## 2NC

### Ethics

#### Zizek and daly makes three key arguments

A) Our ultimate ethical political responsibility is to reject the subordination of capitalism it is what allows for global poverty to exist--their focus on particularism makes these impacts inevitable--instead we should recognize the organizing principle of capitalism which causes the worse forms of domination

B) Forget the big other --they will always rely on the ethics of capitalism making it impossible for them to be political or ethical--this creates infinitely regressive ethics because they will always rely on a higher authority

C) Risk the impossible-- they are a form of capitalist irrationality--only imagining a world minus capitalism makes ethics possible

#### If we win this evidence we win the debate because it proves that their reliance on capitalism is unethical--ethic is a bench mark of whether or not their framework is a good idea

Zizek and Daly in 2004(Slavoj & Glyn; Conversations with Zizek; p. 163-4; kdf)

So what re-emerges here is a split between ethics and politics. Ethics

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, at a certain point you have to assume responsibility for the act.

### Do Nothing

#### The alternative doesn’t say you should switch to a sustainable fuel such as ethanol or electricity, but you shouldn’t drive at all. The best way to fix the system is to not take a part of it. Zizek says it is better to do nothing than engage in acts that make the system run smoothly. This is uniquely true to debate. Those in power prefer the meaningless debate about energy production because it makes the root case of their impacts. The only option for this debate is do nothing.

K turns the aff- the will always let capitalist in the discussion

**While particular discussions of violence may seem productive they disenchant us away from solutions instead creating the justification for violence**

**Zizek in 2008**

(Slavoj, [Senior researcher at the Institute of Sociology, University of Ljubljana, Slovenia, has been visiting prof @ Columbia, Princeton, and The New School], Violence: Big Ideas// small books. Picador, pg(s) 3-4, kdf)

Instead of confronting violence directly, the pres­ent book casts six sideways glances. There

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vari­ations on violence kept at a distance out of respect to­wards its victims.

#### The perspectivism of the AFF is ultimately arbitrary and subject to cooption by reactionaries—only the thoroughly partisan truth of the ALT solves

Zizek 4

[Slavoj, “Iraq war, chips and chocolate laxatives,” 30 Jan 2004, <http://www.timeshighereducation.co.uk/story.asp?storyCode=182609&sectioncode=26>] // myost

True believers in a (universal) cause are indifferent to local customs and mores

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narratives" such as those about the supremacy of some aboriginal holistic wisdom.

#### Theorizing capital cannot be reduced to solely material conditions – only the Lacanian notion of drive can explain the continual reproduction of the capitalist system.

Dean, 2012 [Jodi – Professor of Political Science @ Hobart & William Smith College, “Still Dancing: Drive as a Category of Political Economy”, *International Journal of Zizek Studies* 6.1]

Drive as a category of …pull the trigger themselves.

**Only the alts utopian ethical reject can solve for capitalism. The current political system offers no alternative to an inherently violence economic system that is on the brink of collapse**

**Sinnerbrink 9** (Robert, Macquarie University, “Goodbye Lenin? Žižek on Neoliberal Ideology and Post-Marxist Politics”, (zizekstudies.org/index.php/ijzs/article/download/260/338)CD)

Žižek’s first move is to reject this ‘Rumspringa’ argument, which he otherwise 3

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to manage the socially deracinating and subjectively alienating effects of rapid economic liberalisation.

**2. DEMANDS FOR A MORE SPECIFIC ALTERNATIVE BUY INTO THE FANTASY OF CAPITALIST CONTROL**

**HERSHOCK 1999** (Peter, fellow in the Asian Studies Development Center at the East West Center, Reinventing the Wheel, p. 272-282)

How things will change as a result--what new circumstances we shall arrive at

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answers to such questions is the last bastion of the valorization of control.

#### Speaking for others perpetuates a discursive hierarchy and oppression. Narratives fail at true inclusion or explanation

Alcoff in 1991 (Linda Martin [Dept of Philosophy @ Syracuse]; The Problem of Speaking For Other www.alcoff.com/content/speaothers.html; kdf)

In rejecting a general retreat from speaking for, I am not advocating a return

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any of these elements is changed, a new evaluation is called for.

#### The affirmative fetishizes the narrative – prevents true change

**Brown 96** (Wendy is Professor of Women's Studies and Legal Studies, and is Co-Director of the Center for Cultural Studies at the University of California, Santa Cruz. The University of Chicago Law School Roundtable)

But if the silences in discourses of domination are a site for insurrectionary noise,

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regulation of those lives, all the while depoliti- cizing their conditions.

## 1NR

#### **Limitations do not stifle creativity, rather they create barriers that challenge and result is the greatest achievements.**

Bogost 11 SHIT CRAYONS My talk at the 2011 Game Developers Conference "rant" panel designer, philosopher, critic, and researcher who focuses on computational media—videogames in particular. I'm also an author and an entrepreneur. I am a professor at Georgia Tech (a university), a Founding Partner at Persuasive Games (a videogame studio), and a Board Member at Open Texture (an educational publisher) Ian Bogost <http://www.bogost.com/writing/shit_crayons.shtml>

This is Wole Soyinka

, nevertheless people endure, they thrive even, spinning shit into gold.

#### Ground rooted in tradition is a prerequisite to political engagement.

Arendt 5

[Hannah, political theorist, *The Promise of Politics*, ed. Jerome Kohn, p. 41-42] // myost

It lies in the nature of a tradition to be accepted and absorbed, as

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shallowness which spreads a veil of meaninglessness over all spheres of modern life.

#### Ensuring fair ground is not indebted to guilt or morality—instead, competitive equity allows us to affirm and regulate our passions rather than violently suppressing our instincts.

Del Caro 4

[Adrian, Purdue, *Grounding the Nietzsche Rhetoric on Earth*, p. 103] // myost

In Genealogy Nietzsche "claims that debt is moralized into guilt, and duty into

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for self-overcoming, using sublimation and regulation of the baser instincts.

#### Rules are not a negative constraining force; rather, they enable productive competition by allowing an equal contest between two sides in which both sides benefit.

Acampora 2

[Christa Davis, CUNY, “Of Dangerous Games and Dastardly Deeds,” *International Studies in Philosophy* 34.3 (2002): 135-151] // myost

The agonistic game is organized around the test of a specific quality the persons involved

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able to compete. His study of slavish morality illuminates well that concern.