# 1nc Fw

**The affirmative’s failure to read and defend the implementation of a topical plan undermines debate’s transformative potential**

**“Resolved” implies a policy or legislative decision**

Jeff Parcher 1, former debate coach at Georgetown, Feb, http://www.ndtceda.com/archives/200102/0790.html

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

**“United States Federal Government should” means the debate is about the outcome of a policy established by governmental means**

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

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

**“Federal Government” means the central government in Washington D.C.**

**Encarta ‘2K** (Online Encyclopedia, http://encarta.msn.com)

“The federal government of the United States is centered in Washington DC”

#### First, a limited topic of discussion that provides for equitable ground is key to decision-making and advocacy skills in every and all facets of life ------ even if their position is contestable that’s distinct from it being valuably debatable---this still provides room for flexibility, creativity, and innovation, but targets the discussion to avoid mere statements of fact---T debates also solve any possible turn

Steinberg & Freeley 8 \*Austin J. Freeley is a Boston based attorney who focuses on criminal, personal injury and civil rights law, AND \*\*David L. Steinberg , Lecturer of Communication Studies @ U Miami, Argumentation and Debate: Critical Thinking for Reasoned Decision Making pp45-

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.

**And independently a voting issue for limits and ground--- negative strategy is based on the “should” question of the resolution---there are an infinite number of reasons that the scholarship of their advocacy could be a reason to vote affirmative--- these all obviate the only predictable strategies based on topical action---they overstretch our research burden and undermine preparedness for all debates**

**Aff conditionality – without the plan text as a stable source of the offense the aff can shift their advocacy to get out of offense which discourages research and clash**

**The first impact is “political skills” aka deliberation**

**Debate over a clear and specific controversial point of government action creates argumentative stasis – that’s a prerequisite to the negative’s ability to engage in the conversation — that’s critical to deliberation**

**Steinberg 8**, lecturer of communication studies – University of Miami, and Freeley, Boston based attorney who focuses on criminal, personal injury and civil rights law, **‘8**

(David L. and Austin J., Argumentation and Debate: Critical Thinking for Reasoned Decision Making p. 45)

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? 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**Deliberation is the most portable skill—key to all facets of life and advocacy**

**Steinberg**, lecturer of communication studies – University of Miami, and Freeley, Boston based attorney who focuses on criminal, personal injury and civil rights law, **‘8**

(David L. and Austin J., Argumentation and Debate: Critical Thinking for Reasoned Decision Making p. 9-10)

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

**The second impact is government knowledge – debate’s key to in-depth governmental knowledge**

**Zwarensteyn 12**, Ellen, Thesis Submitted to the Graduate Faculty of GRAND VALLEY STATE UNIVERSITY In Partial Fulfillment of the Requirements For the Degree of Masters of Science, “High School Policy Debate as an Enduring Pathway to Political Education: Evaluating Possibilities for Political Learning,” August, <http://scholarworks.gvsu.edu/cgi/viewcontent.cgi?article=1034&context=theses>

The first trend to emerge concerns how debate fosters in-depth political knowledge. Immediately, every resolution calls for analysis of United States federal government action. Given that each debater may debate in over a hundred different unique rounds, there is a competitive incentive thoroughly research as many credible, viable, and in-depth strategies as possible. Moreover, the requirement to debate both affirmative and negative sides of the topic injects a creative necessity to defend viable arguments from a multitude of perspectives. As a result, the depth of knowledge spans questions not only of what, if anything, should be done in response to a policy question, but also questions of who, when, where, and why. This opens the door to evaluating intricacies of government branch, committee, agency, and even specific persons who may yield different cost-benefit outcomes to conducting policy action. Consider the following responses: I think debate helped me understand how Congress works and policies actually happen which is different than what government classes teach you. Process counterplans are huge - reading and understanding how delegation works means you understand that it is not just congress passes a bill and the president signs. You understand that policies can happen in different methods. Executive orders, congress, and courts counterplans have all helped me understand that policies don’t just happen the way we learn in government. There are huge chunks of processes that you don't learn about in government that you do learn about in debate. Similarly, Debate has certainly aided [my political knowledge]. The nature of policy-making requires you to be knowledgeable of the political process because process does effect the outcome. Solvency questions, agent counterplans, and politics are tied to process questions. When addressing the overall higher level of awareness of agency interaction and ability to identify pros and cons of various committee, agency, or branch activity, most respondents traced this knowledge to the politics research spanning from their affirmative cases, solvency debates, counterplan ideas, and political disadvantages. One of the recurring topics concerns congressional vs. executive vs. court action and how all of that works. To be good at debate you really do need to have a good grasp of that. There is really something to be said for high school debate - because without debate I wouldn’t have gone to the library to read a book about how the Supreme Court works, read it, and be interested in it. Maybe I would’ve been a lawyer anyway and I would’ve learned some of that but I can’t imagine at 16 or 17 I would’ve had that desire and have gone to the law library at a local campus to track down a law review that might be important for a case. That aspect of debate in unparalleled - the competitive drive pushes you to find new materials. Similarly, I think [my political knowledge] comes from the politics research that we have to do. You read a lot of names name-dropped in articles. You know who has influence in different parts of congress. You know how different leaders would feel about different policies and how much clout they have. This comes from links and internal links. Overall, competitive debaters must have a depth of political knowledge on hand to respond to and formulate numerous arguments. It appears debaters then internalize both the information itself and the motivation to learn more. This aids the PEP value of intellectual pluralism as debaters seek not only an oversimplified ‘both’ sides of an issue, but multiple angles of many arguments. Debaters uniquely approach arguments from a multitude of perspectives – often challenging traditional conventions of argument. With knowledge of multiple perspectives, debaters often acknowledge their relative dismay with television news and traditional outlets of news media as superficial outlets for information.

**Failure to engage the state means the aff fails, coalitions break down, and hawks seize the political – only engagement solves**

**Mouffe 2009** (Chantal Mouffe is Professor of Political Theory at the Centre for the Study of Democracy, University of Westminster, “The Importance of Engaging the State”, *What is Radical Politics Today?*, Edited by Jonathan Pugh, pp. 233-7)

In both Hardt and Negri, and Virno, there is therefore emphasis upon ‘critique as withdrawal’. They all call for the development of a non-state public sphere. They call for self-organisation, experimentation, non-representative and extra-parliamentary politics. They see forms of traditional representative politics as inherently oppressive. So they do not seek to engage with them, in order to challenge them. They seek to get rid of them altogether. This disengagement is, for such influential personalities in radical politics today, the key to every political position in the world. The Multitude must recognise imperial sovereignty itself as the enemy and discover adequate means of subverting its power. Whereas in the disciplinary era I spoke about earlier, sabotage was the fundamental form of political resistance, these authors claim that, today, it should be desertion. It is indeed through desertion, through the evacuation of the places of power, that they think that battles against Empire might be won. Desertion and exodus are, for these important thinkers, a powerful form of class struggle against imperial postmodernity. According to Hardt and Negri, and Virno, radical politics in the past was dominated by the notion of ‘the people’. This was, according to them, a unity, acting with one will. And this unity is linked to the existence of the state. The Multitude, on the contrary, shuns political unity. It is not representable because it is an active self-organising agent that can never achieve the status of a juridical personage. It can never converge in a general will, because the present globalisation of capital and workers’ struggles will not permit this. It is anti-state and anti-popular. Hardt and Negri claim that the Multitude cannot be conceived any more in terms of a sovereign authority that is representative of the people. They therefore argue that new forms of politics, which are non-representative, are needed. They advocate a withdrawal from existing institutions. This is something which characterises much of radical politics today. The emphasis is not upon challenging the state. Radical politics today is often characterised by a mood, a sense and a feeling, that the state itself is inherently the problem. Critique as engagement I will now turn to presenting the way I envisage the form of social criticism best suited to radical politics today. I agree with Hardt and Negri that it is important to understand the transition from Fordism to post-Fordism. But I consider that the dynamics of this transition is better apprehended within the framework of the approach outlined in the book Hegemony and Socialist Strategy: Towards a Radical Democratic Politics (Laclau and Mouffe, 2001). What I want to stress is that many factors have contributed to this transition from Fordism to post-Fordism, and that it is necessary to recognise its complex nature. My problem with Hardt and Negri’s view is that, by putting so much emphasis on the workers’ struggles, they tend to see this transition as if it was driven by one single logic: the workers’ resistance to the forces of capitalism in the post-Fordist era. They put too much emphasis upon immaterial labour. In their view, capitalism can only be reactive and they refuse to accept the creative role played both by capital and by labour. To put it another way, they deny the positive role of political struggle. In Hegemony and Socialist Strategy: Towards a Radical Democratic Politics we use the word ‘hegemony’ to describe the way in which meaning is given to institutions or practices: for example, the way in which a given institution or practice is defined as ‘oppressive to women’, ‘racist’ or ‘environmentally destructive’. We also point out that every hegemonic order is therefore susceptible to being challenged by counter-hegemonic practices – feminist, anti-racist, environmentalist, for example. This is illustrated by the plethora of new social movements which presently exist in radical politics today (Christian, anti-war, counter-globalisation, Muslim, and so on). Clearly not all of these are workers’ struggles. In their various ways they have nevertheless attempted to influence and have influenced a new hegemonic order. This means that when we talk about ‘the political’, we do not lose sight of the ever present possibility of heterogeneity and antagonism within society. There are many different ways of being antagonistic to a dominant order in a heterogeneous society – it need not only refer to the workers’ struggles. I submit that it is necessary to introduce this hegemonic dimension when one envisages the transition from Fordism to post-Fordism. This means abandoning the view that a single logic (workers’ struggles) is at work in the evolution of the work process; as well as acknowledging the pro-active role played by capital. In order to do this we can find interesting insights in the work of Luc Boltanski and Eve Chiapello who, in their book The New Spirit of Capitalism (2005), bring to light the way in which capitalists manage to use the demands for autonomy of the new movements that developed in the 1960s, harnessing them in the development of the post-Fordist networked economy and transforming them into new forms of control. They use the term ‘artistic critique’ to refer to how the strategies of the counter-culture (the search for authenticity, the ideal of selfmanagement and the anti-hierarchical exigency) were used to promote the conditions required by the new mode of capitalist regulation, replacing the disciplinary framework characteristic of the Fordist period. From my point of view, what is interesting in this approach is that it shows how an important dimension of the transition from Fordism to post- Fordism involves rearticulating existing discourses and practices in new ways. It allows us to visualise the transition from Fordism to post- Fordism in terms of a hegemonic intervention. To be sure, Boltanski and Chiapello never use this vocabulary, but their analysis is a clear example of what Gramsci called ‘hegemony through neutralisation’ or ‘passive revolution’. This refers to a situation where demands which challenge the hegemonic order are recuperated by the existing system, which is achieved by satisfying them in a way that neutralises their subversive potential. When we apprehend the transition from Fordism to post- Fordism within such a framework, we can understand it as a hegemonic move by capital to re-establish its leading role and restore its challenged legitimacy. We did not witness a revolution, in Marx’s sense of the term. Rather, there have been many different interventions, challenging dominant hegemonic practices. It is clear that, once we envisage social reality in terms of ‘hegemonic’ and ‘counter-hegemonic’ practices, radical politics is not about withdrawing completely from existing institutions. Rather, we have no other choice but to engage with hegemonic practices, in order to challenge them. This is crucial; otherwise we will be faced with a chaotic situation. Moreover, if we do not engage with and challenge the existing order, if we instead choose to simply escape the state completely, we leave the door open for others to take control of systems of authority and regulation. Indeed there are many historical (and not so historical) examples of this. When the Left shows little interest, Right-wing and authoritarian groups are only too happy to take over the state. The strategy of exodus could be seen as the reformulation of the idea of communism, as it was found in Marx. There are many points in common between the two perspectives. To be sure, for Hardt and Negri it is no longer the proletariat, but the Multitude which is the privileged political subject. But in both cases the state is seen as a monolithic apparatus of domination that cannot be transformed. It has to ‘wither away’ in order to leave room for a reconciled society beyond law, power and sovereignty. In reality, as I’ve already noted, others are often perfectly willing to take control. If my approach – supporting new social movements and counterhegemonic practices – has been called ‘post-Marxist’ by many, it is precisely because I have challenged the very possibility of such a reconciled society. To acknowledge the ever present possibility of antagonism to the existing order implies recognising that heterogeneity cannot be eliminated. As far as politics is concerned, this means the need to envisage it in terms of a hegemonic struggle between conflicting hegemonic projects attempting to incarnate the universal and to define the symbolic parameters of social life. A successful hegemony fixes the meaning of institutions and social practices and defines the ‘common sense’ through which a given conception of reality is established. However, such a result is always contingent, precarious and susceptible to being challenged by counter-hegemonic interventions. Politics always takes place in a field criss-crossed by antagonisms. A properly political intervention is always one that engages with a certain aspect of the existing hegemony. It can never be merely oppositional or conceived as desertion, because it aims to challenge the existing order, so that it may reidentify and feel more comfortable with that order. Another important aspect of a hegemonic politics lies in establishing linkages between various demands (such as environmentalists, feminists, anti-racist groups), so as to transform them into claims that will challenge the existing structure of power relations. This is a further reason why critique involves engagement, rather than disengagement. It is clear that the different demands that exist in our societies are often in conflict with each other. This is why they need to be articulated politically, which obviously involves the creation of a collective will, a ‘we’. This, in turn, requires the determination of a ‘them’. This obvious and simple point is missed by the various advocates of the Multitude. For they seem to believe that the Multitude possesses a natural unity which does not need political articulation. Hardt and Negri see ‘the People’ as homogeneous and expressed in a unitary general will, rather than divided by different political conflicts. Counter-hegemonic practices, by contrast, do not eliminate differences. Rather, they are what could be called an ‘ensemble of differences’, all coming together, only at a given moment, against a common adversary. Such as when different groups from many backgrounds come together to protest against a war perpetuated by a state, or when environmentalists, feminists, anti-racists and others come together to challenge dominant models of development and progress. In these cases, the adversary cannot be defined in broad general terms like ‘Empire’, or for that matter ‘Capitalism’. It is instead contingent upon the particular circumstances in question – the specific states, international institutions or governmental practices that are to be challenged. Put another way, the construction of political demands is dependent upon the specific relations of power that need to be targeted and transformed, in order to create the conditions for a new hegemony. This is clearly not an exodus from politics. It is not ‘critique as withdrawal’, but ‘critique as engagement’. It is a ‘war of position’ that needs to be launched, often across a range of sites, involving the coming together of a range of interests. This can only be done by establishing links between social movements, political parties and trade unions, for example. The aim is to create a common bond and collective will, engaging with a wide range of sites, and often institutions, with the aim of transforming them. This, in my view, is how we should conceive the nature of radical politics.

# 1nc Case

#### Interrogation display is demeaning and offensive- trivializes the actual conditions under which real detainees live now- in a debate space this is the opposite of a good method because it trivializes the conditions surrounding the topic

#### You know absolutely nothing about what it’s like to be imprisoned in Abu Ghraib or a factory farm- this trivialization dilutes your arguments. Prison abolition can only succeed if it follows the lead of those oppressed – assuming the lived experience of an animal means you cannot queer any binaries between any characteristics

Nagel and Nocella 13 (The End of Prisons: Reflections from the Decarceration Movement edited by Mechthild E. Nagel, Anthony J. Nocella II)

Those in privileged and dominant positions often claim to be allies, but end up dictating what strategies and tactics the oppressed movement adopts. They claim to strive for peace and for everyone to look to make a new future before engaging in social justice and addressing the injustices of the past. This volume speaks to the need for activists to engage in social justice before we can be in a place and space of peace. Without addressing and ending racism, sexism, homophobia, ageism, elitism, stateism, ableism, classism, and specieism, we will never have peace. Moreover, those whoa re privileged and dominant are not in a struggle as those who are oppressed. Thus, those who are privileged and dominant must be willing to risk resistance and fight more for social justice than the oppressed, because they, not the oppressed, are part of the problem (Nocella, 2012). This volume argues that instead, those who are privileged and dominant should follow the lead of, and work with, instead of for those who are oppressed.

Whie the title of the volume has changed, it is still dedicated ot the abolition of all forms of prisons and has three significant purposes (1) to redefine the concept of the carceral in a way that is rooted in the lived experiences within conditions of institutionalization, the mass industrial compled, and various systems of domination; (2) to examine prisons from an interdisciplinary academic-activist approach; (3) to stress that prisons of all kinds must end, including reservations that oppress native peoples, zoos that confine non-human animals, and parks that manicure, cultivate and, in essence, control nature. The abolition of prisons will be difficult and challenging. It might include self defense against acts of murder, torture and rape. Those who are privileged and dominant might not adopt these tactics of self defense because no one is attacking them, but they cannot dictate the struggle or they will perpetuate the oppression. All told, abolition encompasses many aspects of society. Rather than being satisfied with mere reform of systems of oppression, we argue for the complete eradication of systems that have not well served humanity and other sentient and non-sentient beings that have been subject to human forms of domination. In other words, to be a true prison abolitionist, one must understand the complexities of how society has manipulated and dominated people, nonhuman animals, and plants to be exploited in different systems and institutions.

#### The aff fails and precludes humans from helping the environment

Richards ‘11 (Tim, International Journal of Environmental, Cultural, Economic, & Social Sustainability, Beyond Environmental Morality: Towards a Viable Environmental Ethic(s), Vol. 7, No. 2)

Modern environmental ethics, therefore, to the extent that one or both of these faulty attributes characterize it, is also contained within these historical realities and confined to that particular framework. What, then, does it mean to have a systematized ethics cemented within these contingent historical realities? How will we transcend our heretofore-detrimental environmental beliefs and behaviors while keeping our ethics in that same historical context and resulting self view as a species? Moreover, why would we try to solidify unchanging, universal environmental ethical theories within a dynamic, evolving, complex environment? By applying modern moral philosophy to environmental issues, we inherit a problem of static environmental ethics within dynamic cultural and environmental frameworks. What is wrong with environmental ethics? Who could impugn such an ostensibly noble thing? I hold that modern environmental ethics is foremost among the forces that keep our species from evolving to be more ecologically adapted or ‘environmentally friendly.’ The dialectic is approximately this: unwittingly, in fighting the actions and institutions that are degrading the environment, environmental activists, employing our modern environmental ethics, merely oppose the consciousness that created environmental problems to begin with – namely, that humans are separate from ‘nature’ and can use it however they wish. Activist remedies, therefore, will merely react negatively to this state of affairs; thus, we get the picture that humans and their economy are evil, nature and its economy is good, and that if we do not completely leave nature alone then we should at least inflict as little damage as possible. We inherit a portrait of human self-hatred where the best possible world, ecologically speaking, is one devoid of the human species entirely. With such a flawed guiding vision, it is little wonder that the environmental movement has yet to gain sweeping power and reforms globally. It is my view that morality is a failed vehicle for handling environmental problems. For example, though we know that our burning of fossil fuels is environmentally destructive and bad for our health, we are forced to do so anyway because our current industrial system has evolved upon this premise. Moralize as much as we like, fingerwagging and admonishment will not change the basis of our economy – we still drive our cars, use our coal-fired power, and rely on extractive industries. Decrying such activities as evil merely opposes these practices and contributes nothing to forward a fundamentally different alternative, neither intellectually nor practically. Reframing the basic story and approach such that we humans, as an integral part of nature, can contribute positively as vital, productive parts of the whole would represent an explosion of the superstructure of what is presently considered possible. Once we transcend environmental dualism and contemporary environmental morality, all manner of ideas and possibilities emerge, as if on the dawn of a new day. Humans do not have to be detrimental to the environment; we are not fundamentally flawed in this respect despite what environmental moralists might say. By going beyond the contemporary environmental morality and environmental dualism exemplified by modern environmental ethics as a field, we as ethical thinkers and activists can begin to be effective in our efforts to advocate for a more ecologically adapted society with environmentally conscious lifestyles. Given the failure of morality as an approach for going beyond our problematic environmental status quo, we turn our attention to new questions: what would the content of a viable environmental ethic be and how would its narrative sound? I hope to show that it is possible to go beyond environmental morality to change the content and narrative of environmental ethics such that it can effectively guide environmental praxis.

**Preventing human extinction is necessary to their criticism**

Baum 9 – PhD @ Penn State University

Sean Baum, PhD @ Penn State University, 2009, “Costebenefit analysis of space exploration: Some ethical considerations,” Space Policy, Vol. 25, Science Direct

It is of note that the priority of reducing the risk of human extinction persists in forms of CBA which value nature in an ecocentric fashion, i.e. independently of any consideration of human interests. The basic reason is that without humanity leading long-term survival efforts (which would most likely include space colonization), the rest of Earth life would perish as a result of the astronomical processes described above. This point is elaborated by futurist Bruce Tonn, who argues on ecocentric grounds for reorienting society to focus on avoiding human extinction through both immediate avoidance of catastrophe and long-term space colonization [40]. Tonn dubs this process of surviving beyond Earth’s eventual demise ‘‘transcending oblivion’’ [41]. There is thus some convergence in the recommendations of the common anthropocentric, money-based CBA and the ecocentric CBA described here. This convergence results from the fact that (in all likelihood) only humans are capable of colonizing space, and thus human survival is necessary for Earth life to transcend oblivion.

**Some forms of anthropocentrism are necessary to solve extinction- but we can still reject practices that directly harm animals**

**Hwang 03**

[Kyung-sig Hwang, 2003. Professor in the Department of Philosophy at Seoul National University. “Apology for Environmental Anthropocentrism,” Asian Bioethics in the 21st Century, http://eubios.info/ABC4/abc4304.htm]

While our ability to affect the future is immense, our ability to foresee the results of our environmental interventions is not. I think that our moral responsibility grows with foresight. And yet, paradoxically in some cases grave moral responsibility is entailed by the fact of one's ignorance. If the planetary life-support system appears to be complex and mysterious, humble ignorance should indicate respect and restraint. However, as many life scientists have complained, these virtues have not been apparent in these generations. Instead they point out, we have boldly marched ahead, shredding delicate ecosystems and obliterating countless species, and with them the unique genetic codes that evolved through millions of years; we have altered the climate and even the chemistry of the atmosphere, and as a result of all this-what?[18] A few results are immediately to our benefit; more energy, more mineral resources, more cropland, convenient waste disposal. Indeed, these short-term payoffs motivated us to alter our natural environment. But by far the larger and more significant results, the permanent results, are unknown and perhaps unknowable. Nature, says poet, Nancy Newhall, "holds answers to more questions than we know how to ask." And we have scarcely bothered to ask.[19] Year and year, the natural habitants diminish and the species disappear, and thus our planetary ecosystem (our household) is forever impoverished. It is awareness of ecological crisis that has led to the now common claim that we need transvaluation of value, new values, a new ethic, and an ethic that is essentially and not simply contingently new and ecological. Closer inspection usually reveals that the writer who states this does not really mean to advance such a radical thesis, that all he is arguing for is the application of old, recognized, ethical values of the kind noted under the characterization of respect for persons, justice, honesty, promotion of good, where pleasure and happiness are seen as goods. Thus, although W. T. Blackstone writes; "we do not need the kind of transvaluation that Nietzsche wanted, but we do need that for which ecologists are calling, that is, basic changes in man's attitude toward nature and man's place in nature, toward population growth, toward the use of technology, and toward the production and distribution of goods and services." We need to develop what I call the ecological attitude. The transvaluation of values, which is needed, will require fundamental changes in the social, legal, political and economic institutions that embody our values. He concludes his article by explicitly noting that he does not really demand a new ethic, or a transvaluation of values. A human being is a hierarchical system and a component of super-individual, hierarchical system of sets. What is needed is **not the denial of anthropocentrism**, the placing of the highest value on humans and their ends and the conceiving of the rest of the nature as an instrument for those ends. Rather what is needed is the explicit recognition of these hierarchical systems and an ecological approach to science and the accumulation of scientific knowledge in which the myriad casual relationships between different hierarchical systems are recognized and put to the use of humanity. The freedom to use the environment must be restricted to rational and human use. If there is irrational use - pollution, overpopulation, crowding, a growth in poverty, and so on - people may wipe out hierarchies of life related to their own survival and to the quality of their own lives. This sort of **anthropocentrism is essential even to human survival and a radical biotic egalitarianism would undermine conditions for that survival**.[20] Rational anthropocentrism, one that recognizes the value of human life "transcends our individual life" and one in which we form a collective bond of identity with the future generations is essential is the process of human evolution.

#### The ends justify the means

Isaac 2 (Jeffrey, Professor of PoliSci @ Indiana-Bloomington, Director of the Center for the Study of Democracy and Public Life, PhD Yale, “Ends, Means, and Politics,” Dissent Magazine Vol 49 Issue 2)

As a result, the most important political questions are simply not asked. It is assumed that U.S. military intervention is an act of "aggression," but no consideration is given to the aggression to which intervention is a response. The status quo ante in Afghanistan is not, as peace activists would have it, peace, but rather terrorist violence abetted by a regime--the Taliban--that rose to power through brutality and repression. This requires us to ask a question that most "peace" activists would prefer not to ask: What should be done to respond to the violence of a Saddam Hussein, or a Milosevic, or a Taliban regime? What means are likely to stop violence and bring criminals to justice? Calls for diplomacy and international law are well intended and important; they implicate a decent and civilized ethic of global order. But they are also vague and empty, because they are not accompanied by any account of how diplomacy or international law [it] can work effectively to address the problem at hand. The campus left offers no such account. To do so would require it to contemplate tragic choices in which moral goodness is of limited utility. Here what matters is not purity of intention but the intelligent exercise of power. Power is not a dirty word or an unfortunate feature of the world. It is the core of politics. Power is the ability to effect outcomes in the world. Politics, in large part, involves contests over the distribution and use of power. To accomplish anything in the political world, one must attend to the means that are necessary to bring it about. And to develop such means is to develop, and to exercise, power. To say this is not to say that power is beyond morality. It is to say that power is not reducible to morality. As writers such as Niccolo Machiavelli, Max Weber, Reinhold Niebuhr, and Hannah Arendt have taught, an unyielding concern with moral goodness undercuts political responsibility. The concern may be morally laudable, reflecting a kind of personal integrity, but it suffers from three fatal flaws: (1) It fails to see that the purity of one's intention does not ensure the achievement of what one intends. Abjuring violence or refusing to make common cause with morally compromised parties may seem like the right thing; but if such tactics entail impotence, then it is hard to view them as serving any moral good beyond the clean conscience of their supporters; (2) it fails to see that in a world of real violence and injustice, moral purity is not simply a form of powerlessness; it is often a form of complicity in injustice. This is why, from the standpoint of politics--as opposed to religion--pacifism is always a potentially immoral stand. In categorically repudiating violence, it refuses in principle to oppose certain violent injustices with any effect; and (3) it fails to see that politics is as much about unintended consequences as it is about intentions; it is the effects of action, rather than the motives of action, that is most significant. Just as the alignment with "good" may engender impotence, it is often the pursuit of "good" that generates evil. This is the lesson of communism in the twentieth century: it is not enough that one's goals be sincere or idealistic; it is equally important, always, to ask about the effects of pursuing these goals and to judge these effects in pragmatic and historically contextualized ways. Moral absolutism inhibits this judgment. It alienates those who are not true believers. It promotes arrogance. And it undermines political effectiveness.

**Only a politically-based movement can both**

1. **prioritize the violence that anthropocentrism creates AND**
2. **integrate instances of violence into a method that the public can rationalize**

**Light 02**

[Light, Andrew, Assistant Professor of Environmental Philosophy and Director, Environmental Conservation Education Program, 2002 (Environmental Ethics: What Really Matters What Really Works David Schmidtz and Elizabeth Willott, p. 556-57)]

In recent years a critique of this predominant trend in environmental ethics has emerged from within the pragmatist tradition in American philosophy.' The force of this critique is driven by the intuition that environmental philosophy cannot afford to be qui­escent about the public reception of ethical argu­ments over the value of nature. The original moti­vations of environmental philosophers for turning their philosophical insights to the environment sup­port such a position., Environmental philosophy evolved out of a concern about the state of the grow­ing environmental crisis, and a conviction that a philosophical contribution could be made to the res­olution of this crisis. But if environmental philoso­phers spend all of their time debating non­-human centered forms of value theory they will ar­guably never get very far in making such a contri­bution. For example, to continue to ignore human motivations for the act of valuing nature causes many in the field to overlook the fact that most people find it very difficult to extend moral consideration to plants and animals on the grounds that these entities possess some form of intrinsic, inherent, or other­wise conceived nonanthropocentric value. It is even more difficult for people to recognize that non­humans could have rights. Claims about the value of nature as such do not appear to resonate with the or­dinary moral intuitions of most people who, after all, spend most of their livesthinking of value, moral obligations, and rights in exclusively human terms. Indeed, while most environmental philosophers be­gin their work with the assumption that most people think of value in human-centered terms (a problem that has been decried since the very early days of the field), few have considered the problem of how a non-human-centered approach to valuing nature can ever appeal to such human intuitions. The particular version of the pragmatist critique of environmental ethics that I have endorsed recognizes that we need to rethink the utility of anthropocentric arguments in environmental moral and political theory, not nec­essarily because the traditional nonanthropocentric arguments in the field are false, but because they hamper attempts to contribute to the public discus­sion of environmental problems, in terms familiar to the public

# 2NC fw

### 2nc Deliberation

**Debate is a question of skills not content – voting aff wont magically change anything so we should maximize the time we have together**

Strait and Wallace ‘7 (Strait, L. Paul, George Mason University and Wallace, Brett, George Washington University, “The Scope of Negative Fiat and the Logic of Decision Making”, Policy Cures? Health Assistance to Africa, Debaters Research Guide)

Negative claims that excluding critical alternatives is detrimental to education fail to be persuasive when decision-making logic is taken into account. Critical intellectuals and policymakers both take into account the probability that their actions will be successful. Fiating that individuals alter their method of thinking circumvents these questions of probability and thus not only destroys education about policymaking, but offers a flawed approach to activism (or any other purview of action/ philosophy the negative is advocating). Intellectuals and activists have many important considerations relating to resources, press coverage, political clout and method. These questions all are directly related to who is taking action. Alternative debates thus often become frustrating because they do a poor job of explaining who the subject is. Consider the popular Nietzschean alternative, ‘do nothing.” Who is it that the negative wants to do nothing? Does the USFG de nothing? Is it the debaters? Is it the judge who does nothing? Is it every individual, or just individuals in Africa that have to do with the affirmative harm area? All of these questions directly implicate the desirability of the alternative, and thus the education that we can receive from this mode of debate. Alternatives like “vote negative to reject capitalism,” “detach truth from power.” or ‘embrace an infinite responsibility to the other" fall prey to similar concerns. This inability to pin the negative down to a course of action allows them to be shifty in their second rebuttal, and sculpt their alternative in a way that avoids the affirmative’s offense. Rather than increasing education, critical frameworks are often a ruse that allows the negative to inflate their importance and ignore crucial decision-making considerations. Several other offensive arguments can be leveraged by the affirmative in order to insulate them from negative claims that critical debate is a unique and important type of education that the affirmative excludes. The first is discussed above, that the most important benefit to participation in policy debate is not the content of our arguments, but the skills we learn from debating. As was just explained, since the ability to make decisions is a skill activists and intellectuals must use as well, decision- making is a prerequisite to effective education about any subject. The strength of this argument is enhanced when we realize that debate is a game. Since debaters are forced to switch sides they go into each debate knowing that a non-personal mindset will be necessary at some point because they will inevitably be forced to argue against their own convictions. Members of the activity are all smart enough to realize that a vote for an argument in a debate does not reflect an absolute truth, but merely that a team making that argument did the better debating. When it comes to education about content, the number of times someone will change their personal convictions because of something that happens in a debate round is extremely low, because everyone knows it is a game. On the other hand with cognitive skills like the decision-making process which is taught through argument and debate, repetition is vital .The best way to strengthen decision-making’s cognitive thinking skills is to have students practice them in social settings like debate rounds. Moreover, a lot of the decision-making process happens in strategy sessions and during research periods — debaters hear about a particular affirmative plan and are tasked with developing the best response. If they are conditioned to believe that alternate agent counterplans or utopian philosophical alternatives are legitimate responses, a vital teaching opportunity will have been lost.

### AT: No Fixed Meaning

**Even if there is no absolute truth, consensus allows us to reach common understanding**

**Ferguson and Mansbach ‘02**

(Richard, Professor of International Relations – Yale, and Professor of IR at Iowa State, International Relations and the “Third Debate”, Ed: Jarvis, p. 240)

Although there may be no such thing as “absolute truth” there is often a sufficient amount of intersubjective consensus to make for a useful conversation. That conversation may not lead to proofs that satisfy the philosophical nit-pickers, but it can be educational and illuminating. We gain a degree of apparently useful “understanding” about the things we need (or prefer) to know.

**Their argument justifies blurring the lines of history and supports Holocaust denial --- must reject**

**Hexham ‘2K**

(Irving, Calgaray, Mission and State, Ed: Irving van der Hayden,

http://www.ucalgary.ca/~hexham/courses/Courses-2006/Rels-339/IRVING/Ulrich-revised.htm)

Deborah Lipstadt warns historians about the dangers of adopting fashionable theories like deconstruction without solidly grounding their work in an accurate representation of source materials. She makes a passionate plea for historical accuracy while demonstrating the real dangers that occur when people distort the facts. The techniques used by Holocaust deniers, who use history to propagate their views, are not isolated to rogue historians. The basic arguments used by the deniers are not as absurd as most decent people, who instinctively reject such claims, think. In fact, they are increasingly common in popular scholarship. As Lipstadt points out "It is important to understand that the deniers do not work in a vacuum." Rather, holocaust "denial can be traced to an intellectual climate that has made its mark in the scholarly world during the past two decades. The deniers are plying their trade at a time when history seems to be up for grabs and attacks on the Western rationalist tradition have become commonplace." She continues: "This tendency can be traced, at least in part, to intellectual currents that began in the late 1960's. Various scholars began to assert that texts had no fixed meaning. The reader's interpretation, not the author's intention, determined meaning." [ The danger here is not that established scholars are likely to become converts to holocaust denial, although in places like France this is a clear possibility, rather it is the effect such techniques have on students. As Lipstadt observes: "The scholars who supported this deconstructionist approach were neither deniers themselves nor sympathetic to the deniers' attitudes; most had no trouble identifying Holocaust denial as disingenuous." But, "when students had to confront the issue. Far too many of them found it impossible to recognize Holocaust denial as a movement with no scholarly, intellectual, or rational validity" [Lipstadt 1984:18]. At the end of her work she warns again that some "historians are not crypto-deniers, but the results of their work are the same: the blurring of boundaries between fact and fiction and between persecuted and persecutor [Lipstadt 1994:215]. Further Lipstadt correctly observes that "If Holocaust denial has demonstrated anything, it is the fragility of memory, truth, reason, and history." She is right. As scholars it is our duty to defend history based upon the accurate and the objectivity of scholarship. No doubt some people will bristle at the suggestion that we ought to strive for objectivity. Such critics regard the discovery of bias as something totally new without realizing that the hermeneutics of suspicion existed long before Foucault or Deridda [Spencer 1874] History and the deconstruction of Afrikaner Ideology With Lipstad's warning in mind let us turn to the study of South Africa history. During the 1980's various writers used history to deconstruct the claims of Afrikaner Nationalism [Hexham 1981; du Toit and Giliomee 1983; du Toit 1983; Elphick and Giliomee 1988]. These works made an impact among Afrikaners because they exposed the inconsistencies of the historical claims used to legitimate the ideology of apartheid. This delegitimation was possible because these studies were based on the same historical sources as those used by Afrikaner Nationalists used to justify apartheid. By demonstrating that the sources themselves did not support Nationalist claims these authors struck a body blow at the intellectual edifice that maintained the self-confidence of Afrikaner Nationalist intellectuals. At the same time other authors, such as Charles Villa-Vicencio and James Cochran, joined the fray. But, these latter writers were not trained historians. Rather they were theologians who used history as a tool in the "as a basis for ecclesial renewal" and to "understand the character of the church in South Africa and identify its social function" [Villa-Vicenciio 1988:1]. Worthy as these goals were these theologians appropriated historical evidence rather like fundamentalist Christians use proof texts from the Bible to support their arguments. Thus the historical record was forced into preconceived neo-Marxist ideological frameworks for the purpose of undermining support for apartheid. The problem with this approach was that it often distorted and misrepresented the source documents. At this point, it is necessary to add that whenever one talks about the "distortion" or “misrepresentation” of sources it is important to recognize that everyone makes the occasional mistake. It is also true that in many cases legitimate questions of interpretation may arise when various scholars see the significance of the same piece of evidence differently. Therefore, what I am objecting to is not the occasional mistake, questionable usage, or issues of genuine interpretation. Rather, it is the systematic use or misuse of source texts to support a grand theory without regard to the context and clear intent of the original sources. Such practices ignore historical methods for the purpose of promoting an ideology The problem, of course, is that once these techniques are generally accepted the choice of ideology can change. Today they are used to promote democracy and tolerance. Tomorrow they may be used to promote totalitarianism and racism.

### Policy Education DA

**That allows us to influence state policy AND is key to agency**

**Eijkman 12**

The role of simulations in the authentic learning for national security policy development: Implications for Practice / Dr. Henk Simon Eijkman. [electronic resource] <http://nsc.anu.edu.au/test/documents/Sims_in_authentic_learning_report.pdf>. Dr Henk Eijkman is currently an independent consultant as well as visiting fellow at the University of New South Wales at the Australian Defence Force Academy and is Visiting Professor of Academic Development, Annasaheb Dange College of Engineering and Technology in India. As a sociologist he developed an active interest in tertiary learning and teaching with a focus on socially inclusive innovation and culture change. He has taught at various institutions in the social sciences and his work as an adult learning specialist has taken him to South Africa, Malaysia, Palestine, and India. He publishes widely in international journals, serves on Conference Committees and editorial boards of edited books and international journal

However, whether as an approach to learning, innovation, persuasion or culture shift, policy simulations derive their power from two central features: their combination of simulation and gaming (Geurts et al. 2007). 1. The simulation element: the unique combination of simulation with role-playing. The unique simulation/role-play mix enables participants to create possible futures relevant to the topic being studied. This is diametrically opposed to the more traditional, teacher-centric approaches in which a future is produced for them. In policy simulations, possible futures are much more than an object of tabletop discussion and verbal speculation. ‘No other technique allows a group of participants to engage in collective action in a safe environment to create and analyse the futures they want to explore’ (Geurts et al. 2007: 536). 2. The game element: the interactive and tailor-made modelling and design of the policy game. The actual run of the policy simulation is only one step, though a most important and visible one, in a collective process of investigation, communication, and evaluation of performance. In the context of a post-graduate course in public policy development, for example, a policy simulation is a dedicated game constructed in collaboration with practitioners to achieve a high level of proficiency in relevant aspects of the policy development process. To drill down to a level of finer detail, policy development simulations—as forms of interactive or participatory modelling— are particularly effective in developing participant knowledge and skills in the five key areas of the policy development process (and success criteria), namely: Complexity, Communication, Creativity, Consensus, and Commitment to action (‘the five Cs’). The capacity to provide effective learning support in these five categories has proved to be particularly helpful in strategic decision-making (Geurts et al. 2007). Annexure 2.5 contains a detailed description, in table format, of the synopsis below

# 1nr

#### You support environmental dualisms

Richards 11 (Tim, International Journal of Environmental, Cultural, Economic, & Social Sustainability, Beyond Environmental Morality: Towards a Viable Environmental Ethic(s), Vol. 7, No. 2)JFS

Modern Western environmental ethics assumes that humans are, at the core, environmentally ‘bad’ because we are currently destroying nature. This operative assumption of environmental ethics as afield hitherto is what I want to term contemporary environmental morality, wherein humans and their industry, technology, and economy are considered to be ‘evil’ in contrast to ecosystems, wilderness, or nature, which are valued as ‘good.’ Environmental ethics calls us to renounce our anthropocentric worldview and modify our behavior to treat the environment in a way that is less ‘bad.’ More pointedly, environmental ethics presupposes that there is an entity called ‘nature’ that we humans are differentiated from and have an obligation towards as outside actors. This is what I want to call environmental dualism, which holds humans as separate from, rather than a part of, nature; and, in keeping with the aforementioned contemporary environmental morality, as a force that is destroying this entity called ‘nature.’ Both environmental ethicist and activist worldviews operate on a narrative that can be roughly summarized as follows: ‘nature,’ which we are despoiling, was at one point, prior to humans, a pristine wilderness where paradisiacal conditions reigned, a view critics refer to as the Arcadian myth. The story goes that this prelapsarian state in which humans existed harmoniously with nature was thrown out of balance, firstly with the advent of agriculture and the resultant rise of civilizations. Later, the industrial revolution and the consumer capitalist economy served to exacerbate our situation, the unfettered greed and waste of which are currently imperiling all life support systems on planet Earth. If only we would begin to help the environment by reining in our species’ destructive tendencies, we could begin to reset the original balance. I hold that such views are textbook cases of the contemporary environmental morality and environmental dualism that are currently endemic to most members of our species, not excluding environmental ethicists and activists. It is my view that both the environmental dualism and the contemporary environmental morality that characterize modern environmental ethical thought are inaccurate for two reasons. Firstly, humans are a part of nature –we are organic beings, all of our actions occur within a larger ecological framework, and we reside within these ecosystems. Our creations are natural – houses and factory dormitories are no less natural products than are birds’ nests and beehives. Our economy, to the extent that it stems from us as natural beings, is natural as well. Though our human creations and economies may operate by methods contra to life broadly speaking and compromise our fellow natural beings and their habitats in the process, these are historical contingencies that can, and I would argue must, be changed.