## \*\*\*1NC

### 1NC Framework

#### The affirmative has to defend the congress or the judiciary increase restrictions on the presidents war power authority

#### 1.should means the debate is about USFG policy change

Ericson 2003 Jon M., Dean Emeritus of the College of Liberal Arts – California Polytechnic U., et al., The Debater’s Guide, Third Edition, p. 4

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

#### 2. Resolved with a colon indicates policy

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

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

#### 3.Targeted Killing are strikes carried about against pre-meditated, individually designated targets

**Anderson, Washington law professor, 2011**

(Kenneth, “Distinguishing High Value Targeted Killing and ‘Signature’ Attacks on Taliban Fighters”, 8-29, <http://www.volokh.com/2011/08/29/distinguishing-high-value-targeted-killing-and-signature-attacks-on-taliban-fighters/>)

From the US standpoint, it is partly that it does not depend as much as it did on Pakistan’s intelligence. But it is also partly, as a couple of well-publicized incidents a few months ago made clear, that sharing targeting decisions with Pakistan’s military and ISI runs a very considerable possibility of having the targets tipped off (as even The Onion has observed). The article notes in this regard, the U.S. worries that “if they tell the Pakistanis that a drone strike is coming someone within Pakistani intelligence could tip off the intended target.” However, the Journal’s reporting goes from there to emphasize an aspect of targeted killing and drone warfare that is not sufficiently appreciated in public discussions trying to assess such issues as civilian collateral damage, strategic value and uses, and the uses of drones in counterterrorism and counterinsurgency as distinct activities. The article explains: The CIA carries out two different types of drone strikes in the tribal areas of Pakistan—those against so-called high-value targets, including Mr. Rahman, and “signature” strikes targeting Taliban foot-soldiers who criss-cross the border with Afghanistan to fight U.S. forces there. High-value targets are added to a classified list that the CIA maintains and updates. The agency often doesn’t know the names of the signature targets, but it tracks their movements and activities for hours or days before striking them, U.S. officials say. Another way to put this is that, loosely speaking, the high value targets are part of a counterterrorism campaign – a worldwide one, reaching these days to Yemen and other places. It is targeted killing in its strict sense using drones – aimed at a distinct individual who has been identified by intelligence. The “signature” strikes, by contrast, are not strictly speaking “targeted killing,” because they are aimed at larger numbers of fighters who are targeted on the basis of being combatants, but not on the basis of individuated intelligence. They are fighting formations, being targeted on a mass basis as part of the counterinsurgency campaign in Afghanistan, as part of the basic CI doctrine of closing down cross-border safe havens and border interdiction of fighters. Both of these functions can be, and are, carried out by drones – though each strategic function could be carried out by other means, such as SEAL 6 or CIA human teams, in the case of targeted killing, or manned aircraft in the case of attacks on Taliban formations. The fundamental point is that they serve distinct strategic purposes. Targeted killing is not synonymous with drone warfare, just as counterterrorism is analytically distinct from counterinsurgency. (I discuss this in the opening sections of this draft chapter on SSRN.) This analytic point affects how one sees the levels of drone attacks going up or down over the years. Neither the total numbers of fighters killed nor the total number of drone strikes – going up or down over months – tells the whole story. Total numbers do not distinguish between the high value targets, being targeted as part of the top down dismantling of Al Qaeda as a transnational terrorist organization, on the one hand, and ordinary Taliban being killed in much larger numbers as part of counterinsurgency activities essentially part of the ground war in Afghanistan, on the other. Yet the distinction is crucial insofar as the two activities are, at the level of truly grand strategy, in support of each other – the war in Afghanistan and the global counterterrorism war both in support of the AUMF and US national security broadly – but at the level of ordinary strategic concerns, quite distinct in their requirements and conduct. If targeted killing against AQ leadership goes well in Pakistan, those might diminish at some point in the future; what happens in the war against the Afghan Taliban is distinct and has its own rhythm, and in that effort, drones are simply another form of air weapon, an alternative to manned aircraft in an overt, conventional war. Rising or falling numbers of drone strikes in the aggregate will not tell one very much without knowing what mission is at issue.

#### Vote Negative

#### 1.Limits--- there are an infinite number of aff whe n you just have to mention the resolution and don’t have to defend it, limits explosion makes research impossible and destroys dialogue

Hanghoj 2008

Thorkild, researcher for the Danish Research Centre on Education and Advanced Media Materials, http://static.sdu.dk/mediafiles/Files/Information\_til/Studerende\_ved\_SDU/Din\_uddannelse/phd\_hum/afhandlinger/2009/ThorkilHanghoej.pdf

Debate games are often based on pre-designed scenarios that include descriptions of issues to be debated, educational goals, game goals, roles, rules, time frames etc. In this way, debate games differ from textbooks and everyday classroom instruction as debate scenarios allow teachers and students to actively imagine, interact and communicate within a domain-specific game space. However, instead of mystifying debate games as a “magic circle” (Huizinga, 1950), I will try to overcome the epistemological dichotomy between “gaming” and “teaching” that tends to dominate discussions of educational games. In short, educational gaming is a form of teaching. As mentioned, education and games represent two different semiotic domains that both embody the three faces of knowledge: assertions, modes of representation and social forms of organisation (Gee, 2003; Barth, 2002; cf. chapter 2). In order to understand the interplay between these different domains and their interrelated knowledge forms, I will draw attention to a central assumption in Bakhtin’s dialogical philosophy. According to Bakhtin, all forms of communication and culture are subject to centripetal and centrifugal forces (Bakhtin, 1981). A centripetal force is the drive to impose one version of the truth, while a centrifugal force involves a range of possible truths and interpretations. This means that any form of expression involves a duality of centripetal and centrifugal forces: “Every concrete utterance of a speaking subject serves as a point where centrifugal as well as centripetal forces are brought to bear” (Bakhtin, 1981: 272). If we take teaching as an example, it is always affected by centripetal and centrifugal forces in the on-going negotiation of “truths” between teachers and students. In the words of Bakhtin: “Truth is not born nor is it to be found inside the head of an individual person, it is born between people collectively searching for truth, in the process of their dialogic interaction” (Bakhtin, 1984a: 110). Similarly, the dialogical space of debate games also embodies centrifugal and centripetal forces. Thus, the election scenario of The Power Game involves centripetal elements that are mainly determined by the rules and outcomes of the game, i.e. the election is based on a limited time frame and a fixed voting procedure. Similarly, the open-ended goals, roles and resources represent centrifugal elements and create virtually endless possibilities for researching, preparing, presenting, debating and evaluating a variety of key political issues. Consequently, the actual process of enacting a game scenario involves a complex negotiation between these centrifugal/centripetal forces that are inextricably linked with the teachers and students’ game activities. In this way, the enactment of The Power Game is a form of teaching that combines different pedagogical practices (i.e. group work, web quests, student presentations) and learning resources (i.e. websites, handouts, spoken language) within the interpretive frame of the election scenario. Obviously, tensions may arise if there is too much divergence between educational goals and game goals. This means that game facilitation requires a balance between focusing too narrowly on the rules or “facts” of a game (centripetal orientation) and a focusing too broadly on the contingent possibilities and interpretations of the game scenario (centrifugal orientation). For Bakhtin, the duality of centripetal/centrifugal forces often manifests itself as a dynamic between “monological” and “dialogical” forms of discourse. Bakhtin illustrates this point with the monological discourse of the Socrates/Plato dialogues in which the teacher never learns anything new from the students, despite Socrates’ ideological claims to the contrary (Bakhtin, 1984a). Thus, discourse becomes monologised when “someone who knows and possesses the truth instructs someone who is ignorant of it and in error”, where “a thought is either affirmed or repudiated” by the authority of the teacher (Bakhtin, 1984a: 81). In contrast to this, dialogical pedagogy fosters inclusive learning environments that are able to expand upon students’ existing knowledge and collaborative construction of “truths” (Dysthe, 1996). At this point, I should clarify that Bakhtin’s term “dialogic” is both a descriptive term (all utterances are per definition dialogic as they address other utterances as parts of a chain of communication) and a normative term as dialogue is an ideal to be worked for against the forces of “monologism” (Lillis, 2003: 197-8). In this project, I am mainly interested in describing the dialogical space of debate games. At the same time, I agree with Wegerif that “one of the goals of education, perhaps the most important goal, should be dialogue as an end in itself” (Wegerif, 2006: 61).

#### ---Specific, limited resolutions ensure mutual ground which is key to sustainable argumentative clash without sacrificing the potential for creativity or openness, crucial to decision making

Steinberg & Freeley 2008

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Debate is a means of settling differences, so there must be a difference of opinion or a conflict of interest before there can be a debate. If everyone is in agreement on a tact or value or policy, there is no need for debate: the matter can be settled by unanimous consent. Thus, for example, it would be pointless to attempt to debate "Resolved: That two plus two equals four," because there is simply no controversy about this statement. (Controversy is an essential prerequisite of debate. Where there is no clash of ideas, proposals, interests, or expressed positions on issues, there is no debate. In addition, debate cannot produce effective decisions without clear identification of a question or questions to be answered. For example, general argument may occur about the broad topic of illegal immigration. How many illegal immigrants are in the United States? What is the impact of illegal immigration and immigrants on our economy? What is their impact on our communities? Do they commit crimes? Do they take jobs from American workers? Do they pay taxes? Do they require social services? Is it a problem that some do not speak English? Is it the responsibility of employers to discourage illegal immigration by not hiring undocumented workers? Should they have the opportunity- to gain citizenship? Docs illegal immigration pose a security threat to our country? Do illegal immigrants do work that American workers are unwilling to do? Are their rights as workers and as human beings at risk due to their status? Are they abused by employers, law enforcement, housing, and businesses? I low are their families impacted by their status? What is the moral and philosophical obligation of a nation state to maintain its borders? Should we build a wall on the Mexican border, establish a national identification can!, or enforce existing laws against employers? Should we invite immigrants to become U.S. citizens? Surely you can think of many more concerns to be addressed by a conversation about the topic area of illegal immigration. Participation in this "debate" is likely to be emotional and intense. However, it is not likely to be productive or useful without focus on a particular question and identification of a line demarcating sides in the controversy. To be discussed and resolved effectively, controversies must be stated clearly. Vague understanding results in unfocused deliberation and poor decisions, frustration, and emotional distress, as evidenced by the failure of the United States Congress to make progress on the immigration debate during the summer of 2007. Someone disturbed by the problem of the growing underclass of poorly educated, socially disenfranchised youths might observe, "Public schools are doing a terrible job! They are overcrowded, and many teachers are poorly qualified in their subject areas. Even the best teachers can do little more than struggle to maintain order in their classrooms." That same concerned citizen, facing a complex range of issues, might arrive at an unhelpful decision, such as "We ought to do something about this" or. worse. "It's too complicated a problem to deal with." Groups of concerned citizens worried about the state of public education could join together to express their frustrations, anger, disillusionment, and emotions regarding the schools, but without a focus for their discussions, they could easily agree about the sorry state of education without finding points of clarity or potential solutions. A gripe session would follow. But if a precise question is posed—such as "What can be done to improve public education?"—then a more profitable area of discussion is opened up simply by placing a focus on the search for a concrete solution step. One or more judgments can be phrased in the form of debate propositions, motions for parliamentary debate, or bills for legislative assemblies. The statements "Resolved: That the federal government should implement a program of charter schools in at-risk communities" and "Resolved: That the state of Florida should adopt a school voucher program" more clearly identify specific ways of dealing with educational problems in a manageable form, suitable for debate. They provide specific policies to be investigated and aid discussants in identifying points of difference. To have a productive debate, which facilitates effective decision making by directing and placing limits on the decision to be made, the basis for argument should be clearly defined. If we merely talk about "homelessness" or "abortion" or "crime'\* or "global warming" we are likely to have an interesting discussion but not to establish profitable basis for argument. For example, the statement "Resolved: That the pen is mightier than the sword" is debatable, yet fails to provide much basis for clear argumentation. If we take this statement to mean that the written word is more effective than physical force for some purposes, we can identify a problem area: the comparative effectiveness of writing or physical force for a specific purpose. Although we now have a general subject, we have not yet stated a problem. It is still too broad, too loosely worded to promote well-organized argument. What sort of writing are we concerned with—poems, novels, government documents, website development, advertising, or what? What does "effectiveness" mean in this context? What kind of physical force is being compared—fists, dueling swords, bazookas, nuclear weapons, or what? A more specific question might be. "Would a mutual defense treaty or a visit by our fleet be more effective in assuring Liurania of our support in a certain crisis?" The basis for argument could be phrased in a debate proposition such as "Resolved: That the United States should enter into a mutual defense treatv with Laurania." Negative advocates might oppose this proposition by arguing that fleet maneuvers would be a better solution. This is not to say that debates should completely avoid creative interpretation of the controversy by advocates, or that good debates cannot occur over competing interpretations of the controversy; in fact, these sorts of debates may be very engaging. The point is that debate is best facilitated by the guidance provided by focus on a particular point of difference, which will be outlined in the following discussion.

#### Dialogue is critical to education, well prepared 2 way exchanges are better than monologues

Morson 4 (Gary, Northwestern professor, Bakhtinian Perspectives on Language, Literacy, and Learning “Learning in Doing: Social, Cognitive and Computational Perspectives,” pg 330-2)

A belief in truly dialogic ideological becoming would lead to schools that were quite different. In such schools, the mind would be populated with a complexity of voices and perspectives it had not known, and the student would learn to think with those voices, to test ideas and experiences against them, and to shape convictions that are innerly persuasive in response. This very process would be central. Students would sense that whatever word they believed to be innerly persuasive was only tentatively so: the process of dialogue continues.We must keep the conversation going, and formal education only initiates the process. The innerly persuasive discourse would not be final, but would be, like experience itself, ever incomplete and growing. As Bakhtin observes of the innerly persuasive word: Its creativity and productiveness consist precisely in the fact that such a word awakens new and independent words, that it organizes masses of our words from within, and does not remain in an isolated and static condition. It is not so much interpreted by us as it is further, that is, freely, developed, applied to new material, new conditions; it enters into interanimating relationships with new contexts. . . . The semantic structure of an innerly persuasive discourse is not finite, it is open; in each of the new contexts that dialogize it, this discourse is able to reveal ever newer ways to mean. (DI, 345–6) We not only learn, we also learn to learn, and we learn to learn best when we engage in a dialogue with others and ourselves. We appropriate the world of difference, and ourselves develop new potentials. Those potentials allow us to appropriate yet more voices. Becoming becomes endless becoming. We talk, we listen, and we achieve an open-ended wisdom. Difference becomes an opportunity (see Freedman and Ball, this volume). Our world manifests the spirit that Bakhtin attributed to Dostoevsky: “nothing conclusive has yet taken place in the world, the ultimate word of the world and about the world has not yet been spoken, the world is open and free, everything is in the future and will always be in the future.”3 Such a world becomes our world within, its dialogue lives within us, and we develop the potentials of our ever-learning selves. Letmedraw some inconclusive conclusions, which may provoke dialogue. Section I of this volume, “Ideologies in Dialogue: Theoretical Considerations” and Bakhtin’s thought in general suggest that we learn best when we are actually learning to learn. We engage in dialogue with ourselves and others, and the most important thing is the value of the open-ended process itself. Section II, “Voiced, Double Voiced, and Multivoiced Discourses in Our Schools” suggests that a belief in truly dialogic ideological becoming would lead to schools that were quite different. In such schools, the mind would be populated with a complexity of voices and perspectives it had not known, and the student would learn to think with those voices, to test ideas and experiences against them, and to shape convictions that are innerly persuasive in response. Teachers would not be trying to get students to hold the right opinions but to sense the world from perspectives they would not have encountered or dismissed out of hand. Students would develop the habit of getting inside the perspectives of other groups and other people. Literature in particular is especially good at fostering such dialogic habits. Section III, “Heteroglossia in a Changing World” may invite us to learn that dialogue involves really listening to others, hearing them not as our perspective would categorize what they say, but as they themselves would categorize what they say, and only then to bring our own perspective to bear. We talk, we listen, and we achieve an open-ended wisdom. The chapters in this volume seem to suggest that we view learning as a perpetual process. That was perhaps Bakhtin’s favorite idea: that to appreciate life, or dialogue, we must see value not only in achieving this or that result, but also in recognizing that honest and open striving in a world of uncertainty and difference is itself the most important thing. What we must do is keep the conversation going.

#### Deliberation is the best model-continual testing bolsters advocacy and inclusion-this means we create better methods of engagement to resolve the AFF but they don’t resolve this offense-only switching sides on a point of stasis maximizes this potential

**Talisse, Vanderbilt philosophy professor, 2005**

(Robert, “Deliberativist responses to activist challenges”, Philosophy & Social Criticism, 31.4, project muse, ldg)

Nonetheless, the deliberativist conception of reasonableness differs from the activist’s in at least one crucial respect. On the deliberativist view, a necessary condition for reasonableness is the willingness not only to offer justifications for one’s own views and actions, but also to listen to criticisms, objections, and the justificatory reasons that can be given in favor of alternative proposals. In light of this further stipulation, we may say that, on the deliberative democrat’s view, reasonable citizens are responsive to reasons, their views are ‘reason tracking’. Reasonableness, then, entails an acknowledgement on the part of the citizen that her current views are possibly mistaken, incomplete, and in need of revision. Reasonableness is hence a two-way street: the reasonable citizen is able and willing to offer justifications for her views and actions, but is also prepared to consider alternate views, respond to criticism, answer objections, and, if necessary, revise or abandon her views. In short, reasonable citizens do not only believe and act for reasons, they aspire to believe and act according to the best reasons; consequently, they recognize their own fallibility in weighing reasons and hence engage in public deliberation in part for the sake of improving their views.15 ‘Reasonableness’ as the deliberative democrat understands it is constituted by a willingness to participate in an ongoing public discussion that inevitably involves processes of self-examination by which one at various moments rethinks and revises one’s views in light of encounters with new arguments and new considerations offered by one’s fellow deliberators. Hence Gutmann and Thompson write: Citizens who owe one another justifications for the laws that they seek to impose must take seriously the reasons their opponents give. Taking seriously the reasons one’s opponents give means that, at least for a certain range of views that one opposes, one must acknowledge the possibility that an opposing view may be shown to be correct in the future. This acknowledgement has implications not only for the way they regard their own views. It imposes an obligation to continue to test their own views, seeking forums in which the views can be challenged, and keeping open the possibility of their revision or even rejection.16 (2000: 172) That Young’s activist is not reasonable in this sense is clear from the ways in which he characterizes his activism. He claims that ‘Activities of protest, boycott, and disruption are more appropriate means for getting citizens to think seriously about what until then they have found normal and acceptable’ (106); activist tactics are employed for the sake of ‘bringing attention’ to injustice and making ‘a wider public aware of institutional wrongs’ (107). These characterizations suggest the presumption that questions of justice are essentially settled; the activist takes himself to know what justice is and what its implementation requires. He also believes he knows that those who oppose him are either the power-hungry beneficiaries of the unjust status quo or the inattentive and unaware masses who do not ‘think seriously’ about the injustice of the institutions that govern their lives and so unwittingly accept them. Hence his political activity is aimed exclusively at enlisting other citizens in support of the cause to which he is tenaciously committed. The activist implicitly holds that there could be no reasoned objection to his views concerning justice, and no good reason to endorse those institutions he deems unjust. The activist presumes to know that no deliberative encounter could lead him to reconsider his position or adopt a different method of social action; he ‘declines’ to ‘engage persons he disagrees with’ (107) in discourse because he has judged on a priori grounds that all opponents are either pathetically benighted or balefully corrupt. When one holds one’s view as the only responsible or just option, there is no need for reasoning with those who disagree, and hence no need to be reasonable. According to the deliberativist, this is the respect in which the activist is unreasonable. The deliberativist recognizes that questions of justice are difficult and complex. This is the case not only because justice is a notoriously tricky philosophical concept, but also because, even supposing we had a philosophically sound theory of justice, questions of implementation are especially thorny. Accordingly, political philosophers, social scientists, economists, and legal theorists continue to work on these questions. In light of much of this literature, it is difficult to maintain the level of epistemic confidence in one’s own views that the activist seems to muster; thus the deliberativist sees the activist’s confidence as evidence of a lack of honest engagement with the issues. A possible outcome of the kind of encounter the activist ‘declines’ (107) is the realization that the activist’s image of himself as a ‘David to the Goliath of power wielded by the state and corporate actors’ (106) is naïve. That is, the deliberativist comes to see, through processes of public deliberation, that there are often good arguments to be found on all sides of an important social issue; reasonableness hence demands that one must especially engage the reasons of those with whom one most vehemently disagrees and be ready to revise one’s own views if necessary. Insofar as the activist holds a view of justice that he is unwilling to put to the test of public criticism, he is unreasonable. Furthermore, insofar as the activist’s conception commits him to the view that there could be no rational opposition to his views, he is literally unable to be reasonable. Hence the deliberative democrat concludes that activism, as presented by Young’s activist, is an unreasonable model of political engagement. The dialogical conception of reasonableness adopted by the deliberativist also provides a response to the activist’s reply to the charge that he is engaged in interest group or adversarial politics. Recall that the activist denied this charge on the grounds that activism is aimed not at private or individual interests, but at the universal good of justice. But this reply also misses the force of the posed objection. On the deliberativist view, the problem with interest-based politics does not derive simply from the source (self or group), scope (particular or universal), or quality (admirable or deplorable) of the interest, but with the concept of interests as such. Not unlike ‘preferences’, ‘interests’ typically function in democratic theory as fixed dispositions that are non-cognitive and hence unresponsive to reasons. Insofar as the activist sees his view of justice as ‘given’ and not open to rational scrutiny, he is engaged in the kind of adversarial politics the deliberativist rejects. The argument thus far might appear to turn exclusively upon different conceptions of what reasonableness entails. The deliberativist view I have sketched holds that reasonableness involves some degree of what we may call epistemic modesty. On this view, the reasonable citizen seeks to have her beliefs reflect the best available reasons, and so she enters into public discourse as a way of testing her views against the objections and questions of those who disagree; hence she implicitly holds that her present view is open to reasonable critique and that others who hold opposing views may be able to offer justifications for their views that are at least as strong as her reasons for her own. Thus any mode of politics that presumes that discourse is extraneous to questions of justice and justification is unreasonable. The activist sees no reason to accept this. Reasonableness for the activist consists in the ability to act on reasons that upon due reflection seem adequate to underwrite action; discussion with those who disagree need not be involved. According to the activist, there are certain cases in which he does in fact know the truth about what justice requires and in which there is no room for reasoned objection. Under such conditions, the deliberativist’s demand for discussion can only obstruct justice; it is therefore irrational. It may seem that we have reached an impasse. However, there is a further line of criticism that the activist must face. To the activist’s view that at least in certain situations he may reasonably decline to engage with persons he disagrees with (107), the deliberative democrat can raise the phenomenon that Cass Sunstein has called ‘group polarization’ (Sunstein, 2003; 2001a: ch. 3; 2001b: ch. 1). To explain: consider that political activists cannot eschew deliberation altogether; they often engage in rallies, demonstrations, teach-ins, workshops, and other activities in which they are called to make public the case for their views. Activists also must engage in deliberation among themselves when deciding strategy. Political movements must be organized, hence those involved must decide upon targets, methods, and tactics; they must also decide upon the content of their pamphlets and the precise messages they most wish to convey to the press. Often the audience in both of these deliberative contexts will be a self-selected and sympathetic group of like-minded activists. Group polarization is a well-documented phenomenon that has ‘been found all over the world and in many diverse tasks’; it means that ‘members of a deliberating group predictably move towards a more extreme point in the direction indicated by the members’ predeliberation tendencies’ (Sunstein, 2003: 81–2). Importantly, in groups that ‘engage in repeated discussions’ over time, the polarization is even more pronounced (2003: 86). Hence discussion in a small but devoted activist enclave that meets regularly to strategize and protest ‘should produce a situation in which individuals hold positions more extreme than those of any individual member before the series of deliberations began’ (ibid.).17 The fact of group polarization is relevant to our discussion because the activist has proposed that he may reasonably decline to engage in discussion with those with whom he disagrees in cases in which the requirements of justice are so clear that he can be confident that he has the truth. Group polarization suggests that deliberatively confronting those with whom we disagree is essential even when we have the truth. For even if we have the truth, if we do not engage opposing views, but instead deliberate only with those with whom we agree, our view will shift progressively to a more extreme point, and thus we lose the truth. In order to avoid polarization, deliberation must take place within heterogeneous ‘argument pools’ (Sunstein, 2003: 93). This of course does not mean that there should be no groups devoted to the achievement of some common political goal; it rather suggests that engagement with those with whom one disagrees is essential to the proper pursuit of justice. Insofar as the activist denies this, he is unreasonable.

No offense, their critiques of debate miss the point --- Defending a topic that involves the state for the sake of deliberation is distinct from accepting it, and limiting out some arguments for the sake of that deliberation is a more productive discourse that solves the aff better

Talisse 2005 Robert, philosophy professor at Vanderbilt, Philosophy & Social Criticism, 31.4, “Deliberativist responses to activist challenges” \*note: gendered language in this article refers to arguments made by two specific individuals in an article by Iris Young

These two serious activist challenges may be summarized as follows. First, the activist has claimed that political discussion must always take place within the context of existing institutions that due to structural inequality grant to certain individuals the power to set discussion agendas and constrain the kinds of options open for consideration prior to any actual encounter with their deliberative opponents; the deliberative process is in this sense rigged from the start to favor the status quo and disadvantage the agents of change. Second, the activist has argued that political discussion must always take place by means of antecedent ‘discourses’ or vocabularies which establish the conceptual boundaries of the deliberation and hence may themselves be hegemonic or systematically distorting; the deliberative process is hence subject to the distorting influence of ideology at the most fundamental level, and deliberative democrats do not have the resources by which such distortions can be addressed. As they aim to establish that the deliberativist’s program is inconsistent with her own democratic objectives, this pair of charges is, as Young claims, serious (118). However, I contend that the deliberativist has adequate replies to them both. Part of the response to the first challenge is offered by Young herself. The deliberative democrat does not advocate public political discussion only at the level of state policy, and so does not advocate a program that must accept as given existing institutional settings and contexts for public discussion. Rather, the deliberativist promotes an ideal of democratic politics according to which deliberation occurs at all levels of social association, including households, neighborhoods, local organizations, city boards, and the various institutions of civil society. The longrun aim of the deliberative democrat is to cultivate a more deliberative polity, and the deliberativist claims that this task must begin at more local levels and apart from the state and its policies. We may say that deliberativism promotes a ‘decentered’ (Habermas, 1996: 298) view of public deliberation and a ‘pluralistic’ (Benhabib, 2002: 138) model of the public sphere; in other words, the deliberative democrat envisions a ‘multiple, anonymous, heterogeneous network of many publics and public conversations’ (Benhabib, 1996b: 87). The deliberativist is therefore committed to the creation of ‘an inclusive deliberative setting in which basic social and economic structures can be examined’; these settings ‘for the most part must be outside ongoing settings of official policy discussion’ (115). Although Young characterizes this decentered view of political discourse as requiring that deliberative democrats ‘withdraw’ (115) from ‘existing structural circumstances’ (118), it is unclear that this follows. There certainly is no reason why the deliberativist must choose between engaging arguments within existing deliberative sites and creating new ones that are removed from established institutions. There is no need to accept Young’s dichotomy; the deliberativist holds that work must be done both within existing structures and within new contexts. As Bohman argues, Deliberative politics has no single domain; it includes such diverse activities as formulating and achieving collective goals, making policy decisions and means and ends, resolving conflicts of interest and principle, and solving problems as they emerge in ongoing social life. Public deliberation therefore has to take many forms. (1996: 53) The second challenge requires a detailed response, so let us begin with a closer look at the proposed argument. The activist has moved quickly from the claim that discourses can be systematically distorting to the claim that all political discourse operative in our current contexts is systematically distorting. The conclusion is that properly democratic objectives cannot be pursued by deliberative means. The first thing to note is that, as it stands, the conclusion does not follow from the premises; the argument is enthymematic. What is required is the additional premise that the distorting features of discussion cannot be corrected by further discussion. That discussion cannot rehabilitate itself is a crucial principle in the activist’s case, but is nowhere argued. Moreover, the activist has given no arguments to support the claim that present modes of discussion are distorting, and has offered no analysis of how one might detect such distortions and discern their nature.20 Rather than providing a detailed analysis of the phenomenon of systematic distortion, Young provides (in her own voice) two examples of discourses that she claims are hegemonic. First she considers discussions of poverty that presume the adequacy of labor market analyses; second she cites discussions of pollution that presume that modern economies must be based on the burning of fossil-fuels. In neither case does she make explicit what constitutes the distortion. At most, her examples show that some debates are framed in ways that render certain types of proposals ‘out of bounds’. But surely this is the case in any discussion, and it is not clear that it is in itself always a bad thing or even ‘distorting’. Not all discursive exclusions are distortions because the term ‘distortion’ implies that something is being excluded that should be included. Clearly, then, there are some dialectical exclusions that are entirely appropriate. For example, it is a good thing that current discussions of poverty are often cast in terms that render white supremacist ‘solutions’ out of bounds; it is also good that pollution discourses tend to exclude fringe-religious appeals to the cleansing power of mass prayer. This is not to say that opponents of market analyses of poverty are on par with white supremacists or that Greens are comparable to fringe-religious fanatics; it is rather to press for a deeper analysis of the discursive hegemony that the activist claims undermines deliberative democracy. It is not clear that the requested analysis, were it provided, would support the claim that systematic distortions cannot be addressed and remedied within the processes of continuing discourse. There are good reasons to think that continued discussion among persons who are aware of the potentially hegemonic features of discourse can correct the distorting factors that exist and block the generation of new distortions. As Young notes (116), James Bohman (1996: ch. 3) has proposed a model of deliberation that incorporates concerns about distorted communication and other forms of deliberative inequality within a general theory of deliberative democracy; the recent work of Seyla Benhabib (2002) and Robert Goodin (2003: chs 9–11) aims for similar goals. Hence I conclude that, as it stands, the activist’s second argument is incomplete, and as such the force of the difficulty it raises for deliberative democracy is not yet clear. If the objection is to stick, the activist must first provide a more detailed examination of the hegemonic and distorting properties of discourse; he must then show both that prominent modes of discussion operative in our democracy are distorting in important ways and that further discourse cannot remedy these distortions.

#### 2. Topic Education

#### Switch Side Debate The forum of college debate is vitally important for creating effective forms of public deliberation necessary to challenge illegitimate national security policy-switch side debate is intrinsically linked to this process.

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Bridging Competitive Debate and Public Deliberation on Presidential War Powers

http://public.cedadebate.org/node/14

The second major function concerns the specific nature of deliberation over war powers. Given the connectedness between presidential war powers and the preservation of national security, deliberation is often difficult. Mark Neocleous describes that when political issues become securitized; it “helps consolidate the power of the existing forms of social domination and justifies the short-circuiting of even the most democratic forms.” (2008, p. 71). Collegiate debaters, through research and competitive debate, serve as a bulwark against this “short-circuiting” and help preserve democratic deliberation. This is especially true when considering national security issues. Eric English contends, “The success … in challenging the dominant dialogue on homeland security politics points to efficacy of academic debate as a training ground.” Part of this training requires a “robust understanding of the switch-side technique” which “helps prevent misappropriation of the technique to bolster suspect homeland security policies” (English et. al, 2007, p. 224). Hence, competitive debate training provides foundation for interrogating these policies in public. Alarmism on the issues of war powers is easily demonstrated by Obama’s repeated attempts to transfer detainees from Guantanamo Bay. Republicans were able to launch a campaign featuring the slogan, “not in my backyard” (Schor, 2009). By locating the nexus of insecurity as close as geographically possible, the GOP were able to instill a fear of national insecurity that made deliberation in the public sphere not possible. When collegiate debaters translate their knowledge of the policy wonkery on such issues into public deliberation, it serves to cut against the alarmist rhetoric purported by opponents. In addition to combating misperceptions concerning detainee transfers, the investigative capacity of collegiate debate provides a constant check on governmental policies. A new trend concerning national security policies has been for the government to provide “status updates” to the public. On March 28, 2011, Obama gave a speech concerning Operation Odyssey Dawn in Libya and the purpose of the bombings. Jeremy Engels and William Saas describe this “post facto discourse” as a “new norm” where “Americans are called to acquiesce to decisions already made” (2013, p. 230). Contra to the alarmist strategy that made policy deliberation impossible, this rhetorical strategy posits that deliberation is not necessary. Collegiate debaters researching war powers are able to interrogate whether deliberation is actually needed. Given the technical knowledge base needed to comprehend the mechanism of how war powers operate, debate programs serve as a constant investigation into whether deliberation is necessary not only for prior action but also future action. By raising public awareness, there is a greater potential that “the public’s inquiry into potential illegal action abroad” could “create real incentives to enforce the WPR” (Druck, 2010, p. 236). While this line of interrogation could be fulfilled by another organization, collegiate debaters who translate their competitive knowledge into public awareness create a “space for talk” where the public has “previously been content to remain silent” (Engels & Saas, 2013, p. 231). Given the importance of presidential war powers and the strategies used by both sides of the aisle to stifle deliberation, the import of competitive debate research into the public realm should provide an additional check of being subdued by alarmism or acquiescent rhetorics. After creating that space for deliberation, debaters are apt to influence the policies themselves. Mitchell furthers, “Intercollegiate debaters can play key roles in retrieving and amplifying positions that might otherwise remain sedimented in the policy process” (2010, p. 107). With the timeliness of the war powers controversy and the need for competitive debate to reorient publicly, the CEDA/Miller Center series represents a symbiotic relationship that ought to continue into the future. Not only will collegiate debaters become better public advocates by shifting from competition to collaboration, the public becomes more informed on a technical issue where deliberation was being stifled. As a result, debaters reinvigorate debate.

The impact is an engaged citizenry which has the capacity and the will power to reign in the worst of ideological extremism

Zwarensteyn 2012

Ellen C., Masters Candidate in Communications at Grand Valley State University, High School Policy Debate as an Enduring Pathway to Political Education: Evaluating Possibilities for Political Learning, Masters Theses. Paper 35, http://scholarworks.gvsu.edu/theses/35

The background of many conversations relating to secondary education concerns the appropriateness of teaching politics. As referenced in chapter two, Daily (2006) and White (2009) stress the importance of early political identity formation. While the American polity recognizes the necessity of a political education both in the home and in the schools, the education received may not be as authentic as perceived. One immense benefit to the policy debate experience may relate to the time and space given to political identity formation (for those without an identity), re-formation (for those with a dissonant identity), or solidification of an existing identity (for those with a consistent identity). Switch-side debating combined with the personal distance from argument, provides a relatively safe space for playing with argumentation. Policy debate participation may uniquely answer White’s (2009) concern regarding the indoctrination of unquestioned patriotism, religiosity, and militarism in American schools. Participation in policy debate forces an intelligent academic defense, unraveling, or navigation through these concerns. Many debaters unlearn their ‘America can do no wrong’ perspective and develop an ability to understand and qualify American policy decisions both at home and abroad. This practice is inherently and genuinely political. As Colby (2008) concurs, political leaning does not compromise one’s political ideology but rather aids in intellectual integrity and clear critical thinking (p. 6). Revisiting Galloway (2007) emphasis on dialogue, debate helps students realize positions outside their own have meaning. This practice opens students up to new intellectual and academic perspectives and values. Overall, this study finds debate may help aid the development of an authentic political identity. “Evaluating competing arguments in this way causes students to think harder about things they have previously taken for granted” (Colby, Beaumont, Ehrlich, and Corngold, 2007, p. 115).

This is empirically proven---Neal Katyal used training he got from switch side debate techniques to challenge post 9/11 combat definitions

English et al 2007

Eric English, Stephen Llano, Gordon R. Mitchell, Catherine E. Morrison, John Rief and Carly Woods, Communications—University of Pittsburg “Debate as a Weapon of Mass Destruction,” Communication and Critical/Cultural Studies, Volume 4, Number 2, June, http://www.pitt.edu/~gordonm/JPubs/EnglishDAWG.pdf

It is our position, however, that rather than acting as a cultural technology expanding American exceptionalism, switch-side debating originates from a civic attitude that serves as a bulwark against fundamentalism of all stripes. Several prominent voices reshaping the national dialogue on homeland security have come from the academic debate community and draw on its animating spirit of critical inquiry. For example, Georgetown University law professor Neal Katyal served as lead plaintiff ’s counsel in Hamdan , which challenged post-9/11 enemy combat defini- tions.12 The foundation for Katyal’s winning argument in Hamdan was laid some four years before, when he collaborated with former intercollegiate debate champion Laurence Tribe on an influential Yale Law Journal addressing a similar topic.13 Tribe won the National Debate Tournament in 1961 while competing as an undergraduate debater for Harvard University. Thirty years later, Katyal represented Dartmouth College at the same tournament and finished third. The imprint of this debate training is evident in Tribe and Katyal’s contemporary public interventions, which are characterized by meticulous research, sound argumentation, and a staunch commitment to democratic principles. Katyal’s reflection on his early days of debating at Loyola High School in Chicago’s North Shore provides a vivid illustration. ‘‘I came in as a shy freshman with dreams of going to medical school. Then Loyola’s debate team opened my eyes to a different world: one of argumentation and policy.’’ As Katyal recounts, ‘‘the most important preparation for my career came from my experiences as a member of Loyola’s debate team.’’14 The success of former debaters like Katyal, Tribe, and others in challenging the dominant dialogue on homeland security points to the efficacy of academic debate as a training ground for future advocates of progressive change. Moreover, a robust understanding of the switch-side technique and the classical liberalism which underpins it would help prevent misappropriation of the technique to bolster suspect homeland security policies. For buried within an inner-city debater’s files is a secret threat to absolutism: the refusal to be classified as ‘‘with us or against us,’’ the embracing of intellectual experimentation in an age of orthodoxy, and reflexivity in the face of fundamentalism. But by now, the irony of our story should be apparent \*the more effectively academic debating practice can be focused toward these ends, the greater the proclivity of McCarthy’s ideological heirs to brand the activity as a ‘‘weapon of mass destruction.’’

#### Generalities are not enough; Debating specific policies on both sides of the targeted killing debate is critical to make us better advocates against government violence—criticizing war without being willing to discuss actual policy details is a bankrupt strategy for social resistance.

--we can use these categories to critique them; simulation does not undercut our potential for critique

--have to roll-play the enemy to know their language and learn their strategies

Mellor 13 (Ewan E. Mellor – European University Institute, Why policy relevance is a moral necessity: Just war theory, impact, and UAVs, Paper Prepared for BISA Conference 2013, accessed: http://www.academia.edu/Documents/in/Drones\_Targeted\_Killing\_Ethics\_of\_War)

This section of the paper considers more generally the need for just war theorists to engage with policy debate about the use of force, as well as to engage with the more fundamental moral and philosophical principles of the just war tradition. It draws on John Kelsay’s conception of just war thinking as being a social practice,35 as well as on Michael Walzer’s understanding of the role of the social critic in society.36 It argues that the just war tradition is a form of “practical discourse” which is concerned with questions of “how we should act.”37 Kelsay argues that: [T]he criteria of jus ad bellum and jus in bello provide a framework for structured participation in a public conversation about the use of military force . . . citizens who choose to speak in just war terms express commitments . . . [i]n the process of giving and asking for reasons for going to war, those who argue in just war terms seek to influence policy by persuading others that their analysis provides a way to express and fulfil the desire that military actions be both wise and just.38 He also argues that “good just war thinking involves continuous and complete deliberation, in the sense that one attends to all the standard criteria at war’s inception, at its end, and throughout the course of the conflict.”39 This is important as it highlights the need for just war scholars to engage with the ongoing operations in war and the specific policies that are involved. The question of whether a particular war is just or unjust, and the question of whether a particular weapon (like drones) can be used in accordance with the jus in bello criteria, only cover a part of the overall justice of the war. Without an engagement with the reality of war, in terms of the policies used in waging it, it is impossible to engage with the “moral reality of war,”40 in terms of being able to discuss it and judge it in moral terms. Kelsay’s description of just war thinking as a social practice is similar to Walzer’s more general description of social criticism. The just war theorist, as a social critic, must be involved with his or her own society and its practices. In the same way that the social critic’s distance from his or her society is measured in inches and not miles,41 the just war theorist must be close to and must understand the language through which war is constituted, interpreted and reinterpreted.42 It is only by understanding the values and language that their own society purports to live by that the social critic can hold up a mirror to that society to demonstrate its hypocrisy and to show the gap that exists between its practice and its values.43 The tradition itself provides a set of values and principles and, as argued by Cian O’Driscoll, constitutes a “language of engagement” to spur participation in public and political debate.44 This language is part of “our common heritage, the product of many centuries of arguing about war.”45 These principles and this language provide the terms through which people understand and come to interpret war, not in a deterministic way but by providing the categories necessary for moral understanding and moral argument about the legitimate and illegitimate uses of force.46 By spurring and providing the basis for political engagement the just war tradition ensures that the acts that occur within war are considered according to just war criteria and allows policy-makers to be held to account on this basis. Engaging with the reality of war requires recognising that war is, as Clausewitz stated, a continuation of policy. War, according to Clausewitz, is subordinate to politics and to political choices and these political choices can, and must, be judged and critiqued.47 Engagement and political debate are morally necessary as the alternative is disengagement and moral quietude, which is a sacrifice of the obligations of citizenship.48 This engagement must bring just war theorists into contact with the policy makers and will require work that is accessible and relevant to policy makers, however this does not mean a sacrifice of critical distance or an abdication of truth in the face of power. By engaging in detail with the policies being pursued and their concordance or otherwise with the principles of the just war tradition the policy-makers will be forced to account for their decisions and justify them in just war language. In contrast to the view, suggested by Kenneth Anderson, that “the public cannot be made part of the debate” and that “[w]e are necessarily committed into the hands of our political leadership”,49 it is incumbent upon just war theorists to ensure that the public are informed and are capable of holding their political leaders to account. To accept the idea that the political leadership are stewards and that accountability will not benefit the public, on whose behalf action is undertaken, but will only benefit al Qaeda,50 is a grotesque act of intellectual irresponsibility. As Walzer has argued, it is precisely because it is “our country” that we are “especially obligated to criticise its policies.”51 Conclusion This paper has discussed the empirics of the policies of drone strikes in the ongoing conflict with those associate with al Qaeda. It has demonstrated that there are significant moral questions raised by the just war tradition regarding some aspects of these policies and it has argued that, thus far, just war scholars have not paid sufficient attention or engaged in sufficient detail with the policy implications of drone use. As such it has been argued that it is necessary for just war theorists to engage more directly with these issues and to ensure that their work is policy relevant, not in a utilitarian sense of abdicating from speaking the truth in the face of power, but by forcing policy makers to justify their actions according to the principles of the just war tradition, principles which they invoke themselves in formulating policy. By highlighting hypocrisy and providing the tools and language for the interpretation of action, the just war tradition provides the basis for the public engagement and political activism that are necessary for democratic politics.52

#### Academic, institutions-based debate regarding detention can reverse excessive presidential authority---college students key

Kelly Michael Young 13, Associate Professor of Communication and Director of Forensics at Wayne State University, "Why Should We Debate About Restriction of Presidential War Powers", 9/4, public.cedadebate.org/node/13

Beyond its obviously timeliness, we believed debating about presidential war powers was important because of the stakes involved in the controversy. Since the Korean War, scholars and pundits have grown increasingly alarmed by the growing scope and techniques of presidential war making. In 1973, in the wake of Vietnam, Congress passed the joint War Powers Resolution (WPR) to increase Congress’s role in foreign policy and war making by requiring executive consultation with Congress prior to the use of military force, reporting within 48 hours after the start of hostiles, and requiring the close of military operations after 60 days unless Congress has authorized the use of force. Although the WPR was a significant legislative feat, 30 years since its passage, presidents have frequently ignores the WPR requirements and the changing nature of conflict does not fit neatly into these regulations. After the terrorist attacks on 9-11, many experts worry that executive war powers have expanded far beyond healthy limits. Consequently, there is a fear that continued expansion of these powers will undermine the constitutional system of checks and balances that maintain the democratic foundation of this country and risk constant and unlimited military actions, particularly in what Stephen Griffin refers to as a “long war” period like the War on Terror (http://www.hup.harvard.edu/catalog.php?isbn=9780674058286). In comparison, pro-presidential powers advocates contend that new restrictions undermine flexibility and timely decision-making necessary to effectively counter contemporary national security risks. Thus, a debate about presidential wars powers is important to investigate a number of issues that have serious consequences on the status of democratic checks and national security of the United States.¶ Lastly, debating presidential war powers is important because we the people have an important role in affecting the use of presidential war powers. As many legal scholars contend, regardless of the status of legal structures to check the presidency, an important political restrain on presidential war powers is the presence of a well-informed and educated public. As Justice Potter Stewart explains, “the only effective restraint upon executive policy and power…may lie in an enlightened citizenry – in an informed and critical public opinion which alone can protect the values of a democratic government” (http://www.law.cornell.edu/supct/html/historics/USSC\_CR\_0403\_0713\_ZC3.html). As a result, this is not simply an academic debate about institutions and powers that that do not affect us. As the numerous recent foreign policy scandals make clear, anyone who uses a cell-phone or the internet is potential affected by unchecked presidential war powers. Even if we agree that these powers are justified, it is important that today’s college students understand and appreciate the scope and consequences of presidential war powers, as these students’ opinions will stand as an important potential check on the presidency.

## 2NC

Simualted national security law debates inculcate agency and decision-making skills—that enables activism and avoids cooption

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

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

#### Debates about state-policy don’t flatten or exclude difference---they help foster political advocacy and critical habits necessary for navigating inevitable differences in democracy---the affirmative’s emphasis on flux makes negotiating plurality impossible

David McIvor 10, research associate at the Kettering Foundation, The Politics of Speed: Connolly, Wolin, and the Prospects for Democratic Citizenship in an Accelerated Polity, Polity (2011) 43, 58–83

In some ways Wolin's description of revolution seems to converge with Connolly's emphasis on speed as a means of creating a pluralistic ethos and ultimately political change. Yet Connolly, as I have argued above, has elided the intense requirements of slow time practice that support the possibility of successful, “rapid” change. Furthermore, Wolin finds that the tempos of frenetic agitation have “not vanished … [but] simply switched location.” The rise of corporate-driven capitalism has appropriated the revolutionary tempo through the “troika effect,” which unites capital, technology and science:

By enlisting technological innovation and scientific discovery and joining them with its own impulses, capital has produced an unprecedented form of power. The combination has quickened the rate of change throughout the world … . Globalized capital … may be said to monopolize agitation … thus corporate capital is the agitator, the exemplar of permanent revolution, of normalized agitation.85

Speedy agitation has been co-opted by corporate capital, which in turn “encourages change, elevates fashion to a norm, and … instructs an agitated populace that virtually every job and habitat are temporary.”86 This emphasis on flux and change disrupts the attachments that normally develop over time, including those related to vocation or community (and, by extension, those which lead to agitation). For Wolin, a hopeful politics today depends on whether or not “agitation … can find its bearings.”86 In order for this to occur the “appropriate tempo” of democratization must be identified. Since Wolin identifies this tempo as the slower one found at the local level of state, county, and municipality, we must wonder if he has not fallen into the nostalgic shackles that Connolly has already fit for him. Far from it. While recognizing the difficulty of frenetic agitation in a hurrying, racing world, Wolin thinks that such agitation can emerge from and alter the slower tempos of small-scale deliberation and debate occurring in local politics. Agitation can “educate … and energize” particularism, leading it to “challenge the center” in changed times. Democratic agitation “takes time” in that it must be nursed by patient deliberation, but it also “takes time” when, energized by such micro-political activities, it alters the status quo in powerful, lasting ways.

Again, Wolin does not look to slow time practices and local sites of action in order to flatten or exclude difference. According to Wolin, a leisurely pace and deliberation are “conditioned by the presence of differences and the attempt to negotiate them.”87 Democratic theory that emphasizes speed and dislocation, on the other hand, mimics the temporal rhythms of contemporary culture and economy at the expense of the tempos of deliberation and reflection that are important in themselves and insofar as they make possible the politics of a quicker pace. Some habits and practices are fundamental to the honoring and negotiating of plurality.

In order to develop these habits, Wolin wants to direct attention away from the state and towards localities with their particularities, peculiarities, and irregularities. On Wolin's reading, national politics is little more than a spectacle, and the citizen's role within that spectacle is often only as “a rooter limited to choosing sides.”88 Localities, on the other hand, remain venues that promise robust participation. As individuals slowly develop the habits related to participation—interpreting and coming to know one's environment and its other inhabitants, its multiple histories and overlapping concerns—their very being changes. “Politicalness” marks our capacity “to develop … into beings who know and value what it means to participate in and be responsible for the care and improvement of our common and collective life.”89 By nurturing this politicalness we begin to feel a tug of loyalty towards a common reality that had not heretofore existed. Wolin, in describing the early stages of the Free Speech Movement, referred to this experience as the “revival of a sense of shared destiny, of some common fate which can bind us into a people we have never been.”90 Of course, these assemblages are subject to the same “thousand natural shocks” to which all flesh is heir. Publics rise and fall; democratic moments remain momentary. Yet those who are honed by these experiences and who are dedicated to their recovery become what Wolin calls a “multiple civic self … one who is required to act the citizen in diverse settings: national, state, city or town, neighborhood, and voluntary association.”91 This is “perhaps the most complex conception of citizenship ever devised” yet “we have no coherent conception of it.”91 The multiple civic self is not modeled along republican or representative lines, which reduce participation to occasional ratification or refusal, and which filter popular power through elite-managed institutions. Nor, however, is it based on the radical democratic conception of citizenship as direct sharing in power. The complexities of what Wolin calls “the megastate” and the sheer size of the United States exceed what an Athens-styled radical democracy could manage. The multiple civic self is one capable of participating not simply in his/her locality but “intellectually and passionately in the controversies surrounding the megastate” in order to “reclaim” public space and insist upon “widened debate.”92 Wolin is not (only) a localist. Rather, he thinks that the skills and habits best acquired by consistent participation in our particular localities lay the groundwork for a form of citizenship attuned to the plural layers of political action and struggle in late-modern America. Moreover, the multiple civic self promotes the dispersal of power between local, state, and national bodies.93 Such diffusion re-establishes a separation of powers that forces slow-time negotiations upon the impatient megastate.94 The slowly developed habits of participation make possible a more robust form of democratic citizenship and, perhaps, fugitive democratic moments. These moments, in turn, can help to slow the world down.

Political theorists and social actors inspired by Wolin's example and worried about the inegalitarian consequences of social acceleration should look to start from his (so far underdeveloped) idea of the multiple civic self. Instead of refurbishing federal institutions or romanticizing the consequences of speed, we ought to attend primarily to what Wolin calls the “recurrent aspiration” of democracy: “to find room in which people can join freely with others to take responsibility for solving their common problems and thereby sharing the modest fate that is the lot of all mortals.”95 By pursuing solutions to mutual problems through concerted action, we as citizens can hone the craft of democratic participation—broadening our notions of self and learning to honor the differences we encounter within a shared space.96

The differences drawn above between Wolin and Connolly—and the choice that they seem to offer, Connolly or Wolin—may seem exaggerated, given the broad convergence between their normative interests and political concerns.97 Perhaps, then, a critical synthesis can be located between Wolin's efforts at nurturing democratic identity and Connolly's recent emphasis on generating a positive political resonance machine capable of promoting the use of inclusive goods while remaining attentive to difference and dissonance. For Connolly, the success of such movements will depend on cultivating the democratic virtues of what he calls “agonistic respect” and “critical responsiveness.” In fact, it is the latter two qualities, first articulated together in Neuropolitics, that form Connolly's recent conception of “bicameral citizenship,” which might be seen as a response or friendly rejoinder to Wolin's idea of the multiple civic self.98 Bicameralism comes from a “decent respect for the persistent diversity of the human condition” and results in a tolerance of ambiguity in our relationships and contestability in our creeds.99 The stubborn opacity of the world and the agonistic nature of political life can both become, on Connolly's reading, the basis for a generous acceptance of disagreement and difference. But the acceptance of such opacity would not necessarily come at the expense of a search for spaces of convergence or commonality—what Wolin calls the “sense of shared destiny.”

The dispositions of agonistic respect and critical responsiveness can clearly resonate with and reinforce the care and concern for the common that Wolin puts at the center of fugitive democracy. Yet these efforts, I would argue, need to be situated within a praxis whereby (seemingly anachronistic) habits of participation and engagement are nurtured in spite of the pressures of an accelerated society. For outside of these practices, what will inspire a commitment to the virtues relevant to democratic flourishing? What will make Connolly's virtues more compelling than resentment about the “illegible” social relations in “liquid” modernity? Connolly's under-theorization of the bonds of democratic identification and commitment seems a symptom of his sanguinity about the connection between speed and pluralism (“the acceleration of speed, though it contains counterpressures, amplifies trends towards diversity among multiple dimensions of being”).100 We ought to remain slightly skeptical, therefore, when Connolly writes, “acceleration prepares us for bicameralism” or asserts “it takes massive energy to turn us against pluralism.”101 We ought to ask whether this sanguine attitude is really justified by our understanding of the world around us. After all, since the fifteenth century, nearly 4,000 human languages have died out, and there have been similar crashes in biodiversity and methods of agricultural production since the rise of the steam engine. It seems that diversity of political, cultural, and ecological life is far from a given; one might say rather that it requires “massive energy” in order to persist.

#### Advocating the debate space as a site for change degenerates into academic self-congratulation that locks in the SQ

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

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

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

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

#### Change won’t trickle up

**Jensen, PhD student in Philosophy, 2009**

(Tim, “Bridging Micro and Macro :: Setting the Stage”, 4-6, <http://candidcandidacy.wordpress.com/2009/04/06/bridging-micro-and-macro-setting-the-stage/>, ldg)

Oliver Marchart asks the same question in his essay, “Bridging the Micro-Macro Gap: Is There Such a Thing as a Post-subcultural Politics?“ “What criteria,” he asks, have to be met by micro-practices in order to ‘go macro’? Do we need a new concept of ‘organization’? Can there be a subcultural politics of pure particularism or does it take a dimension of universalism?’ Marchart begins by debunking what he sees as a heroism myth that dominates subcultures and those who study them academically. While others have certainly critiqued the narrative of “co-optation,” it’s still necessary to do so, and Marchart does it swiftly and with eloquence. I say that it’s still necessary because there are still plenty of folks (punks, activists, liberals) who believe they can “drop-out” of capitalism in many ways and narratives of “selling out” continue to proliferate. In this set-up, a subculture is designated as “authentic” to the degree that it remains unappropriated by the mainstream. The group or set of practices remains heroic in relation to how much it resists commodification and recuperation. Marchart notes that this narrative of the process of subculture’s incorporation into the mainstream construes “subcultures as some sort of substance–noise from the viewpoint of the dominant system, and the precedes any cooptation by the latter” (author’s emphasis 87). This myth is used to show how the “defending of micro-political practices eo ipso” obviates any move to the macro-political, since those micro-practices are always already political, “simply by virtue of resisting cooptation” (88). Some theorists laud this indirect, style-driven form of dissent and its oblique challenge to exploitative powers. Not Marchart, for sure. And I have some pretty serious reservations about it, too. Who has time to take direct action when one is busy looking like they’re constantly dissenting? (This also becomes an issue, as we shall see in later posts, when dealing with internet cultures of protest.) Much of postmodernism and cultural studies in particular has done excellent–and needed–work in revealing the political nature of our everd ay acts. The cultural and the political have been blurred for some time now. But you can see where this may stunt the move to macro action: if we’re always already political, how do we judge a scale of action? I agree with Marchart that, “What is needed today is an analysis of the passage between culture and macro-politics, that is, an analysis of the process of ‘becoming macro’” (90). We’re missing an understanding of the links between ever day life and organized, collective action, especially with regard to the communicative process. So we must ask, is an answer to be found in the micro-politics of everyday life or in the marco-political movements of collective will and deep structural and cultural reorganization? Where do we start in attempting to make sense of this line between micro and macro; and what role do information communication technologies play in the communication process of this movement between micro and macro? Marchart lists four preconditions for the passage of micro going macro: 1) A situation of explicit antagonization; 2) The emergence of a collectivity; 3) The function of organization; 4) A movement towards universalization. So, for Marchart, what is necessary is a swing towards the macro, a recognition that as long as resistance to hegemony remains at the level of symbolic rituals of the micro-political, we’re in trouble.

## \*\*\*1NR

### 1NR A2: We shouldn’t need to advocate our oppressor

#### the declaration that they cannot access the USFG because it is constitutive of the oppressor is flawed and reductionist – it seeks to eschew notions of political agonism that resolve social death, societal oppression and causes a resentiment of the self that never seeks to transcend the political ideal of “I Am” to “I Want” – this directly answers the argument in the cross-x about the perfect being the enemy of the good – the problem is that applies only to the affirmative because it prevents a reconceptualization of the USFG from that of “being” to one of “becoming – we are not saying we should never forget the historical roots of oppression rooted in the USFGs relationship to your identity, but these stories of victimhood need to be contextualized through intersections of privilege in order to actualize change

Minow 96 (Martha Prof of Law and Dean @ Harvard University, “SPEECH: Not Only for Myself: Identity, Politics, and Law,” Oregon Law Review 75 Or. L. Rev. 647 Lexis)

To identify fluidity, change, border-crossing, and unstable categories is not to deny the real force and power that some people have accorded group labels and categories, to the clear detriment of others. 59 What else could explain a regime that, in historian Barbara Fields's words, "considers a white woman capable of giving birth to a black child but denies that a black woman can give birth to a white child"? 60 As another historian, David Hollinger, puts it in his recent book, Post-Ethnic America, "Racism is real, but races are not." 61 The power to create groups and oppress them is real, but the rationale for those groups or for the assignment of members is not. Benedict Anderson's book Imagined Communities artfully traces the creation of nations as official eff- [\*663] orts by dynastic regimes to control workers and peasants; in the process, colonial powers created census categories that in turn stamped racial categories to replace previous religious, status, and anonymous identities. 62 Thomas Scheff argues that these cognitive maps of difference join with emotions of pride and shame to fuel prejudice and oppression. 63 In this view, group-based differences need not have a foundation in biology, or anything but historic oppressions, to make them real enough to warrant recognition and mobilization. 64 We do not need refined understandings of identities to acknowledge how much people in power have hurt others along lines producing the harsh reality of identities. The Nazis resolved the question of who is a Jew in the most definitive way. 65 Similarly, "black means being identified by a white racist society as black." 66 Thus, Catharine MacKinnon locates gender difference not in biology but historic oppression when she asks, "Can you imagine elevating one half of a population and denigrating the other half [\*664] and producing a population in which everyone is the same?" 67 Judith Butler argues that the meaning of anyone's gender is troubled and unfixed except by exercises of convention and authority. 68 Marilyn Frye and Peggy MacIntosh, among others, have detailed the ways in which part of the comforts enjoyed by those with more power is the distance from other people's pain and the seeming invisibility of their own privileges. 69 Empirical studies of individuals' self-understandings highlight the impact of societal views about groups and discrimination by more powerful groups. 70 Regardless of the theoretical arguments against essentialism and for intersectionality, many people believe and perceive that their identities are bound up with experiences of subordination along simplistic group lines. 71 Experiences of mistreatment along group lines influence how individuals view people from their own groups, and people in other groups. Todd Gitlin's book, which is chiefly an attack - from the progressive left - on identity politics as a distraction from deeper issues of poverty and economic dislocation, nonetheless asserts confidently that "blacks are more likely than whites to doubt the promise of America; women more likely than men to care about children and fear rape; Jews more likely than Buddhists to study the Holocaust." 72 The racial divide in public responses to the verdict in the murder trial of O.J. Simpson is only one recent confirmation [\*665] of this perception. 73 Focusing on historical and ongoing oppression cannot, however, fully rehabilitate identity politics. 74 The problem here is less incoherence than the personal, psychological, and political costs of engaging in politics around group identifications. Individuals' experiences of membership in more than one group may produce complicated responses to discrimination. For example, a study suggests that some young African-American males develop an exaggerated conception of male power and devaluation of females, apparently as a coping response to racial and economic disadvantage. 75 Privilege and oppression both can mark a person's experience, even simultaneously. Simply validating experience affords no guarantee of ending a person's own role in dominating others. Mobilizing African-American males is a current development in identity politics, as in the Million Man March, but that strategy risks splintering men and women who could be working together. 76 That strategy also could seem to condone sexist attitudes that undermine the vision of equality and human liberation behind identity politics. Here, then, is a place where the errors of essentialism, the insights of intersectionality, and the basic incoherence of group identities run up against the case of adopting categories that were never designed to help those assigned to them. Mobilizing in resistance to oppression based on a group trait may strengthen that oppression and the conceptions that it unleashes. As one observer recently put it: This politics of being, essentializing or fixing who we are, is in actuality often an inversion or continuation of ascribed colonial identities, though stated as "difference." The stereotypi- [\*666] cal contents of Africanness or Indianness, for example, are in the end colonial constructs, harbouring the colonizer's gaze. We look at ourselves with his eyes and find ourselves both adorned and wanting. 77 The internalized sense of inferiority and the assumption that human relationships must be marked by hierarchy and domination are legacies of oppression. A piece of the oppressor, then, lies within each person, as Franz Fanon, Albert Memmi, George W. Hegel, and so many observers recount. 78 Paulo Freire has argued that the true focus of revolutionary change is never merely the oppressive situation, but also the piece of the oppressor which is implanted within each person and which knows only the oppressor's tactics and relationships. 79 This insight undergirds Jacques Ranciere's observation that emancipation is never the simple assertion of an identity; it is always, at the same time, the denial of an identity given by the ruling order. 80 Efforts to reclaim identities produced by oppression can express creative resistance, 81 but it is not clear they can extirpate either the specific category's origins or the reductionism of categorical thinking. Besides strengthening the categories and methods of oppression, identity politics may freeze people in pain and also fuel their dependence on their own victim status as a source of meaning. Wendy Brown has written powerfully about these dangers; she argues that identity-based claims re-enact subordination along the lines of historical subjugation. 82 This danger arises, in her view, not only because of the ready acceptance of those very [\*667] lines of distinction and oppression in a society that has used them, but also because people become invested in their pain and suffering, or in her terms, their "wounded attachments." 83 She writes: Politicized identity, premised on exclusion and fueled by the humiliation and suffering imposed by its historically structured impotence in the context of a discourse of sovereign individuals, is as likely to seek generalized political paralysis, to feast on generalized political impotence, as it is to seek its own or collective liberation through empowerment. Indeed, it is more likely to punish and reproach ... than to find venues of self-affirming action. 84 Brown urges efforts to shape a democratic political culture that would actually hear the stories of victimization while inciting victims to triumph over their experiences through political action. 85 Toward this end, she proposes shifting the focus from identity toward a focus on desires and wants, from the language of "I am" to the language of "I want." 86 In this way, perhaps politics could move beyond the artificially fixed and frozen identity positions and blame games toward expressive and engaged political action, but Brown has yet to sketch a language of solidarity rather than individual self-interest. Therapeutic understandings of trauma and recovery support this call to shift from what an individual lacks to what an individual, with others, can envision and seek. Judith Herman's work on child abuse, incest, rape, and war-time trauma emphasizes the crucial importance to individual psychological health of recovering memories and learning to speak about atrocity. 87 She also stresses the significance of moving on through mourning, acting [\*668] and fighting back, and reconnecting with others. 88 Identity politics risks directing all energy and time to pain without moving through recovery, action, and reconnection with larger communities. There remains a crucial place for anger and recrimination, as well as forgiveness and reconciliation. 89 But when identity politics takes the form of claiming excuses due to past victimization, it even makes it difficult for others to remember and acknowledge past wrongdoings and harms. 90

### 1NR A2: The Skills Don’t Apply To US

#### the SKILLS DO APPLY TO THEM – you cannot give up on political agonism, otherwise your oppression will continue to manifest itself. When you embrace the identity cast upon you as the end for your strategy, it inverts the value and reifies the nature of the situation provided for you.

Brueig 12 (Matt, author and advocate for Rawlsian Justice, “A problem with one facet of identity politics,” http://mattbruenig.com/2012/03/03/a-problem-with-one-facet-of-identity-politics/)

Formalized identity politics grew out of the insufficiency of left politics in the middle of the 20th century. At the time and in subsequent years, proponents of identity politics (identitarians) raised a series of devastatingly precise criticisms that have fundamentally changed the way the left operates. The left’s almost uniform focus on class oppression has been supplemented with coequal focuses on racism, sexism, ableism, imperialism, homophobia, and other identitarian concerns. The left has also internalized — albeit imperfectly — the identitarian critiques against traditional left-wing organizational structures, which white men tended to dominate. Although the list of identitarian successes could iterate for volumes, some identitarian ideas, recommendations, and practices strike me as incoherent. At its core, identity politics is about pursuing the interests of marginalized and oppressed identity groups. This immediately poses a methodological problem: how do you know what the interests of those groups are? There are two ways to answer that question. In the first way, one analyzes the position of an identity group through the lens of one’s own political views, determining from that analysis what that identity group needs in order to access justice. In the second way, one simply listens to what members of an identity group have to say. Identitarians seem to regard the first approach as inferior to the second one, and perhaps even paternalistic. Although the second approach seems more empowering and deferential, it poses its own methodological problem: to whom should one listen? Consider the case of abortion. Identitarians often claim that abortion access aligns with the self-interest of female identity groups. There are many persuasive arguments in favor of abortion access, but the identitarian case is rather slim. Using the deferential identitarian approach, how do we know that abortion access aligns with the self-interest of women? If women were almost unanimously in favor of abortion, then I think a pretty easy case could be made. But when polled, women sharply divide on the abortion issue. In 2011, 60 percent of women answered that abortions should be illegal in all circumstances or most circumstances, and 44 percent of women described themselves as pro-life, only 6 percent less than the number that described themselves as pro-choice. So to whom should a person actually deferential to the voice, agency, and subjectivity of women listen: the 50% of women who identify as pro-choice or the 50% of women who do not? When identitarians carve out an issue as one governed by identity considerations, they implicitly — and oftentimes explicitly — claim that almost everyone would agree with them if they were members of the identity group in question. So, identitarians will say things like “if men could get pregnant, then they would definitely support abortion access.” But is that true? Judging from the polling data, it seems quite obviously false: those capable of pregnancy actually sharply divide on the necessity of abortion access. In reality, members of any given identity group disagree with one another about what their interests are and what should be done. This necessarily requires identitarians to select the viewpoint of one subset of an identity group over another subset. For instance, to be deferential to the subjectivity and interests of women on abortion, an identitarian must pick some women’s voices over other women’s voices. But how would a truly committed identitarian do something like that? On what principled criteria could such a decision ever be based? There are a few possible options, but they all eventually collapse down into picking the voices of those who hold one’s own political opinions. One could invoke the concept of intersectionality to cut the polling data even finer: sure maybe women as a whole are fairly split on abortion, but queer women of color with disabilities are much more supportive. But using intersectionality concepts to get out of the bind fails for two reasons. First, one has to decide which intersectional slice to prefer, a decision that will inevitably be motivated by a desire to find some intersectional slice that mirrors one’s own political views. And second, when taken to its logical extreme, intersectionality undercuts the idea that there is such a thing as coherent categories of identities with unified interests: every person has layers and layers of identities that make them unique from almost everyone else. In addition to the intersectional side-step, someone might just try to depend on the majoritarian preferences of that group. But this seems like a very strange criterion. On this approach, the self-interest of an identity group could change daily so long as enough people in the identity group change their mind. More than that, identitarians do not actually rely on aggregate information about the preferences of oppressed groups. For instance, anti-colonial and anti-imperialist activists seem to unanimously be upset at the basically colonial situation of modern-day Puerto Rico, preferring Puerto Rican independence instead. Meanwhile, less than 5% of Puerto Ricans ever vote in favor of independence when given the option to do so, with the rest preferring Puerto Rican’s territorial status or statehood instead. What people represent as deference to the interests, subjectivity, and ideas of marginalized identities is really nothing more than tokenization and rhetorical shell games. People who suggest their politics are based upon those things are actually just finding people within marginalized identity groups who mirror their own political viewpoints. That is the only remotely plausible method one could use to pick between the different opinions of those within specific identity groups. So a person who supports Puerto Rican independence finds someone in the 5% of Puerto Ricans who do so, then lifts up their voice and suggests their own political viewpoints are dictated and colored by solidarity with Puerto Rican people. Of course, that’s a lie. None of this is to say that identity politics is inherently flawed; it isn’t. It has some problems here and there — for instance, the self-interests of marginalized identities are not always in harmony, and the framework has no real way of picking winners — but by and large, the overall thrust of it is completely dead on. The pretension however that identitarians are deferential to the voiced preferences of marginalized groups is just that, a pretension. Instead of playing a shell game of tokenized voices, I think identitarian-leaning people — especially those identifying as allies — should make direct substantive analysis about issues instead. It is a more persuasive approach and ultimately more honest.

#### Also – their political advocacy requires embracing group identities imagined by colonialism and and oppressive political structures – resisting it would mean the same thing as being a traitor which strips agency and turns their content – they are constitutive of the slave master’s tools – their speech act is what allows it to sustain itself in opposition – this means their violent revolution of warmaking only reproduces the lack of value attached to their bodies

Jarach 4 (Lawrence Jarach is an American anarchist essayist and author of the primer Anarchy 101: Instead of a Meeting. Jarach is a contributing editor of Anarchy: A Journal of Desire Armed, and has published in the Berkeley Daily Planet, Killing King Abacus, Green Anarchy and L'EnDehors. “Essentialism and the Problem of Identity Politics” http://theanarchistlibrary.org/library/lawrence-jarach-essentialism-and-the-problem-of-identity-politics)

For most women liberationists, the category of Woman — reduced to a hermetic category based only on gender — became the only category of importance. The denigration and oppression of women was clear everywhere: discrimination, rape and other forms of violence, harassment, the expectation and enforcement of motherhood and heterosexuality, and the myriad ways of keeping women dependent and subservient. Women liberationists declared Patriarchy to be the Enemy, some taking the next logical step and making Men — reduced to a hermetic category based only on gender — the Enemy. For most black nationalists, the category of Black — reduced to a hermetic category based on genetics and race — became the only category of importance. The denigration and oppression of blacks was clear everywhere: discrimination in the form of Jim Crow, lynching and other forms of violence, harassment (especially by law enforcement), the expectation and enforcement of servility, and the myriad ways of keeping black people dependent and subservient. Black nationalists declared White Racism to be the Enemy, some taking the next logical step and making White People — reduced to a hermetic category based on genetics and race — the Enemy. Race and gender, similar to other culturally specific ideological constructs, are both real and unreal. Unreal in the biological sense; conceptions of these distinctions do not correspond to objective — that is, non-culturally based — categories. Real in the sociological sense; there are clear ways of discerning racism, sexism, and other forms of domination and exploitation regardless of any particular cultural context. They are therefore deserving of critical attention. Those who champion the discourse of gender studies have done an excellent job in analyzing and shattering the contingent nature of how gender is understood, showing that particular combinations of chromosomes and genitalia are only a part (and arguably not even the most important part) of what makes gender meaningful. Critical race theory is also an encouraging and interesting recent anti-essentialist development. Colonialists and their apologists consistently promote mythico-ideological categories of domination. People opposed to hierarchical institutions already understand and expect that. The main conceptual contradiction of anti-imperialists (those who supposedly oppose colonial practices) is their own acceptance of Euro-American prejudices and stereotypes — only with the values inverted. The categories of denigrated Other (black, savage, woman) created and maintained for the exclusive benefit of Eurosupremacists and sexists are not called into question; their objectivity is self-evident, based on the common sense of the culture originally created by the racists and sexists. Everyone can tell whether someone is male or female — it’s biological. Everyone can tell whether someone is black or white — it’s scientific. Even before (but especially during) the formative years of European colonialism, Science and Biology were seen as methodologies for discerning Objective Reality. Anti-imperialists, as good Marxist-Leninists, find nothing troubling about Science; it’s what separates their particular ideology from all other forms of socialism. However, Science is an ideologically driven pursuit. Thinking of Science as some neutral examination and discernment of facts for the sake of technological progress, increasing human liberation, and knowledge about the universe should be treated as any other form of wishful thinking. Knowledge is not separate from the uses to which it has been and is currently being put. Group self-definition would seem to fit in with the anarchist principles of self-organization and voluntary association. Counter-essentialist identity can even be understood as an attempt to recapture kinship-based community, destroyed by the imposition of industrial capitalism (which is based on division of labor and the resulting atomization and alienation of individuals from each other). It remains problematic, however, because it is an identity forged within the ideology of victimization; it rests on the same arbitrary and constructed categories that were previously formulated to justify oppression. Creating a supposedly liberatory counter-narrative that remains based on visual markers can never possibly question the validity of an oppressive ideology. The other problem is the promotion of an ideologically constructed identity. Such an identity demands group loyalty and solidarity over and above the actual lived experiences of the individuals involved. The person who is attracted to the promised sense of belonging offered by any institution (whether an oppressed group, a hierarchical organization, or any formation promoting Unity) must agree to the prior distinctions and categories created by others. Once the counter-essentialist agrees to the boundaries of inclusion/exclusion (which is step one on the road to separatism), s/he can’t identify or be identified any other way; whatever criteria already exist in the counter-essentialist narrative are the only ones that matter. This Identity Fundamentalism requires that any person interested in radical transformation relinquish the ability to define her/himself. S/he must dissolve any self-awareness into pre-existing categories of significance. Biology — no matter its ideological and cultural constraints — is Destiny; subjectivity can only be sacrificed and/or suppressed. One of the first authoritarian lies is that someone else knows better.

### 1NR A2: Black Presence good

#### **Debate is a game, we can’t create new political subjectivities from it. The knee jerk to do something is what keeps us trapped in creating the buzzing sound that prevents us from hearing the silent undertones of violence; rather than participate in pseudo activism by voting affirmative, withdraw for a moment and allow yourself to reflect on where debate is going, why that is and how to fix it. Voting affirmative for a certain one shot solution obscures your ability to examine the backdrop. The turn outweighs, those in positions of privilege love nothing more than acts like providing the space for the multitude of new subjectivities because dialogue hides the nothingness of everyday activism. Using the ballot signs off on the social contract they criticize trapping you in the system.**

Valentic 8 (Tonci, University of Zagreb, “Symbolic Violence and Global Capitalism,” International Journal of Zizek Studies. )

How to define a form of subjectivity that will be truly revolutionary violence, confronting the inauthentic, excessive and illegitimate violence of the state? One should focus more on those "useless" and "excessive" outbursts of violence which display hatred of the Otherness, in accordance with the post-political multiculturalist universe of tolerance for difference. The problem is that today's "radical democracy" is not "radical" enough: it basically accepts the liberal-capitalist horizon, and the logic of liberal capitalism is so total it makes any alternative unthinkable. Does it ultimately mean that, for example, Zizek offers an alternative which is genuinely progressive and transformative, or does he bring about only the empty negativity of "active nihilism"? Does "doing nothing" means that "resistance is surrender"? Today's Left reacts in a wide variety of ways to the hegemony of global capitalism and its political supplement, liberal democracy. It might accept hegemony but continue to fight for reform within its rules (e.g. Third way) or to do nothing and wait for an outburst of "divine violence". It is not enough to merely reform the existing system; we need to radically transform the world. Of course, Zizek is not a ground-breaking author regarding that issue: many anti-capitalists assert that "capitalism is violent", believing that private property, trade and profit survive only because state (or police) violence defends them and that capitalist economies unavoidably need war to expand. His notion of "systemic" violence also heavily relies on numerous theories on "structural violence" denoting a form of violence in which social institutions kill people slowly by preventing them from meeting their basic needs, leading further to social conflicts. What is really innovative, and in a way provocative, in his book is the idea of passivity: It is "better to do nothing than to engage in localized acts whose ultimate function is to make the system run smoother (acts like providing the space for the multitude of new subjectivities, etc.) The threat today is not passivity, but pseudo-activity, the urge to "be active," to "participate," to mask the Nothingness of what goes on. People intervene all the time, "do something," academics participate in meaningless "debates," etc., and the truly difficult thing is to step back, to withdraw from it. Those in power often prefer even a "critical" participation, a dialogue, to silence - just to engage us in a "dialogue," to make it sure our ominous passivity is broken." What would then be the most plausible theoretical answer and practical advice regarding this theoretical puzzle in which violence is utterly invisible and does not refer any more to "exertion of physical force in order to injure or abuse", or to intentional and forceful human destruction? We need to rethink it in terms of new biopolitical and biosocial constellation where revolutionary or emancipatory potential might be placed at the same time in the passivity and violent activity. The first step would be, paradoxically, to point out the meaningless of violence, to reject all teleological and theological justifications and empirical analysis, and finally to listen in theoretical silence instead of participating in the noise it constantly produces.