolence, taking into account both immediate outcomes and longer-term impacts on morale, solidarity and mobilisation.