## \*\*\* 1NC

### 1NC ASPEC

#### Power in the federal government is divided into three branches—the affirmative does not specify

Rotunda 1 (18 Const. Commentary 319, “THE COMMERCE CLAUSE, THE POLITCAL QUESTION DOCTRINE, AND MORRISON,” lexis)

The Framers of our Constitution anticipated that a self-interested "federal majority" would consistently seek to impose more federal control over the people and the states. n10 Hence, they created a federal structure designed to protect freedom by dispersing and limiting federal power. They instituted federalism [\*321] chiefly to protect individuals, that is, the people, not the "states qua states." n11 The Framers sought to protect liberty by creating a central government of enumerated powers. They divided power between the state and federal governments, and they further divided power within the federal government by splitting it among the three branches of government, and they further divided the legislative power (the power that the Framers most feared) by splitting it between two Houses of Congress.

#### Voting Issue

#### One—negative ground—specification is key to generate specific uniqueness and link magnitude so generic energy production now doesn’t non-unique our disads. Gives us textual competition for counterplans and key to high tech solvency arguments

#### Two—education—specification is a prerequisite to energy policy.

Tomain 90—Professor of Law, University of Cincinnati College of Law [Tomain, Joseph P., “The Dominant Model of United States Energy Policy” (1990), Faculty Articles and Other Publications, Paper 130, http://scholarship.law.uc.edu/fac\_pubs/130]

IV. CONCLUSION

The direct message of the dominant model is that United States energy policy is market driven. The implication of this message is equally clear. Given the structural setting of a complex policymaking process that is woven throughout government and is directly affected by the tensions created by separation of powers and federalism, no comprehensive national energy policy of any detail is likely to develop despite executive, legislative, or administrative desires to do so.

There are ideological and pragmatic reasons behind this conclusion. The first reason, grounded in the liberal tradition, is that the country is "generally suspicious" of central planning. Rather than have an imitation Japanese or European industrial policy, the United States economy continues to run on private competition. Granted, the government will attempt to halt large accumulations of corporate power through antitrust enforcement. Still, though, countervailing government control of the economy through heavy central planning is simply not an accepted way of doing business.

A second and corollary reason is that although government is used as a backstop to prevent large aggregations of corporate power, government will also promote and support competitive businesses. The New Deal was not so much an experiment in social policythough it was clearly that-as it was an example of the federal government stimulating the economy by getting business on its feet again.

Third, there is a commitment to the hard energy path of largescale, high-technology, capital intensive energy production. This commitment finds its roots in the industrial revolution of the nineteenth century. This history makes it difficult for policy makers and decision makers to design and implement alternative energy policies, thus putting the burden of change on proponents 'of alternatives.

Fourth, also echoing the liberal tradition, there is an underlying faith in the market. The country's efforts to achieve the virtues of the market-color blindness, individual liberty, eqmility, and technological innovations-may not reach a Utopian plateau, but government controls are worse approximations. The country's faith in the market forms the baseline, and government will only intervene if cracks in the baseline are perceived.

Thus the dominant model of U.S. energy policy is firmly based in the tenets of democratic capitalism: private ownership and production; competition; no overt central planning; wariness of monopoly; and government support of each of the other elements. The hope is that our national economy and our quality of life can flourish if (1) markets are relatively clear, (2) entry and exits are relatively inexpensive, and (3) corporate power is relatively dispersed. Indeed, the ideology of domestic energy policy rests upon the idea that inter-industry and intra-industry competition are highly desirable~' Moreover, such industrial pluralism ultimately serves the public interest by providing relatively abundant energy at relatively stable prices. Economic efficiency, economic growth, economies of scale, and a cautious eye on market power thus define the public interest in energy. So says the dominant model. What remains to be seen is whether the dominant model has significant longevity given contemporary concerns about the continued use of fossil fuels and environmental degradation. Before the environmental consequences of hard path energy production can be adequately addressed, however, the dominant structure of domestic energy policymaking and policy must be acknowledged. Hopefully, this article has provided that acknowledgement.

#### 2AC clarifications are too late—the 1AC plan is used to generate counterplan competition—2AC or CX clarification justifies aff conditionality and kills any neg predictability

### T 1

#### A. Violation - Should refers to a future act that has not been carried out –the affirmative must defend a world where the federal government enacts a policy increasing alternative energy incentives that has not yet been enacted

**Remo 32** Foresi v. The Hudson Coal Co, SUPERIOR COURT OF PENNSYLVANIA, 106 Pa. Super. 307; 161 A. 910; 1932 Pa. Super. LEXIS 239 July 14,

As regards the mandatory character of the rule, the word 'should' is not only an auxiliary verb, it is also the preterite of the verb, 'shall' and has for one of its meanings as defined in the Century Dictionary: "Obliged or compelled (to); would have (to); must; ought (to); used with an infinitive (without to) to express obligation, necessity or duty in connection with some act yet to be carried out." We think it clear that it is in that sense that the word 'should' is used in this rule, not merely advisory. When the judge in charging the jury tells them that, unless they find from all the evidence, beyond a reasonable doubt, that the defendant is guilty of the offense charged, they should acquit, the word 'should' is not used in an advisory sense but has the force or meaning of 'must', or 'ought to' and carries with it the sense of obligation and duty equivalent to compulsion. A natural sense of sympathy for a few unfortunate claimants who have been injured while doing something in direct violation of law must not be so indulged as to fritter away, or nullify, provisions which have been enacted to safeguard and protect the welfare of thousands who are engaged in the hazardous occupation of mining.

#### B. This is a voting issue

#### 1. Limits – There are a huge number of past instances where the federal government has increased incentives for energy production or reduced restrictions on it – each of these is wildly unpredictable for the negative. AND, the abuse of unlimited topics is magnified when debating the past since we can’t have generics – every case occurs in a different timeframe which means our disadvantages and case arguments have to be written to dozens of different contexts. We would literally have to have a tub for every era of American history.

#### 2. Ground – Consensus is generally settled on historical questions which means you can choose ones where the literature is not only slanted but actually indicates such a slanted consensus. Moreover, we know past actions didn’t cause nuclear wars or anything else extreme but the aff still has the opportunity to make counter-factual claims about failure to enact such programs causing nuclear war – this is a losing proposition – they will ALWAYS outweigh

#### 3. Education – Debate trains us to be future policy makers, lawyers and activists. All of these require the ability to make COST-BENEFIT CALCULATIONS relying on PREDICTIVE INFORMATION to be effective. This is a skill that can only and best be taught in policy debates using the assumptions of fiat. If history is valuable and relevant it can be used as empirical examples to prove and disprove future arguments which solves all your offense

#### Resolving the topicality is a pre-condition for debate to occur.

Shively 2k—Ruth Lessl Shively, Assistant Prof Political Science, Texas A&M University [Partisan Politics and Political Theory, p. 181-2]

The requirements given thus far are primarily negative. The ambiguists must say "no" to-they must reject and limit-some ideas and actions. In what follows, we will also find that they must say "yes" to some things. In particular, they must say "yes" to the idea of rational persuasion. This means, first, that they must recognize the role of agreement in political contest, or the basic accord that is necessary to discord. The mistake that the ambiguists make here is a common one. The mistake is in thinking that agreement marks the end of contest-that consensus kills debate. But this is true only if the agreement is perfect-if there is nothing at all left to question or contest. In most cases, however, our agreements are highly imperfect. We agree on some matters but not on others, on generalities but not on specifics, on principles but not on their applications, and so on. And this kind of limited agreement is the starting condition of contest and debate. As John Courtney Murray writes: We hold certain truths; therefore we can argue about them. It seems to have been one of the corruptions of intelligence by positivism to assume that argument ends when agreement is reached. In a basic sense, the reverse is true. There can be no argument except on the premise, and within a context, of agreement. (Murray 1960, 10) In other words, **we cannot argue about something** if we are not communicating: **if we cannot agree on the topic and terms of argument** **or if we have utterly different ideas about what counts as evidence or good argument**. At the very least, we must agree about what it is that is being debated before we can debate it. For instance, one cannot have an argument about euthanasia with someone who thinks euthanasia is a musical group. One cannot successfully stage a sit-in if one's target audience simply thinks everyone is resting or if those doing the sitting have no complaints. Nor can one demonstrate resistance to a policy if no one knows that it is a policy. In other words, contest is **meaningless** if there is a lack of agreement or communication about what is being contested. Resisters, demonstrators, and **debaters** **must** have some shared ideas about the subject and/or the terms of their disagreements. The participants and the target of a sit-in must share an understanding of the complaint at hand. And a demonstrator's audience must know what is being resisted. In short, the contesting of an idea presumes some agreement about what that idea is and how one might go about intelligibly contesting it. In other words, contestation rests on some basic agreement or harmony.

#### And fairness comes first—absent fairness, debate as an activity would cease to exist.

Speice and Lyle 3 — Patrick Speice, Debater at Wake Forest University, and Jim Lyle, Director of Debate at Clarion University, 2003 (“Traditional Policy Debate: Now More Than Ever,” *Debater’s Research Guide*, Available Online at http://groups.wfu.edu/debate/ MiscSites/DRGArticles/SpeiceLyle2003htm.htm, Accessed 09-11-2005)

As with any game or sport, creating a level playing field that affords each competitor a fair chance of victory is integral to the continued existence of debate as an activity. If the game is slanted toward one particular competitor, the other participants are likely to pack up their tubs and go home, as they don’t have a realistic shot of winning such a “rigged game.” Debate simply wouldn’t be fun if the outcome was pre-determined and certain teams knew that they would always win or lose. The incentive to work hard to develop new and innovative arguments would be non-existent because wins and losses would not relate to how much research a particular team did. TPD, as defined above, offers the best hope for a level playing field that makes the game of debate fun and educational for all participants.

#### Fairness is a decision rule—it rigs the game and makes neutral evaluation by a judge impossible—their ability to pick the high ground is an inequality that ought to be eliminated.

Loland 2 [Sigmund, Professor of Sport Philosophy and Ethics at the Norwegian University of Sport and Physical Education, *Fair Play and Sport*, 95]

Rule violations are of several kinds. The long jumper who steps over the board has her jump measured longer than it really is. By illegally hitting a competitor on the arm, a basketball player ‘steals’ the ball and scores two points. I have argued that **without adhering to a** shared**, just ethos,** evaluations of performance **among competitors** become invalid**.** Advantages resulting from rule violations that are no part of such an ethos must be considered non-relevant **inequalities that ought to be** eliminated **or compensated for**. The argument is similar to that in the discussion of equality. This time, however, we are dealing not with external conditions, equipment, or support systems, but with **competitors’** **actions** **themselves**.

#### And constraints are more conducive to creative thinking—following the rules is key to argument innovation.

Gibbert et al. 7 — Michael Gibbert, Assistant Professor of Management at Bocconi University (Italy), et al., with Martin Hoeglis, Professor of Leadership and Human Resource Management at WHU—Otto Beisheim School of Management (Germany), and Lifsa Valikangas, Professor of Innovation Management at the Helsinki School of Economics (Finland) and Director of the Woodside Institute, 2007 (“In Praise of Resource Constraints,” *MIT Sloan Management Review*, Spring, Available Online at https://umdrive.memphis.edu/gdeitz/public/The%20Moneyball%20Hypothesis/Gibbert%20et%20al.%20-%20SMR%20(2007)%20Praise%20Resource%20Constraints.pdf, Accessed 04-08-2012, p. 15-16)

Resource constraints can also fuel innovative team performance directly. In the spirit of the proverb "necessity is the mother of invention," [end page 15] teams may produce better results because of resource constraints. Cognitive psychology provides experimental support for the "less is more" hypothesis. For example, scholars in creative cognition find in laboratory tests that subjects are most innovative when given fewer rather than more resources for solving a problem.

The reason seems to be that the human mind is most productive when restricted. Limited—or better focused—by specific rules and constraints, we are more likely to recognize an unexpected idea. Suppose, for example, that we need to put dinner on the table for unexpected guests arriving later that day. The main constraints here are the ingredients available and how much time is left. One way to solve this problem is to think of a familiar recipe and then head off to the supermarket for the extra ingredients. Alternatively, we may start by looking in the refrigerator and cupboard to see what is already there, then allowing ourselves to devise innovative ways of combining subsets of these ingredients. Many cooks attest that the latter option, while riskier, often leads to more creative and better appreciated dinners. In fact, it is the option invariably preferred by professional chefs.

The heightened innovativeness of such "constraints-driven" solutions comes from team members' tendencies, under the circumstances, to look for alternatives beyond "how things are normally done," write C. Page Moreau and Darren W. Dahl in a 2005 Journal of Consumer Research article. Would-be innovators facing constraints are more likely to find creative analogies and combinations that would otherwise be hidden under a glut of resources.

### T 2

#### A. Energy Production is the production of electricity

NASA 2011 [NASA Scientific and Technical Information. Scope and Subject Category Guide. <http://www.scribd.com/doc/80662465/sscg>]

Energy Production - The production of electricity, combustible fuels, nuclear and thermonuclear

fuels, and heating and cooling by renewable resources.

#### B. Conservation is NOT the production of energy – it’s the opposite – the Solar Bank included energy conversation

Arthur **REIGER** Director of Financial Analysis HUD Solar Demonstration Program **’81** “The Solar Energy Bank: A New Energy Incentive” in *Incentives to Stimulate Solar Energy Use – Proceedings of the Second Seattle Workshop* p. 61

The Bank will be organized as a new entity within the U.S. Department of Housing and Urban Development (HUD). It will be governed by a Board of Directors consisting of the Secretaries of HUD (as Chairperson), Energy, Treasury, Agriculture, and Commerce. The Board will provide overall policy direction, while day-to-day management responsibilities will rest with the President of the Bank, who is appointed by the President of the United States with the advice and consent of the U.S. Senate. The legislation calls for two Executive Vice Presidents, one for solar energy and one for energy conservation. In addition, there are two Advisory Committees, one for solar energy and one for energy conservation. Members will be selected by the Board to reflect the views and interests of various elements of the private sector and consumers.

#### C. VOTE NEG –

#### Conservation explodes the topic – it makes anything that reduces the amount of energy consumed topical – making it unmanageable.

#### Ground is based off of producing more energy, there are no disads to consuming less. Being extra topical has the same impact as being not topical as it creates artificial aff ground.

### CP

#### We advocate the following counter-factual counterplan:

#### The United States federal government should provide grants to fund locally-planned solar power.

#### The solar bank provided funds to banks to support lending. The program explicitly avoided direct federal support.

Arthur **REIGER** Director of Financial Analysis HUD Solar Demonstration Program **’81** “The Solar Energy Bank: A New Energy Incentive” in *Incentives to Stimulate Solar Energy Use – Proceedings of the Second Seattle Workshop* p.

62-63

Bank Subsidies Subsidy funds will be provided to local financial institutions. The funds in turn will be used by financial institutions to reduce the interest rate or principal obligation on loans made to borrowers for the purchase and installation of solar energy systems. It is important to note here that the subsidy is always part of a larger package of financial resources i.e., a loan for the solar energy system, and, in the case of new housing, a mortgage loan to finance the entire house as well as the solar energy system. The subsidy funds will be conveyed to financial institutions as lump sum, upfront payments. The loans themselves are not provided by the Bank nor are special provisions provided to guarantee or insure the loans that are made by financial institutions. As a result, the basic underwriting of loans is done by the financial institution and the involvement of the Bank is limited to the solar aspects of the loan. This form of subsidy is based in part on the development of the Federal Government's housing assistance programs where, over time, the public involvement has been reduced so that such elements as direct Federal lending, special Federal loan guarantees, and the use of annual subsidy payments over the life of a loan, are not as frequently utilized. The legislation specifies different maximum levels of subsidies depending on the type of building that is being assisted. For single family homes, the maximum amount of Bank financial assistance is $5,000. This amount of subsidy would reduce the interest rate on an $80,000 mortgage loan about 1%, i.e., reduce monthly mortgage payments by about $60 per month. The impact of the subsidy, of course, varies as a function of the size of the overall mortgage loan and the market interest rate. Within the limits imposed by the maximum levels of financial assistance, the legislation directs the Board to establish subsidy levels based on a consideration of a number of factors including: the availability of other Federal incentives, the costs and efficiencies of nonrenewable energy sources and systems and solar energy systems, and the level needed to induce market demand to purchase and install solar energy systems.

#### Carter’s subsidies for solar power promoted corporate takeover of solar and energy centralization.

Brian **MARTIN** Social Science @ Wallongong **’80** Review The Sun betrayed: a report on the corporate seizure of U.S. solar energy development by Ray Reece. South End Press,

Solar energy technologies provide the promise of increased local self-sufficiency and self-management as well as the provision of energy with minimal environmental impact. But how is the promise to be realised? For those who still look towards big corporations or government for some help in moving towards a soft energy future, The Sun Betrayed will dash any illusions. Reece analyses the approach of US corporations and government bodies to solar energy from the early 1970s to 1979. He shows how they have attempted to control the rate of commercialisation of solar energy so as to maximise fossil fuel profits, how they have emphasised solar technologies that are capital-intensive and suited for centralised control (such as solar power towers), how government solar funding has been channelled to large corporations, and how control over energy decisions has been centralised. Reece also shows how the energy multinationals are trying to co-opt solar energy as part of a wider strategy. "Not only, therefore, have Wall Street corporations thoroughly 'penetrated' the US solar market through intracorporate diversification ('cross-subsidization'), extensive government subsidy, and the purchase of smaller firms, they have organised a solar industries association clearly devoted to building a solar market that will be compatible with the larger aims and 'hard-path' energy goals of the corporate elite in general" (pp. 186-7). With several years delay, similar developments may be expected in Australia.

#### The solar bank exemplified compromise with hard-path energy interests. Even full funding was a paltry commitment. Criticism of the aff’s energy reformism is a pre-requisite to truly politicizing the role of government in renewable transitions.

Richard **WORTHINGTON** Rensselaer Polytechnic Institute **’84** “RENEWABLE ENERGY POLICY AND POLITICS: THE CASE OF THE WINDFALL PROFITS TAX” *Policy Studies Journal* 13(2) p. 371-373

In addition to the tax itself, the legislation which ultimately emerged from the struggle over the WPT stipulated that 65% of revenues go to the General Fund, 25% be used for low income energy assistance, and 15% be used for energy and transportation programs. Also, a variety of tax credits were retained (see Table 3), and a fiscal year 1981 authorization of $3.1 billion for energy assitance was included. In essence, the Carter administration's proposal for an Energy Security Trust Fund to finance synthetic fuels and renewables was dropped in favor of income tax reductions, although subsequent authorizations from general revenues in 1980 provided budget ceilings of $20 billion over five years and $88 billion over ten years for synthetic fuels, and $2.75 billion over four years for a Solar and Conservation Bank. The President therefore received spending legislation roughly in accord with what he originally sought, but it lacked the institutional security of a trust fund (Joint Committee on Taxation, 1980; Worthington, 1980). In reviewing the final legislation, several items stand out. First, authorizations for synfuels over the first four years (although not formally part of the WPT) are roughly six times as great as for renewables, with synfuels authorizations increasing rapidly after that. Second, the energy assistance program authorization for 1981 was less than the $3.2 billion estimated by DOE's advisory committee to be required to limit the household energy expenditures of low income families to 10% of their income (Department of Energy, 1979). This estimate was for 1978, before the approximate doubling of heating oil prices in late 1979. Third, as Table 3 shows, total tax credits under the WPT legislation for renewables amount to $6.6 billion over eleven years, or about $600 million annually, a sum that is realistically not available to many low income families and small businesses with limited tax liabilities and minimal cash flows. To illustrate the general significance of the capital made available to renewables by this legislation, we can add the $600 million in tax credits to the $685 million theoretically available on an annual basis to subsidize loans through the Solar and Conservatin Bank, to come up with a figure of roughly $1.3 billion in annual financial subsidies (in actuality, the Solar Bank allocation was reduced to $25 million by the Reagan Administration). This contrasts with the $10 billion annually that could be economically spent on residential/ commercial solarization over ten years to reduce oil imports by one half. In summary, the WPT and corollary legislation provided a paltry sum for renewable energy, despite the availability of ample funds, and the situation has only worsened under the Reagan Administration. POLITICS AND POUCY It should come as no surprise to students of the American political system that the energy complex prevailed in the WPT battle, even though renewables advocates were well represented in Congressional hearings. A key hypothesis of this paper, however, is that the power relationships between the energy complex and the renewables movement are dynamic. A power shift toward the renewables movement is a realistic possibility. Perhaps the best known indicator of the political significance of the renewables movement is its important role in publicizing and opposing the nation's civilian nuclear power program, which remains at a virtual standstill. Perhaps more significant still are the various state and local efforts which have promoted renewables (Morris, 1982). Seminal in this regard is the Northwest Conservation Act Coalition, which formed in the early 1980s to influence energy policy initiatives in the Pacific Northwest in opposition to regional elements of the energy complex which have historically prevailed in the federal government's BonneviUe Power Administration. Through federal legislation governing BPA, the region's renewables movement has succeeded in requiring the nation's first public regional energy plan (with comprehensive public information and participation), which establishes conservation, renewables, and cogeneration as the top priorities. Financing mechanisms built into BPA's rate structure provide the capital for energy development, and cost-effectivenes requirements in the legislation constrain the continued irresponsible development of costly thermal plants (Goldrich, 1983). What can the renewables movement learn from its failure in the WPT legislation and its successes elsewhere? Prices. A central conflict in the broad constituency which stands to benefit from renewables concerns pricing policy. Factions concerned principally with energy and environmental matters favor high prices for oil and natural gas which will make renewables economically competitive and encourage conservation. Factions concerned with social justice, especially those representing low-income segments of the population, prefer to regulate prices below replacement cost levels in order to avoid undue hardship on constituents who are unable to cope with unregulated prices. Opponents of the energy complex were split along these lines in the WPT legislative process (Joint Committee on Taxation, 1979). The key to overcoming this split is to recognize that the era of low fossil fuel prices is past, and that stable prices in the future require a transition to renewable energy. Fear of Govemment. Public institutions play an indispensable role in the creation of a renewable energy future, as argued earlier in this paper. Yet many factions within the renewables movement are ideologically opposed to most governmental programs. Small business, in particular, was very negative toward both the WPT and the Energy Security Trust Fund (Motley, 1979). This distrust is rational given the bias favoring large corporations in federal taxation and spending policies. But the ideological position that all government programs (including potential programs) are doomed to failure leaves small business vulnerable to an energy future in which it is subject to rising prices, supply disruptions, and a marginal role as a producer — the antithesis of its likely role in a renewable energy future. Integration of Economic and Energy Policy. Underlying both of the problems just mentioned is a fragmentation of economic and energy policy which guarantees that the American preference for a renewable energy future will be subordinated to interests set by the energy complex and other bastions of corporate power in the political economy. When unemployment levels are high, a sizeable proportion of the population is vulner able to price ris^, and likely to resist policies which require paying the front-end costs of a transition to renewables. Likewise, those who are employed in the energy complex (power plant construction workers, etc.) will be reluctant to support a shift to renewables in a context of high unemployment. It is unlikely that these kinds of fissures within a potential constituency for renewable energy can be overcome outside a general economic context of fuU employment and stable prices. On the other hand, energy policy can be one means by which the need for broader reform in the political economy can be accessed, and problems such as unemployment and inflation mitigated. In the Pacific Northwest case discussed earlier, the political mobilizaticm necessary to override the energy complex in Congress only became available when traditionally conservative working class people joined in support of the renewables movement as an economic defense against rising prices resulting from overbuilding of thermal (especially nuclear) plants. Prior to that (since the late 1960s) energy activism was limited principally to environmentally oriented individuals (Goldrich, 1983). The central lesson of the WPT struggle, then, is that adequate capital resources, proven technology (especially conservation technologies) and a lively array of activist groups are not enough to launch a transition to a renewable energy future. What is needed is the development of a coherent political movement which can make the capital available for the transition. Such a movement cannot develop on the basis of energy issues alone, since the negative impacts of continued reliance on the energy complex are too unevenly distributed over different social groups and over time to provide a basis for unity. Only by conceptualizing energy as one of many interrelated factors in a political economy of waste, and formulating coherent economic strategies which simultaneously address economic and energy issues (Bowles et al, 1983) can the basis be laid for a renewable energy future.

### K 1

#### Death and misfortune are inevitable – the joy of life comes in accepting things as they are – plans to save the world only bring more suffering

Slabbert 1 [Jos, Taoist teacher and philosopher, “Tao te Ching: How to Deal with Suffering” http://www.taoism.net/theway/suffer.htm]

Dealing with loss Express yourself completely, then keep quiet. Be like the forces of nature: when it blows, there is only wind; when it rains, there is only rain; when the clouds pass, the sun shines through. If you open yourself to the Tao, you are at one with the Tao and you can embody it completely. If you open yourself to insight, you are at one with insight and you can use it completely. If you open yourself to loss, you are at one with loss and you can accept it completely. Open yourself to the Tao, then trust your natural responses; and everything will fall into place. (Chapter 23) The word "open" is repeated often in this poem. Most people think the only way to handle suffering is to withdraw and to close yourself. The poet is clearly saying in this poem that the opposite is true: If you open yourself to loss, you are at one with loss and you can accept it completely. This openness, a willingness and courage to face reality, is the only way to deal with suffering, particularly inescapable suffering. But the openness the poet is describing is more than just facing reality. It is facing reality in total harmony with the Tao: If you open yourself to the Tao, you are at one with the Tao and you can embody it completely. It is only when you "embody" the Tao that you can face suffering with true equanimity. You will then have the openness that insight into your own nature and the natural way of Tao brings you. The right approach to suffering is only possible when you have reduced your ego to a minimum. The less ego you have, the less you suffer. Facing death with unresolved agendas is a terrible form of suffering. You will have to let go of selfish interests and futile aims to concentrate on dealing with the moment. **It is the acceptance of the inevitable that makes suffering bearable**. On his death bed, his family mourning, he is serene, for he knows Death, like Life, is an illusion: there is no beginning and no end. There is only the endless flow of Tao. The man of Tao has no fear, for he walks with Tao. (The Tao is Tao, 154) Agendas A good traveler has no fixed plans and is not intent upon arriving. (Chapter 27) Plans, aims, objectives and agendas have become the routes of suffering for so many people, and not only the ambitious. Agendas often take spontaneity and joy out of life. In the process, many people have become bad travelers, concentrating only on their objectives, and arriving at their destinations only to find that even their destinations are not really worth the trouble. Having no fixed plans? This does not sound like survival in a modern technological environment, does it? I mean, who but the extremely fortunate have the luxury of not having agendas running their lives? In most cases, one could justifiably point out, agendas are forced on you by your professional and familial obligations. You do not really have a choice, do you? How could one then become a good traveler through life in this modern world? I think the key lies in the second line of the quotation. One should not be "intent upon arriving". You should adopt an attitude of detachment. The moment your aims become egocentric, your suffering increases. The less your own ego is involved, the less seriously you will take life, and the more you will enjoy the journey. It is easier said than done, though, particularly when the job you are doing seems to be devoid of meaning, and the activities on your agenda tedious. They might even go against what you truly believe. It is clear. To become a good traveler in the modern world often entails more than just a change of attitude. It could also mean changing your life style, even your profession. It could mean taking risks in the process. But liberation has always been a risky undertaking, hasn’t it? People are willing to take risks for the most mundane things like profit and possession. Why not take a few risks when your spiritual progress is at stake? Truly good travelers often leave the beaten track and become masters of their own far more adventurous journeys. Tampering with the world Do you want to improve the world? I don't think it can be done. The world is sacred. It can't be improved. If you tamper with it, you'll ruin it. If you treat it like an object, you'll lose it. (Chapter 29) If anything, the Twentieth Century will be called the century of social engineering. Simplistic ideologies, like fascism, were used to try to change the world, with terrible consequences inducing suffering on a scale never seen before in the history of the human being. A savage economic system based on greed - capitalism - has ravaged the world. Yet, the human being has not learnt from this. Still, politicians show their ignorance by tampering with the sacred. It is the age of management, that euphemistic word for manipulating society. It is still happening. What else are many political programs but tampering with the sacred and ruining it in the process? It is the source of endless suffering. Forcing issues Whoever relies on the Tao in governing men doesn't try to force issues or defeat enemies by force of arms. For every force there is a counterforce. Violence, even well intentioned, always rebounds upon oneself. The Master does his job and then stops. He understands that the universe is forever out of control, and that trying to dominate events goes against the current of the Tao. (Chapter 30) Understanding that the universe is out of control is the key to wisdom and patience. No amount of tampering with the universe will change this. In fact, the more we tamper with it, the more damage we will do.

#### No one knows what is good and bad. Reject the aff’s judgments, even if we lose all life on earth

Kirkland 98 [Russell Kirkland, Associate Professor of Religion (and Asian Studies), “"Responsible Non-Action" In a Natural World: Perspectives from the Nei-Yeh, Chuang-Tzu, and Tao-Te Ching,” 1998, University of Georgia, http://kirkland.myweb.uga.edu/rk/pdf/pubs/ECO.pdf]

Why It Is Wrong to Resent Unexpected Changes In Chuang-tzu 18, we find two famous stories in which a man experiences a sudden and deeply personal transformation, a transformation that strikes others around him as deeply troubling.5 In one, the philosopher Hui-tzu goes to offer his sympathies to Chuang-tzu upon the event of the death of Chuang's wife. In the next story, a willow suddenly sprouts from the elbow of a fictional character. In each story, a sympathetic friend is shocked and dismayed to find that the first character in each story is not shocked and dismayed by the unexpected turn of events. In each story, the first character patiently and rationally explains the nature of life, and counsels his companion to accept the course of events that life brings to us, without imposing judgment as to the value of those events. In each case, the reader learns that it is foolish and inappropriate to feel emotional distress at such events, for a proper understanding of the real nature of life leads us to accept all events with the same equanimity, even those events that might have once sticken us as deeply distressing. In the Taoist classic Huai-nan-tzu, one finds a famous story of a man who suddenly finds himself the unexpected owner of a new horse. His neighbors congratulate him on his good fortune, until his son falls from the horse and breaks his leg. The man's neighbors then act to console him on his bad fortune, until army conscriptors arrive and carry off all the able-bodied young men, leaving the injured young man behind as worthless. The lesson of the story is that when an event occurs, we are quick to judge it as fortunate or unfortunate, but our judgments are often mistaken, as later events often prove.6 And one of the most heavily stressed lessons of the Chuang-tzu is that humans quickly judge events on the basis of what we accept on the basis of simplistic assumptions — e.g., that life is inherently better than death — and that the wise person learns to question and discard such assumptions, and forego such judgments regarding events. When Chuang-tzu's wife died, Chuang-tzu does not argue that the world is a better place for her absence, or that his life is improved by his sudden new freedom. In fact, there is no issue in the passage of whether the world is better off with Chuang-tzu's wife alive or dead. The only issue in the passage is that people are born and that people later die, and to ignore that basic fact would display culpable stupidity. The very same lesson is impressed upon the reader of the previous passage, regarding the sudden transformation of a character's elbow. What we are taught in that passage is that life is a process of ineluctable change and transformation, and that humans would be profoundly wrong and clearly silly to object to such change. Another element of the lesson is that the nature of human life is not separate from, or other than, the nature of nonhuman life. When one says that "life is ineluctable change, and we must accept such change with serenity," one is speaking about "life" in such a way that it clearly involves the lives of individual humans just as fully as it involves the events that occur in the broader world, and vice versa. Imagine the story of the death of Chuang-tzu's wife involving, instead, the death of the species we call whooping cranes: Chuang-tzu would, in that case, patiently point out to his deeply caring but deeply shallow friend that he had indeed felt grief to see such beautiful birds come to their end, but had gone on to engage in appropriate rational reflection upon the nature of life, and had come to accept the transitory nature of all such creatures, just as in the present story Chuang-tzu had come to accept the transitory nature of his own spouse. If one must learn to accept with serenity the death of someone we love, someone without whose life our own life would have never been what it is, wouldn't the author urge us to accept that the death of some birds, birds that have never played a role in our lives the way that one's deceased spouse had done, is an event that we should accept with equanimity? If change catches up with us, even to the extent that the planet that we live on should become permanently devoid of all forms of life, the response of the author of these passages would logically be that **such is the nature of things**, and that crying over such a sudden turn of events would be very silly indeed, like a child crying over a spilt glass of milk, or the death of some easily replaceable goldfish. The only reason that a child cries over the death of a goldfish is that he or she has become irrationally attached to that creature as it exists in its present form, and has formed an immature sentimental bond to it. As adults, we appreciate the color and motion of fish in our aquaria, but seldom cry over the death of one of its inmates: we know very well that to cry over the death of such a fish would be silly and a sign of juvenile behavior. As our children grow, we teach them, likewise, never to follow their raw emotional responses, but rather to govern their emotions, and to learn to behave in a responsible manner, according to principles that are morally correct, whether or not they are emotionally satisfying. If, for instance, one were to see a driver accidentally run over one's child or beloved, one's first instinct might be to attack the driver with a righteous fury, falsely equating emotional intensity and violent action with the responsible exercise of moral judgment. In general, we work to teach ourselves and each other not to respond in that way, to take a course of self-restraint, curbing emotion, lest it propel us into actions that will later, upon calm reflection, be revealed to have been emotionally satisfying but morally wrong. If I saw my child run down by a car, it might give me great emotional satisfaction to drag the driver from her car and beat her to death. But it might well turn out that she had in fact done nothing wrong, and had been driving legally and quite responsibly when a careless child suddenly ran into her path, giving her no time to stop or to evade the child. Because we have all learned that the truth of events is often not apparent to the parties that are experiencing them, we generally work to learn some degree of self-control, so that our immediate emotional reaction to events does not mislead us into a foolish course of action. Now if we take these facts and transfer them into our consideration of Chuang-tzu and Mencius on the riverbank, that episode should, logically, be read as follows. If Mencius feels an emotional urge to jump into the river to save the baby, his emotional response to the baby's presence there must be seen as immature and irresponsible. After all, one might muse, one never knows, any more than the man with the horse, when an event that seems fortunate is actually unfortunate, or vice versa. What if the baby in the water had been the ancient Chinese equivalent of Adolf Hitler, and the saving of young Adolf — though occasioned by the deepest feelings of compassion, and a deep-felt veneration for "life" — led to the systematic extermination of millions of innocent men, women, and children? If one knew, in retrospect, that Hitler's atrocities could have been totally prevented by the simple moral act of refraining from leaping to save an endangered child, would one not conclude, by sound moral reasoning, that letting that particular baby drown would have represented a supremely moral act? How, Chuang-tzu constantly challenges us, **how can we possibly know what course of action is truly justified?** What if, just for the sake of argument, a dreadful plague soon wipes out millions of innocent people, and the pathogen involved is soon traced back to an organism that had once dwelt harmlessly in the system of a certain species of bird, such as, for instance, the whooping crane? In retrospect, one can imagine, the afflicted people of the next century — bereft of their wives or husbands, parents or children — might curse the day when simple-minded do-gooders of the twentieth-century had brazenly intervened with the natural course of events and preserved the cursed specied of crane, thereby damning millions of innocents to suffering and death. We assume that such could never happen, that all living things are somehow inherently good to have on the planet, that saving the earthly existence of any life-form is somehow inherently a virtuous action. But our motivations in such cases are clearly, from a Taoist point of view, so shallow and foolish as to warrant no respect. If Mencius, or a sentimental modern lover of "life," were to leap into the river and save a floating baby, he or she would doubtless exult in his or her selfless act of moral heroism, deriving a sense of satisfaction from having done a good deed, and having prevented a terrible tragedy. But who can really know when a given event is truly a tragedy, or perhaps, like the horse that breaks a boy's leg, really a blessing in disguise. Since human wisdom, Chuang-tzu suggests, is inherently incapable of successfully comprehending the true meaning of events as they are happening, when can we ever truly know that our emotional urge to save babies, pretty birds, and entertaining sea-mammals is really an urge that is morally sound. The Taoist answer seems to be that we can never be sure, and **even if the extinction** of Chuangtzu's wife or of the whooping crane really **brought no actual blessing to the world, such events are natural and proper in the way of life itself, and to bemoan such events is to show that one is no more insightful about life than a child who sentimentally cries over the loss of a toy**, a glass of milk, a beloved pet, or even her mommy, run over by a drunken driver. The Taoist lesson seems, in this regard, to be the same in each case: things happen, and some things cause us distress because we attach ourselves sentimentally to certain people, objects, and patterns of life; when those people, objects, or patterns of life take a sudden or drastic turn into a very different direction, a mature and responsible person calms his or her irrational emotions, and takes the morally responsible course of simply **accepting the new state of things**.

#### Forego all action to achieve desired ends.

Kirkland 96 [Russell Kirkland, Associate Professor of Religion (and Asian Studies), “The Book of the Way,” 24-29, http://kirkland.myweb.uga.edu/rk/pdf/pubs/DAODE.pdf]

The Teachings of the Daode jing The focus of the Daode jing is something called "the Tao (or Dao)," a term that cannot adequately be translated. The text says that the Tao is "vague and subtle," and it never provides definitions. Instead, it employs metaphors to suggest the nature of the Tao, and to describe behaviors that are similar to its way of working. Most basically, the term Tao seems to denote a natural force that runs through all things and guides them through their natural course of development. It is an inexhaustible source of life and power, and is constantly at work in the world in subtle and imperceptible ways. Both its reality and its nature can be perceived by observing the world around us. However, most people have lost sight of the Tao, and have given way to unnatural behaviors that go contrary to it. The goal of the Daode jing is to persuade the reader to abandon those behaviors, and to learn once again how to live in accord with the true course of life. One can achieve those goals by appreciating the true nature of life, and modifying one's behavior to be more like that of the Tao. Specifically, the Tao is humble, yielding, and non-assertive. Like a mother, it benefits others selflessly: it gives us all life and guides us safely through it, asking nothing in return. This altruistic emphasis of the Daode jing has seldom been noticed, but it is one of the most important lessons that it draws from the observation of the natural world. Water, for instance, is the gentlest and most yielding of all things, yet it can overcome the strongest substances, and cannot itself be destroyed. More importantly, however, water lives for others: it provides the basis of life for all things, and asks nothing in return. If we learn to live like water does, we will be living in accord with the Tao, and its Power (De) will carry us safely through life. Such a way of life is called wuwei, usually translated as "non-action." Wuwei means **foregoing all activity intended to effect desired ends**. Instead, one should follow one's natural course and allow all other things to do likewise, lest our willful interference disrupt things' proper flow. Few modern readers have ever grasped the full radicality of the ideal of wuwei. Many of us today (like the ancient Chinese Confucians and Mohists) look at the world and see things that we think need correcting. The Daode jing would actually have us do nothing whatsoever about them. The repeated phrase "do nothing, and nothing will be undone" admonishes us to trust the Tao -- the natural working of things -- and never to do anything about anything. Actually, such is the most that anyone can do, because the Tao -- as imperceptible as it is -- is the most powerful force in existence, and nothing can thwart its unceasing operation.

### K 2

#### Vote negative to have never taken indigenous land.

#### Beginning with Indian land rights is a superior activist strategy—the alternative breaks down the state’s ability to impose all forms of violence.

Churchill 2k — Ward Churchill, Professor of Ethnic Studies at the University of Colorado at Boulder, holds a B.A. in Technological Communications and an M.A. in Communications Theory from Sangamon State University, 2000 (“I Am Indigenist: Notes on the Ideology of the Fourth World,” ZNet, September 20th, Available Online at http://www.zcommunications.org/i-am-indigenist-by-ward-churchill, Accessed 04-20-2012)

Not only is it perfectly reasonable to assert that a restoration of native control over unceded lands within the United States would do nothing to perpetuate such problems as sexism and classism, but the reconstitution of indigenous social standards that this would entail stands to free the affected portions of North America from such maladies altogether. Moreover, it can be said that the process should have a tangible impact in terms of diminishing such things elsewhere. The principle is this: Sexism, racism, and all the rest arose here as a concomitant to the emergence and consolidation of the eurocentric nation-state form of sociopolitical and economic organization. Everything the state does, everything it can do, is entirely contingent upon its maintaining internal cohesion, a cohesion signified above all by its pretended territorial integrity, its ongoing domination of Indian Country.

Given this, it seems obvious that the literal dismemberment of the nation-state necessary for Indian land recovery correspondingly reduces the ability of the state to sustain the imposition of objectionable policies within itself. It follows that realization of indigenous land rights serves to undermine or destroy the ability of the status quo to continue imposing a racist, sexist, classist, homophobic, militaristic order upon non-Indians.

## \*\*\* 2NC

### AT: Should--Past Tense More Grammatical

#### 3. You’re not grammatical – traditional rules governing should have been abandoned – it is just used for future obligation

**American Heritage** Dictionary of the English Language **2k** (4th Edition, p. 1612)

Usage Note Like the rules governing the use of shall and will on which they are based, the traditional rules governing the use of should and would are largely ignored in modern American practice. Either should or would can now be used in the first person to express conditional futurity: If I had known that, I would (or somewhat more formally, should) have answered differently. But in the second and third persons only would is used: If he had known that, he would (not should) have answered differently. Would cannot always be substituted for should, however. Should is used in all three persons in a conditional clause: if I (or you or he) should decide to go. Should is also used in all three persons to express duty or obligation (the equivalent of ought to): I (or you or he) should go. On the other hand, would is used to express volition or promise: I agreed that I would do it. Either would or should is possible as an auxiliary with like, be inclined, be glad, prefer, and related verbs: I would (or should) like to call your attention to an oversight. Here would was acceptable on all levels to a large majority of the Usage Panel in an earlier survey and is more common in American usage than should. Should have is sometimes incorrectly written should of by writers who have mistaken the source of the spoken contraction should’ve.

### 2NC—Fairness O/W Edu

#### Turn—Rules are key to fun.

Prensky 1—Marc Prensky, Internationally acclaimed speaker, writer, consultant, and designer in the critical areas of education and learning, Founder, CEO and Creative Director of games2train.com, former vice president at the global financial firm Bankers Trust, BA from Oberlin College, an MBA from Harvard Business School with distinction and master's degrees from Middlebury and Yale [“Fun, Play and Games: What Makes Games Engaging,” Digital Game-Based Learning, www.marcprensky.com/writing/Prensky%20-%20Digital%20Game-Based%20Learning-Ch5.pdf]

So fun — in the sense of enjoyment and pleasure — puts us in a relaxed, receptive frame of mind for learning. Play, in addition to providing pleasure, increases our involvement, which also helps us learn. Both “fun” and “play” however, have the disadvantage of being somewhat abstract, unstructured, and hard-to-define concepts. But there exists a more formal and structured way to harness (and unleash) all the power of fun and play in the learning process — the powerful institution of games. Before we look specifically at how we can combine games with learning, let us examine games themselves in some detail. Like fun and play, game is a word of many meanings and implications. How can we define a game? Is there any useful distinction between fun, play and games? What makes games engaging? How do we design them? Games are a subset of both play and fun. In programming jargon they are a “child”, inheriting all the characteristics of the “parents.” They therefore carry both the good and the bad of both terms. Games, as we will see, also have some special qualities, which make them particularly appropriate and well suited for learning. So what is a game? Like play, game, has a wide variety of meanings, some positive, some negative. On the negative side there is mocking and jesting, illegal and shady activity such as a con game, as well as the “fun and games” that we saw earlier. As noted, these can be sources of resistance to Digital Game-Based Learning — “we are not playing games here.” But much of that is semantic. What we are interested in here are the meanings that revolve around the definition of games involving rules, contest, rivalry and struggle. What Makes a Game a Game? Six Structural Factors The Encyclopedia Britannica provides the following diagram of the relation between play and games: 35 PLAY spontaneous play organized play (GAMES) noncompetitive games competitive games (CONTESTS) intellectual contests physical contests (SPORTS) Our goal here is to understand why games engage us, drawing us in often in spite of ourselves. This powerful force stems first from the fact that they are a form of fun and play, and second from what I call the six key structural elements of games: 1. Rules 2. Goals and Objectives 3. Outcomes & Feedback 4. Conflict/Competition/Challenge/Opposition 5. Interaction, and 6. Representation or Story. There are thousands, perhaps millions of different games, but all contain most, if not all, these powerful factors. Those that don’t contain all the factors are still classified as games by many, but can also belong to other subclasses described below. In addition to these structural factors, there are also important design elements that add to engagement and distinguish a really good game from a poor or mediocre one. Let us discuss these six factors in detail and show how and why they lead to such strong engagement. Rules are what differentiate games from other kinds of play. Probably the most basic definition of a game is that it is organized play, that is to say rule-based. If you don’t have rules you have free play, not a game. Why are rules so important to games? Rules impose limits – they force us to take specific paths to reach goals and ensure that all players take the same paths. They put us inside the game world, by letting us know what is in and out of bounds. What spoils a game is not so much the cheater, who accepts the rules but doesn’t play by them (we can deal with him or her) but the nihilist, who denies them altogether. Rules make things both fair and exciting. When the Australians “bent” the rules of the America’s Cup and built a huge boat in 1988, and the Americans found a way to compete with a catamaran, it was still a race — but no longer the same game.

#### And, Fun is key to education and knowledge retention.

Prensky 1—Marc Prensky, Internationally acclaimed speaker, writer, consultant, and designer in the critical areas of education and learning, Founder, CEO and Creative Director of games2train.com, former vice president at the global financial firm Bankers Trust, BA from Oberlin College, an MBA from Harvard Business School with distinction and master's degrees from Middlebury and Yale [“Fun, Play and Games: What Makes Games Engaging,” Digital Game-Based Learning, www.marcprensky.com/writing/Prensky%20-%20Digital%20Game-Based%20Learning-Ch5.pdf]

So what is the relationship between fun and learning? Does having fun help or hurt? Let us look at what some researchers have to say on the subject: “Enjoyment and fun as part of the learning process are important when learning new tools since the learner is relaxed and motivated and therefore more willing to learn.”6 "The role that fun plays with regard to intrinsic motivation in education is twofold. First, intrinsic motivation promotes the desire for recurrence of the experience… Secondly, fun can motivate learners to engage themselves in activities with which they have little or no previous experience." 7 "In simple terms a brain enjoying itself is functioning more efficiently." 8 "When we enjoy learning, we learn better" 9 Fun has also been shown by Datillo & Kleiber, 1993; Hastie, 1994; Middleton, Littlefield & Lehrer, 1992, to increase motivation for learners. 10 It appears then that the principal roles of fun in the learning process are to create relaxation and motivation. Relaxation enables a learner to take things in more easily, and motivation enables them to put forth effort without resentment.

#### 2. Fairness is key to preserve the educational value of debate—

#### b. Prevents rigorous testing—we need to research and isolate weaknesses of the aff.

Zappen 4—James Zappen, Professor of Language and Literature at Rensselaer Polytechnic Institute [“The Rebirth of Dialogue: Bakhtin, Socrates, and the Rhetorical Tradition,” p. 35-36]

Finally, Bakhtin describes the Socratic dialogue as a carnivalesque debate between opposing points of view, with a ritualistic crownings and decrownings of opponents. I call this Socratic form of debate a contesting of ideas to capture the double meaning of the Socratic debate as both a mutual testing of oneself and others and a contesting or challenging of others' ideas and their lives. Brickhouse and Smith explain that Socrates' testing of ideas and people is a mutual testing not only of others but also of himself: Socrates claims that he has been commanded by the god to examine himself as well as others; he claims that the unexamined life is not worth living; and, since he rarely submits to questioning himself, "it must be that in the process of examining others Socrates regards himself as examining his own life, too." Such a mutual testing of ideas provides the only claim to knowledge that Socrates can have: since neither he nor anyone else knows the real definitions of things, he cannot claim to have any knowledge of his own; since, however, he subjects his beliefs to repeated testing, he can claim to have that limited human knowledge supported by the "inductive evidence" of "previous elenctic examinations." This mutual testing of ideas and people is evident in the Laches and also appears in the Gorgias in Socrates' testing of his own belief that courage is inseparable from the other virtues and in his willingness to submit his belief and indeed his life to the ultimate test of divine judgment, in what Bakhtin calls a dialogue on the threshold. The contesting or challenging of others' ideas and their lives and their ritualistic crowning/decrowning is evident in the Gorgias in Soocrates' successive refutations and humiliations of Gorgias, Polus, and Callicles.

#### 3. Empiricism is on our side—an experimental debate tournament with no topic caused students to perceive a lack of educational value—this discouraged them from participating in debate—

#### The vast majority of students thought it was unfair.

Preston 3—Thomas Preston, Professor of communications at the University of Missouri-St. Louis [Summer 2003, “No-topic debating in Parliamentary Debate: Students and Critic Reactions,” http://cas.bethel.edu/dept/comm/npda/journal/vol9no5.pdf]

The study involved forty-three students and nine critics who participated in a parliamentary debate tournament where no topic was assigned for the fourth round debates. True to the idea of openness, no rules regarding the topic were announced; no topic, or written instructions other than time limits and judging instruction, were provided. In this spirit, the participants first provided anecdotal reactions to the no-topic debate, so that the data from this study could emerge from discussion. Second, respondents provided demographic data so that patterns could be compared along three dimensions. These dimensions, the independent variables for the student portion of the study, involved three items: 1) level of debate experience; 2) whether NPDA was the only format of parliamentary debate the students had experienced; and 3) whether students had participated in NDT or CEDA policy debate. Third, the questions were to determine how students rated the debates based on criteria for good debate-educational value, clash, and a fair division of ground. Students were also asked two general questions: whether they would try the no-topic debate again, and whether they liked the no-topic round. These questions constituted the dependent variables for the student study. Because the sample was small, descriptive statistical data were gathered from critics. Taking into account the experience of the critics, additional questions concerning items such as whether no-topic debating deepened discussion. Both students and critics were asked which side they thought the no-topic approach favored, and the students with NDT/ CEDA policy debating experience were asked if a no-topic debating season would be good for policy debate.For the objective items, critics and students were asked to circle a number between 1 and 7 to indicate the strength of reaction to each item (Appendix I and Appendix II). In scoring responses, the most favorable rating received the highest score of seven and the least favorable rating a score of one. In some instances, values that were circled on the sheet were reversed such that the most favorable reaction to that category received the higher score. Frequency distributions and statistics were then tabulated for each question, and the anecdotal remarks were tabulated. For the student empirical data, t-tests were conducted to determine whether overall debate experience, NPDA experience, or policy experience affected how the students reacted to an item. As a test for significance, p was set to less than or equal to .05. Finally, of the 43 responses, 35, or 81.4 per cent, felt that the no-topic debate skewed the outcome of the debate toward one side or the other. Of those responses, 32 (91.4 per cent of those indicating a bias, or 74.4 per cent of all respondents) indicated that the no-topic debate gave an advantage to the Government. Three (8.6 per cent of those indicating a bias, or 7.0 per cent of all respondents) indicated that the no-topic debate gave an advantage to the Opposition.

#### And, the experiment empirically proves our argument—people do quit debate because of a lack of rules, causing the activity to degenerate into chaos.

Preston 3—Thomas Preston, Professor of communications at the University of Missouri-St. Louis [Summer 2003, “No-topic debating in Parliamentary Debate: Students and Critic Reactions,” http://cas.bethel.edu/dept/comm/npda/journal/vol9no5.pdf]

For the overall student data, each the mean of each item was slightly below 4.0, but mostly, the kurtosis figures were negative, and the standard deviations high, indicating a bipolar response to each question. The frequency tables bear out strong negative reactions, but a number of positive reactions which tended to be less strong. On the one hand, a substantial number of students and critics felt very strongly that the experience was negative, with the mode=l for each item on the survey; however, on others, a substantial number of respondents rated aspects of the experience at 4 and above. The educational value had the highest central tendencies (mean=3.65, median=4.0, and mode=1.0), whereas the question over whether the students liked the experience was the lowest (mean=3.19, median=3.0, mode=1.0). Although there was a weak positive pole to the responses, those who had NDT/CEDA experience strongly opposed the idea of a no-topic year of debating in those organizations (mean=2.77, median =1.00, mode=1.00). cont. Reduced to absurdity, the notion of no rules for a debate tournament would result in chaos, bringing up an infinite regress into whether or not chaos is a good thing! At least on the surface, the results of this particular study would seem to discourage repeating this experiment as conducted for the present study. A number of participants may not want to return to the tournament because of the confusion and perceived lack of educational value. However, an exact representation and t-tests between results could help not only assess the validity and reliability of the instrument, but whether attitudes and perceptions have changed toward no-topic debating. Therefore, whereas Option III may seem to be out of the questions, benefits can still be gained from it in terms of studying the evolution of parliamentary debate form.

### AT: Must Learn About “x”

#### Topicality structurally mandates difference within debate -- this avoids the perpetuation of extremism and intolerance through enclaves of radical similarity.

Sunstein 2k—Cass Sunstein, Distinguished Professor of Jurisprudence and Professor of Political Science at University of Chicago [October 2000, “Deliberative Trouble? Why Groups Go to Extremes,” *Yale Law Journal*, 110 Yale L.J. 71, Lexis]

The central problem is that widespread error and social fragmentation are likely to result when like-minded people, insulated from others, move in extreme directions simply because of limited argument pools and parochial influences. As an extreme example, consider a system of one-party domination, which stifles dissent in part because it refuses to establish space for the emergence of divergent positions; in this way, it intensifies polarization within the party while also disabling external criticism. In terms of institutional design, the most natural response is to ensure that members of deliberating groups, whether small or large, will not isolate themselves from competing views - a point with implications for multimember courts, open primaries, freedom of association, and the architecture of the Internet. Here, then, is a plea for ensuring that deliberation occurs within a large and heterogeneous public sphere, and for guarding against a situation in which like-minded people wall themselves off from alternative perspectives.

#### The presence of only one view-point encourages enclaves spurring social fragmentation and intolerance.

Sunstein 2k—Cass Sunstein, Distinguished Professor of Jurisprudence and Professor of Political Science at University of Chicago [October 2000, “Deliberative Trouble? Why Groups Go to Extremes,” *Yale Law Journal*, 110 Yale L.J. 71, Lexis]

One of my largest purposes is to cast light on enclave deliberation as simultaneously a potential danger to social stability, a source of social fragmentation, and a safeguard against social injustice and unreasonableness. n14 Group polarization helps explain an old point, with [\*76] clear constitutional resonances, to the effect that social homogeneity can be quite damaging to good deliberation. n15 When people are hearing echoes of their own voices, the consequence may be far more than support and reinforcement. An understanding of group polarization thus illuminates social practices designed to reduce the risks of deliberation limited to like-minded people. Consider the ban on single-party domination of independent regulatory agencies, the requirement of legislative bicameralism, and debates, within the United States and internationally, about the value of proportional or group representation. Group polarization is naturally taken as a reason for skepticism about enclave deliberation and for seeking to ensure deliberation among a wide group of diverse people.

## \*\*\* 1NR

### CP

#### The plan is likely lock-in a flawed generation system that props up the hierarchies they hope to break down. Only the CP avoids it.

Wolsink 11 [Maarten, Maarten Wolsink∗ Department of Geography, Planning and International Development Studies, University of Amsterdam,” The research agenda on social acceptance of distributed generation in smart grids: Renewable as common pool resources” Elsevier Journal Renewable and Sustainable Energy Reviews]

6. Concluding remarks

What are the social foundations of smart grids? They consist of decentralised socio-technical networks that underpin the electricity consumption of groups of consumers/end-users who are increasingly becoming autonomous. These socio-technical networks form a community that exhibits high levels of interaction and integration between the actors, while the social construction of smart metering is a key factor in determining the character of the smart grid. Most existing institutions, which are designed to support the centralised power supply system, will prove to be unfit for creating, operating, and managing microgrids within an integrated smart grid. This will likely impede the deployment of distributed generation, in particular renewable energy. Hence, such centralised institutions should be completely reshaped, as the deployment of renewables is a key to a low carbon energy provision. Critical to the development of decentralised renewable power generation is the possibility to optimise within the community on which the microgrid is based. Establishing such systems requires institutions that support mutual trust and trust in the governance frameworks [117] (see Section 4.1). Although the introduction of DisGenMiGrids has its specific system characteristics, the governance issue of how to escape from simplistic increasingly ineffective centralised institutions can be recognised more broadly. In fact the governance of emerging smart grids may become a textbook example of the new kind of environmental governance that is needed for escaping from the ‘carbon lock-in’ [23]. Such governance should move beyond existing hierarchies and beyond the ways of current separation of levels of decision-making about infrastructure and networks [118]. The highly related ways of thinking about centralisation, hierarchy, and scales of decision making must be reconsidered in most domains of environmental governance, but they are particularly crucial in managing renewables as a common good.

Looking at existing centralised power supply systems, it can be hypothesised that policies will tend to adopt a frame of generic, undifferentiated approach to promoting renewables. This creates the risk of standardising the initiatives, with frames that particularly frustrate the initiatives of the ‘early adopters’ who are essential ‘prime movers’ [119]. The problem is that ‘smart grids’ have become a buzz word, also embraced in policy circles and are considered an answer to many problems regarding increasing energy consumption, peak loads and renewables implementation. However, the proper view on the institutional changes that are needed to turn these promises into reality is lacking. On the one hand, there are large expectations about smart grids, and on the other there remains a complete lack of understanding of the need for institutional change required to establish them. Unrealistic expectations, especially the belief that smart grid programs will reduce power bills [65], will eventually lead to disappointment and will create distrust.

According to CPR theory good governance is not only adaptive, but all decision-making is also highly polycentric, which refers to the many different centres of decision-making at different scales. By definition, the most essential dimensions of DisGen MiGrids should be decided upon in each microgrid community, but on larger scales generic rules should be created that allow diversity and further the creation of such communities. ‘Polycentric systems tend to enhance innovation, learning, adaptation, trustworthiness, levels of cooperation of participants, and achievement of more effective, equitable, and sustainable outcomes at multiple scales’ [120, p. 552]. At the start of the drafting of policies to develop and apply renewable energy, general social acceptance issues were taken for granted, lacked recognition and consequently were largely neglected [53]. Due to this neglect, their development has been fairly slow. Similar neglect of the factors that determine the social construction of distributed generation with microgrid configurations will also slow down such developments. Ultimately the danger is that it will impede the application of the most promising solutions for smart grid development.