## 1NC

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#### The affirmative’s failure to advance a topical defense of federal policy undermines debate’s transformative and intellectual potential

#### First, a limited topic of discussion that provides for equitable ground is key to productive inculcation of 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

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Debate is a means of settling differences, so there must be a difference of opinion or a conflict of interest before there can be a debate. If everyone is in agreement on a tact or value or policy, there is no need for debate: the matter can be settled by unanimous consent. Thus, for example, it would be pointless to attempt to debate "Resolved: That two plus two equals four," because there is simply no controversy about this statement. (Controversy is an essential prerequisite of debate. Where there is no clash of ideas, proposals, interests, or expressed positions on issues, there is no debate. In addition, debate cannot produce effective decisions without clear identification of a question or questions to be answered. For example, general argument may occur about the broad topic of illegal immigration. How many illegal immigrants are in the United States? What is the impact of illegal immigration and immigrants on our economy? What is their impact on our communities? Do they commit crimes? Do they take jobs from American workers? Do they pay taxes? Do they require social services? Is it a problem that some do not speak English? Is it the responsibility of employers to discourage illegal immigration by not hiring undocumented workers? Should they have the opportunity- to gain citizenship? Docs illegal immigration pose a security threat to our country? Do illegal immigrants do work that American workers are unwilling to do? Are their rights as workers and as human beings at risk due to their status? Are they abused by employers, law enforcement, housing, and businesses? I low are their families impacted by their status? What is the moral and philosophical obligation of a nation state to maintain its borders? Should we build a wall on the Mexican border, establish a national identification can!, or enforce existing laws against employers? Should we invite immigrants to become U.S. citizens? Surely you can think of many more concerns to be addressed by a conversation about the topic area of illegal immigration. Participation in this "debate" is likely to be emotional and intense. However, it is not likely to be productive or useful without focus on a particular question and identification of a line demarcating sides in the controversy. To be discussed and resolved effectively, controversies must be stated clearly. Vague understanding results in unfocused deliberation and poor decisions, frustration, and emotional distress, as evidenced by the failure of the United States Congress to make progress on the immigration debate during the summer of 2007.

Someone disturbed by the problem of the growing underclass of poorly educated, socially disenfranchised youths might observe, "Public schools are doing a terrible job! They are overcrowded, and many teachers are poorly qualified in their subject areas. Even the best teachers can do little more than struggle to maintain order in their classrooms." That same concerned citizen, facing a complex range of issues, might arrive at an unhelpful decision, such as "We ought to do something about this" or. worse. "It's too complicated a problem to deal with." Groups of concerned citizens worried about the state of public education could join together to express their frustrations, anger, disillusionment, and emotions regarding the schools, but without a focus for their discussions, they could easily agree about the sorry state of education without finding points of clarity or potential solutions. A gripe session would follow. But if a precise question is posed—such as "What can be done to improve public education?"—then a more profitable area of discussion is opened up simply by placing a focus on the search for a concrete solution step. One or more judgments can be phrased in the form of debate propositions, motions for parliamentary debate, or bills for legislative assemblies. The statements "Resolved: That the federal government should implement a program of charter schools in at-risk communities" and "Resolved: That the state of Florida should adopt a school voucher program" more clearly identify specific ways of dealing with educational problems in a manageable form, suitable for debate. They provide specific policies to be investigated and aid discussants in identifying points of difference.

To have a productive debate, which facilitates effective decision making by directing and placing limits on the decision to be made, the basis for argument should be clearly defined. If we merely talk about "homelessness" or "abortion" or "crime'\* or "global warming" we are likely to have an interesting discussion but not to establish profitable basis for argument. For example, the statement "Resolved: That the pen is mightier than the sword" is debatable, yet fails to provide much basis for clear argumentation. If we take this statement to mean that the written word is more effective than physical force for some purposes, we can identify a problem area: the comparative effectiveness of writing or physical force for a specific purpose.

Although we now have a general subject, we have not yet stated a problem. It is still too broad, too loosely worded to promote well-organized argument. What sort of writing are we concerned with—poems, novels, government documents, website development, advertising, or what? What does "effectiveness" mean in this context? What kind of physical force is being compared—fists, dueling swords, bazookas, nuclear weapons, or what? A more specific question might be. "Would a mutual defense treaty or a visit by our fleet be more effective in assuring Liurania of our support in a certain crisis?" The basis for argument could be phrased in a debate proposition such as "Resolved: That the United States should enter into a mutual defense treatv with Laurania." Negative advocates might oppose this proposition by arguing that fleet maneuvers would be a better solution. This is not to say that debates should completely avoid creative interpretation of the controversy by advocates, or that good debates cannot occur over competing interpretations of the controversy; in fact, these sorts of debates may be very engaging. The point is that debate is best facilitated by the guidance provided by focus on a particular point of difference, which will be outlined in the following discussion.

#### Limits and rules of engagement key to agonism---contestability requires minimal boundaries to prevent destabilization of political deliberation

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Contrary to his critics, Connolly does not promote a postmodern politics of permanent disruption and destabilization, or urge us to celebrate a politics inhabited by the free play of simulacra, devoid of any stable meaning or purpose. He states this explicitly saying, 'I do not think...that in a culture of robust pluralism everyone must accept the fundamental 'contingency' of things... the appreciation of contestability, not universal acceptance of contingency, sets a key condition of pluralism and pluralization.'101 Thus, Connolly's agonistic theory ultimately does not force us to reject the possibility of enduring meaning and points of stabilization as such, but only to hold on to the suspicion that our meaning, the way we make sense of the world, may be incomplete or subject to revision. Even in his earliest articulations of agonistic pluralism, Connolly acknowledged that the most expansive articulations still must retain boundaries and exclusions which, while remaining willing to accept 'fundamentalisms that insist what they are is true, intrinsic, and self-sufficient', would not allow them 'to impose themselves too actively upon other segments of the order'.102 In more recent work, Connolly has argued such imposition at some point requires a 'militant assemblage of pluralists' which 'coalesces' to resist an anti-pluralist onslaught.103 Thus, Connolly retains the notion of frontiers, limits, and boundaries to our democratic discourse, even within a theory which recognizes the need to continuously interrogate these restrictions.

#### Abolishing constraints does not improve creativity---in the context of debate starting from defined constraints like the topic is better for overall creativity because innovative thinking comes from problem-solving like figuring out how to read what you want to read while still being topical

Intrator 10 – David, President of The Creative Organization, October 21, 2010, “Thinking Inside the Box,” http://www.trainingmag.com/article/thinking-inside-box

One of the most pernicious myths about creativity, one that seriously inhibits creative thinking and innovation, is the belief that one needs to “think outside the box.” ¶ As someone who has worked for decades as a professional creative, nothing could be further from the truth. This a is view shared by the vast majority of creatives, expressed famously by the modernist designer Charles Eames when he wrote, “Design depends largely upon constraints.” ¶ The myth of thinking outside the box stems from a fundamental misconception of what creativity is, and what it’s not. ¶ In the popular imagination, creativity is something weird and wacky. The creative process is magical, or divinely inspired. ¶ But, in fact, creativity is not about divine inspiration or magic.¶ It’s about problem-solving, and by definition a problem is a constraint, a limit, a box.¶ One of the best illustrations of this is the work of photographers. They create by excluding the great mass what’s before them, choosing a small frame in which to work. Within that tiny frame, literally a box, they uncover relationships and establish priorities.¶ What makes creative problem-solving uniquely challenging is that you, as the creator, are the one defining the problem. You’re the one choosing the frame. And you alone determine what’s an effective solution.¶ This can be quite demanding, both intellectually and emotionally.¶ Intellectually, you are required to establish limits, set priorities, and cull patterns and relationships from a great deal of material, much of it fragmentary.¶ More often than not, this is the material you generated during brainstorming sessions. At the end of these sessions, you’re usually left with a big mess of ideas, half-ideas, vague notions, and the like.¶ Now, chances are you’ve had a great time making your mess. You might have gone off-site, enjoyed a “brainstorming camp,” played a number of warm-up games. You feel artistic and empowered.¶ But to be truly creative, you have to clean up your mess, organizing those fragments into something real, something useful, something that actually works.¶ That’s the hard part.¶ It takes a lot of energy, time, and willpower to make sense of the mess you’ve just generated.¶ It also can be emotionally difficult.¶ You’ll need to throw out many ideas you originally thought were great, ideas you’ve become attached to, because they simply don’t fit into the rules you’re creating as you build your box.

#### Second, discussion of specific policy-questions is crucial for skills development---we control uniqueness: university students already have preconceived and ideological notions about how the world operates---government policy discussion is vital to force engagement with and resolution of competing perspectives to improve social outcomes, however those outcomes may be defined---and, it breaks out of traditional pedagogical frameworks by positing students as agents of decision-making

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These government or quasi-government think tank simulations often provide very similar lessons for high-level players as are learned by students in educational simulations. Government participants learn about the importance of understanding foreign perspectives, the need to practice internal coordination, and the necessity to compromise and coordinate with other governments in negotiations and crises. During the Cold War, political scientist Robert Mandel noted how crisis exercises and war games forced government officials to overcome ‘‘bureaucratic myopia,’’ moving beyond their normal organizational roles and thinking more creatively about how others might react in a crisis or conflict.6 The skills of imagination and the subsequent ability to predict foreign interests and reactions remain critical for real-world foreign policy makers. For example, simulations of the Iranian nuclear crisis\*held in 2009 and 2010 at the Brookings Institution’s Saban Center and at Harvard University’s Belfer Center, and involving former US senior officials and regional experts\*highlighted the dangers of misunderstanding foreign governments’ preferences and misinterpreting their subsequent behavior. In both simulations, the primary criticism of the US negotiating team lay in a failure to predict accurately how other states, both allies and adversaries, would behave in response to US policy initiatives.7

By university age, students often have a pre-defined view of international affairs, and the literature on simulations in education has long emphasized how such exercises force students to challenge their assumptions about how other governments behave and how their own government works.8 Since simulations became more common as a teaching tool in the late 1950s, educational literature has expounded on their benefits, from encouraging engagement by breaking from the typical lecture format, to improving communication skills, to promoting teamwork.9 More broadly, simulations can deepen understanding by asking students to link fact and theory, providing a context for facts while bringing theory into the realm of practice.10 These exercises are particularly valuable in teaching international affairs for many of the same reasons they are useful for policy makers: they force participants to ‘‘grapple with the issues arising from a world in flux.’’11 Simulations have been used successfully to teach students about such disparate topics as European politics, the Kashmir crisis, and US response to the mass killings in Darfur.12 Role-playing exercises certainly encourage students to learn political and technical facts\* but they learn them in a more active style. Rather than sitting in a classroom and merely receiving knowledge, students actively research ‘‘their’’ government’s positions and actively argue, brief, and negotiate with others.13 Facts can change quickly; simulations teach students how to contextualize and act on information.14

#### Third, switch-side is key---Effective deliberation is crucial to the activation of personal agency and is only possible in a switch-side debate format where debaters divorce themselves from ideology to engage in political contestation

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Totalitarianism and the Competitive Space of Agonism

Arendt is probably most famous for her analysis of totalitarianism (especially her The Origins of Totalitarianism andEichmann in Jerusa¬lem), but the recent attention has been on her criticism of mass culture (The Human Condition). Arendt's main criticism of the current human condition is that the common world of deliberate and joint action is fragmented into solipsistic and unreflective behavior. In an especially lovely passage, she says that in mass society people are all imprisoned in the subjectivity of their own singular experience, which does not cease to be singular if the same experience is multiplied innumerable times. The end of the common world has come when it is seen only under one aspect and is permitted to present itself in only one perspective. (Human 58)

What Arendt so beautifully describes is that isolation and individualism are not corollaries, and may even be antithetical because obsession with one's own self and the particularities of one's life prevents one from engaging in conscious, deliberate, collective action. Individuality, unlike isolation, depends upon a collective with whom one argues in order to direct the common life. Self-obsession, even (especially?) when coupled with isolation from one' s community is far from apolitical; it has political consequences. Perhaps a better way to put it is that it is political precisely because it aspires to be apolitical. This fragmented world in which many people live simultaneously and even similarly but not exactly together is what Arendt calls the "social."

Arendt does not mean that group behavior is impossible in the realm of the social, but that social behavior consists "in some way of isolated individuals, incapable of solidarity or mutuality, who abdicate their human capacities and responsibilities to a projected 'they' or 'it,' with disastrous consequences, both for other people and eventually for themselves" (Pitkin 79). One can behave, butnot act. For someone like Arendt, a German-assimilated Jew, one of the most frightening aspects of the Holocaust was the ease with which a people who had not been extraordinarily anti-Semitic could be put to work industriously and efficiently on the genocide of the Jews. And what was striking about the perpetrators of the genocide, ranging from minor functionaries who facilitated the murder transports up to major figures on trial at Nuremberg, was their constant and apparently sincere insistence that they were not responsible. For Arendt, this was not a peculiarity of the German people, but of the current human and heavily bureaucratic condition of twentieth-century culture: we do not consciously choose to engage in life's activities; we drift into them, or we do them out of a desire to conform. Even while we do them, we do not acknowledge an active, willed choice to do them; instead, we attribute our behavior to necessity, and we perceive ourselves as determined—determined by circumstance, by accident, by what "they" tell us to do. We do something from within the anonymity of a mob that we would never do as an individual; we do things for which we will not take responsibility. Yet, whether or not people acknowledge responsibil¬ity for the consequences of their actions, those consequences exist. Refusing to accept responsibility can even make those consequences worse, in that the people who enact the actions in question, because they do not admit their own agency, cannot be persuaded to stop those actions. They are simply doing their jobs. In a totalitarian system, however, everyone is simply doing his or her job; there never seems to be anyone who can explain, defend, and change the policies. Thus, it is, as Arendt says, rule by nobody.

It is illustrative to contrast Arendt's attitude toward discourse to Habermas'. While both are critical of modern bureaucratic and totalitar¬ian systems, Arendt's solution is the playful and competitive space of agonism; it is not the rational-critical public sphere. The "actual content of political life" is "the joy and the gratification that arise out of being in company with our peers, out of acting together and appearing in public, out of inserting ourselves into the world by word and deed, thus acquiring and sustaining our personal identity and beginning something entirely new" ("Truth" 263). According to Seyla Benhabib, Arendt's public realm emphasizes the assumption of competition, and it "represents that space of appearances in which moral and political greatness, heroism, and preeminence are revealed, displayed, shared with others. This is a competitive space in which one competes for recognition, precedence, and acclaim" (78). These qualities are displayed, but not entirely for purposes of acclamation; they are not displays of one's self, but of ideas and arguments, of one's thought. When Arendt discusses Socrates' thinking in public, she emphasizes his performance: "He performed in the marketplace the way the flute-player performed at a banquet. It is sheer performance, sheer activity"; nevertheless, it was thinking: "What he actually did was to make public, in discourse, the thinking process" {Lectures 37). Pitkin summarizes this point: "Arendt says that the heroism associated with politics is not the mythical machismo of ancient Greece but something more like the existential leap into action and public exposure" (175-76). Just as it is not machismo, although it does have considerable ego involved, so it is not instrumental rationality; Arendt's discussion of the kinds of discourse involved in public action include myths, stories, and personal narratives.

Furthermore, the competition is not ruthless; it does not imply a willingness to triumph at all costs. Instead, it involves something like having such a passion for ideas and politics that one is willing to take risks. One tries to articulate the best argument, propose the best policy, design the best laws, make the best response. This is a risk in that one might lose; advancing an argument means that one must be open to the criticisms others will make of it. The situation is agonistic not because the participants manufacture or seek conflict, but because conflict is a necessary consequence of difference. This attitude is reminiscent of Kenneth Burke, who did not try to find a language free of domination but who instead theorized a way that the very tendency toward hierarchy in language might be used against itself (for more on this argument, see Kastely). Similarly, Arendt does not propose a public realm of neutral, rational beings who escape differences to live in the discourse of universals; she envisions one of different people who argue with passion, vehemence, and integrity.

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Eichmann perfectly exemplified what Arendt famously called the "banal¬ity of evil" but that might be better thought of as the bureaucratization of evil (or, as a friend once aptly put it, the evil of banality). That is, he was able to engage in mass murder because he was able not to think about it, especially not from the perspective of the victims, and he was able to exempt himself from personal responsibility by telling himself (and anyone else who would listen) that he was just following orders. It was the bureaucratic system that enabled him to do both. He was not exactly passive; he was, on the contrary, very aggressive in trying to do his duty. He behaved with the "ruthless, competitive exploitation" and "inauthen-tic, self-disparaging conformism" that characterizes those who people totalitarian systems (Pitkin 87).

Arendt's theorizing of totalitarianism has been justly noted as one of her strongest contributions to philosophy. She saw that a situation like Nazi Germany is different from the conventional understanding of a tyranny. Pitkin writes,

Totalitarianism cannot be understood, like earlier forms of domination, as the ruthless exploitation of some people by others, whether the motive be selfish calculation, irrational passion, or devotion to some cause. Understanding totalitarianism's essential nature requires solving the central mystery of the holocaust—the objectively useless and indeed dysfunctional, fanatical pursuit of a purely ideological policy, a pointless process to which the people enacting it have fallen captive. (87)

Totalitarianism is closely connected to bureaucracy; it is oppression by rules, rather than by people who have willfully chosen to establish certain rules. It is the triumph of the social.

Critics (both friendly and hostile) have paid considerable attention to Arendt's category of the "social," largely because, despite spending so much time on the notion, Arendt remains vague on certain aspects of it. Pitkin appropriately compares Arendt's concept of the social to the Blob, the type of monster that figured in so many post-war horror movies. That Blob was "an evil monster from outer space, entirely external to and separate from us [that] had fallen upon us intent on debilitating, absorb¬ing, and ultimately destroying us, gobbling up our distinct individuality and turning us into robots that mechanically serve its purposes" (4).

Pitkin is critical of this version of the "social" and suggests that Arendt meant (or perhaps should have meant) something much more complicated. The simplistic version of the social-as-Blob can itself be an instance of Blob thinking; Pitkin's criticism is that Arendt talks at times as though the social comes from outside of us and has fallen upon us, turning us into robots. Yet, Arendt's major criticism of the social is that it involves seeing ourselves as victimized by something that comes from outside our own behavior. I agree with Pitkin that Arendt's most powerful descriptions of the social (and the other concepts similar to it, such as her discussion of totalitarianism, imperialism, Eichmann, and parvenus) emphasize that these processes are not entirely out of our control but that they happen to us when, and because, we keep refusing to make active choices. We create the social through negligence. It is not the sort of force in a Sorcerer's Apprentice, which once let loose cannot be stopped; on the contrary, it continues to exist because we structure our world to reward social behavior. Pitkin writes, "From childhood on, in virtually all our institutions, we reward euphemism, salesmanship, slo¬gans, and we punish and suppress truth-telling, originality, thoughtful-ness. So we continually cultivate ways of (not) thinking that induce the social" (274). I want to emphasize this point, as it is important for thinking about criticisms of some forms of the social construction of knowledge: denying our own agency is what enables the social to thrive. To put it another way, theories of powerlessness are self-fulfilling prophecies.

Arendt grants that there are people who willed the Holocaust, but she insists that totalitarian systems result not so much from the Hitlers or Stalins as from the bureaucrats who may or may not agree with the established ideology but who enforce the rules for no stronger motive than a desire to avoid trouble with their superiors (see Eichmann and Life). They do not think about what they do. One might prevent such occurrences—or, at least, resist the modern tendency toward totalitarian¬ism—by thought: "critical thought is in principle anti-authoritarian" (Lectures 38).

By "thought" Arendt does not mean eremitic contemplation; in fact, she has great contempt for what she calls "professional thinkers," refusing herself to become a philosopher or to call her work philosophy. Young-Bruehl, Benhabib, and Pitkin have each said that Heidegger represented just such a professional thinker for Arendt, and his embrace of Nazism epitomized the genuine dangers such "thinking" can pose (see Arendt's "Heidegger"). "Thinking" is not typified by the isolated con¬templation of philosophers; it requires the arguments of others and close attention to the truth. It is easy to overstate either part of that harmony. One must consider carefully the arguments and viewpoints of others:

Political thought is representative. I form an opinion by considering a given issue from different viewpoints, by making present to my mind the standpoints of those who are absent; that is, I represent them. This process of representation does not blindly adopt the actual views of those who stand somewhere else, and hence look upon the world from a different perspective; this is a question neither of empathy, as though I tried to be or to feel like somebody else, nor of counting noses and joining a majority but of being and thinking in my own identity where actually I am not. The more people's standpoints I have present in my mind while I am ponder¬ing a given issue, and the better I can imagine how I would feel and think if I were in their place, the stronger will be my capacity for represen¬tative thinking and the more valid my final conclusions, my opinion. ("Truth" 241)

There are two points to emphasize in this wonderful passage. First, one does not get these standpoints in one's mind through imagining them, but through listening to them; thus, good thinking requires that one hear the arguments of other people. Hence, as Arendt says, "critical thinking, while still a solitary business, does not cut itself off from' all others.'" Thinking is, in this view, necessarily public discourse: critical thinking is possible "only where the standpoints of all others are open to inspection" (Lectures 43). Yet, it is not a discourse in which one simply announces one's stance; participants are interlocutors and not just speakers; they must listen. Unlike many current versions of public discourse, this view presumes that speech matters. It is not asymmetric manipulation of others, nor merely an economic exchange; it must be a world into which one enters and by which one might be changed.

Second, passages like the above make some readers think that Arendt puts too much faith in discourse and too little in truth (see Habermas). But Arendt is no crude relativist; she believes in truth, and she believes that there are facts that can be more or less distorted. She does not believe that reality is constructed by discourse, or that truth is indistinguishable from falsehood. She insists tha^ the truth has a different pull on us and, consequently, that it has a difficult place in the world of the political. Facts are different from falsehood because, while they can be distorted or denied, especially when they are inconvenient for the powerful, they also have a certain positive force that falsehood lacks: "Truth, though powerless and always defe ated in a head-on clash with the powers that be, possesses a strength of its own: whatever those in power may contrive, they are unable to discover or invent a viable substitute for it. Persuasion and violence can destroy truth, but they cannot replace it" ("Truth" 259).

Facts have a strangely resilient quality partially because a lie "tears, as it were, a hole in the fabric of factuality. As every historian knows, one can spot a lie by noticing incongruities, holes, or the j unctures of patched-up places" ("Truth" 253). While she is sometimes discouraging about our ability to see the tears in the fabric, citing the capacity of totalitarian governments to create the whole cloth (see "Truth" 252-54), she is also sometimes optimistic. InEichmann in Jerusalem, she repeats the story of Anton Schmidt—a man who saved the lives of Jews—and concludes that such stories cannot be silenced (230-32). For facts to exert power in the common world, however, these stories must be told. Rational truth (such as principles of mathematics) might be perceptible and demonstrable through individual contemplation, but "factual truth, on the contrary, is always related to other people: it concerns events and circumstances in which many are involved; it is established by witnesses and depends upon testimony; it exists only to the extent that it is spoken about, even if it occurs in the domain of privacy. It is political by nature" (23 8). Arendt is neither a positivist who posits an autonomous individual who can correctly perceive truth, nor a relativist who positively asserts the inherent relativism of all perception. Her description of how truth functions does not fall anywhere in the three-part expeditio so prevalent in bothrhetoric and philosophy: it is not expressivist, positivist, or social constructivist. Good thinking depends upon good public argument, and good public argument depends upon access to facts: "Freedom of opinion is a farce unless factual information is guaranteed" (238).

The sort of thinking that Arendt propounds takes the form of action only when it is public argument, and, as such, it is particularly precious: "For if no other test but the experience of being active, no other measure but the extent of sheer activity were to be applied to the various activities within the vita activa, it might well be that thinking as such would surpass them all" (Human 325). Arendt insists that it is "the same general rule— Do not contradict yourself (not your self but your thinking ego)—that determines both thinking and acting" (Lectures 3 7). In place of the mildly resentful conformism that fuels totalitarianism, Arendt proposes what Pitkin calls "a tough-minded, open-eyed readiness to perceive and judge reality for oneself, in terms of concrete experience and independent, critical theorizing" (274). The paradoxical nature of agonism (that it must involve both individuality and commonality) makes it difficult to maintain, as the temptation is great either to think one's own thoughts without reference to anyone else or to let others do one's thinking.

Arendt's Polemical Agonism

As I said, agonism does have its advocates within rhetoric—Burke, Ong, Sloane, Gage, and Jarratt, for instance—but while each of these theorists proposes a form of conflictual argument, not one of these is as adversarial as Arendt's. Agonism can emphasize persuasion, as does John Gage's textbook The Shape of Reason or William Brandt et al.'s The Craft of Writing. That is, the goal of the argument is to identify the disagreement and then construct a text that gains the assent of the audience. This is not the same as what Gage (citing Thomas Conley) calls "asymmetrical theories of rhetoric": theories that "presuppose an active speaker and a passive audience, a speaker whose rhetorical task is therefore to do something to that audience" ("Reasoned" 6). Asymmetric rhetoric is not and cannot be agonistic. Persuasive agonism still values conflict, disagreement, and equality among interlocutors, but it has the goal of reaching agreement, as when Gage says that the process of argument should enable one's reasons to be "understood and believed" by others (Shape 5; emphasis added).

Arendt's version is what one might call polemical agonism: it puts less emphasis on gaining assent, and it is exemplified both in Arendt's own writing and in Donald Lazere's "Ground Rules for Polemicists" and "Teaching the Political Conflicts." Both forms of agonism (persuasive and polemical) require substantive debate at two points in a long and recursive process. First, one engages in debate in order to invent one's argument; even silent thinking is a "dialogue of myself with myself (Lectures 40). The difference between the two approaches to agonism is clearest when one presents an argument to an audience assumed to be an opposition. In persuasive agonism, one plays down conflict and moves through reasons to try to persuade one's audience. In polemical agonism, however, one's intention is not necessarily to prove one's case, but to make public one' s thought in order to test it. In this way, communicability serves the same function in philosophy that replicability serves in the sciences; it is how one tests the validity of one's thought. In persuasive agonism, success is achieved through persuasion; in polemical agonism, success may be marked through the quality of subsequent controversy.

Arendt quotes from a letter Kant wrote on this point:

You know that I do not approach reasonable objections with the intention merely of refuting them, but that in thinking them over I always weave them into my judgments, and afford them the opportunity of overturning all my most cherished beliefs. I entertain the hope that by thus viewing my judgments impartially from the standpoint of others some third view that will improve upon my previous insight may be obtainable. {Lectures 42)

Kant's use of "impartial" here is interesting: he is not describing a stance that is free of all perspective; it is impartial only in the sense that it is not his own view. This is the same way that Arendt uses the term; she does not advocate any kind of positivistic rationality, but instead a "universal interdependence" ("Truth" 242). She does not place the origin of the "disinterested pursuit of truth" in science, but at "the moment when Homer chose to sing the deeds of the Trojans no less than those of the Achaeans, and to praise the glory of Hector, the foe and the defeated man, no less than the glory of Achilles, the hero of his kinfolk" ("Truth" 262¬63). It is useful to note that Arendt tends not to use the term "universal," opting more often for "common," by which she means both what is shared and what is ordinary, a usage that evades many of the problems associated with universalism while preserving its virtues (for a brief butprovocative application of Arendt's notion of common, see Hauser 100-03).

In polemical agonism, there is a sense in which one' s main goal is not to persuade one's readers; persuading one's readers, if this means that they fail to see errors and flaws in one' s argument, might actually be a sort of failure. It means that one wishes to put forward an argument that makes clear what one's stance is and why one holds it, but with the intention of provoking critique and counterargument. Arendt describes Kant's "hope" for his writings not that the number of people who agree with him would increase but "that the circle of his examiners would gradually be en¬larged" {Lectures 39); he wanted interlocutors, not acolytes.

This is not consensus-based argument, nor is it what is sometimes called "consociational argument," nor is this argument as mediation or conflict resolution. Arendt (and her commentators) use the term "fight," and they mean it. When Arendt describes the values that are necessary in our world, she says, "They are a sense of honor, desire for fame and glory, the spirit of fighting without hatred and 'without the spirit of revenge,' and indifference to material advantages" {Crises 167). Pitkin summarizes Arendt's argument: "Free citizenship presupposes the ability to fight— openly, seriously, with commitment, and about things that really mat¬ter—without fanaticism, without seeking to exterminate one's oppo¬nents" (266). My point here is two-fold: first, there is not a simple binary opposition between persuasive discourse and eristic discourse, the conflictual versus the collaborative, or argument as opposed to debate.

Second, while polemical agonismrequires diversity among interlocutors, and thus seems an extraordinarily appropriate notion, and while it may be a useful corrective to too much emphasis on persuasion, it seems to me that polemical agonism could easily slide into the kind of wrangling that is simply frustrating. Arendt does not describe just how one is to keep the conflict useful. Although she rejects the notion that politics is "no more than a battlefield of partial, conflicting interests, where nothing countfs] but pleasure and profit, partisanship, and the lust for dominion," she does not say exactly how we are to know when we are engaging in the existential leap of argument versus when we are lusting for dominion ("Truth" 263).

Like other proponents of agonism, Arendt argues that rhetoric does not lead individuals or communities to ultimate Truth; it leads to decisions that will necessarily have to be reconsidered. Even Arendt, who tends to express a greater faith than many agonists (such as Burke, Sloane, or Kastely) in the ability of individuals to perceive truth, insists that self-deception is always a danger, so public discourse is necessary as a form of testing (see especially Lectures and "Truth"). She remarks that it is difficult to think beyond one's self-interest and that "nothing, indeed, is more common, even among highly sophisticated people, than the blind obstinacy that becomes manifest in lack of imagination and failure to judge" ("Truth" 242).

Agonism demands that one simultaneously trust and doubt one' s own perceptions, rely on one's own judgment and consider the judgments of others, think for oneself and imagine how others think. The question remains whether this is a kind of thought in which everyone can engage. Is the agonistic public sphere (whether political, academic, or scientific) only available to the few? Benhabib puts this criticism in the form of a question: "That is, is the 'recovery of the public space' under conditions of modernity necessarily an elitist and antidemocratic project that can hardly be reconciled with the demand for universal political emancipa¬tion and the universal extension of citizenship rights that have accompa¬nied modernity since the American and French Revolutions?" (75). This is an especially troubling question not only because Arendt's examples of agonistic rhetoric are from elitist cultures, but also because of com¬ments she makes, such as this one from The Human Condition: "As a living experience, thought has always been assumed, perhaps wrongly, to be known only to the few. It may not be presumptuous to believe that these few have not become fewer in our time" {Human 324).

Yet, there are important positive political consequences of agonism.

Arendt' s own promotion of the agonistic sphere helps to explain how the system could be actively moral. It is not an overstatement to say that a central theme in Arendt's work is the evil of conformity—the fact that the modern bureaucratic state makes possible extraordinary evil carried out by people who do not even have any ill will toward their victims. It does so by "imposing innumerable and various rules, all of which tend to 'normalize' its members, to make them behave, to exclude spontaneous action or outstanding achievement" (Human 40). It keeps people from thinking, and it keeps them behaving. The agonistic model's celebration of achievement and verbal skill undermines the political force of conformity, so it is a force against the bureaucratizing of evil. If people think for themselves, they will resist dogma; if people think of themselves as one of many, they will empathize; if people can do both, they will resist totalitarianism. And if they talk about what they see, tell their stories, argue about their perceptions, and listen to one another—that is, engage in rhetoric—then they are engaging in antitotalitarian action.

In post-Ramistic rhetoric, it is a convention to have a thesis, and one might well wonder just what mine is—whether I am arguing for or against Arendt's agonism. Arendt does not lay out a pedagogy for us to follow (although one might argue that, if she had, it would lookmuch like the one Lazere describes in "Teaching"), so I am not claiming that greater attention to Arendt would untangle various pedagogical problems that teachers of writing face. Nor am I claiming that applying Arendt's views will resolve theoretical arguments that occupy scholarly journals. I am saying, on the one hand, that Arendt's connection of argument and thinking, as well as her perception that both serve to thwart totalitarian¬ism, suggest that agonal rhetoric (despite the current preference for collaborative rhetoric) is the best discourse for a diverse and inclusive public sphere. On the other hand, Arendt's advocacy of agonal rhetoric is troubling (and, given her own admiration for Kant, this may be intentional), especially in regard to its potential elitism, masculinism, failure to describe just how to keep argument from collapsing into wrangling, and apparently cheerful acceptance of hierarchy. Even with these flaws, Arendt describes something we would do well to consider thoughtfully: a fact-based but not positivist, communally grounded but not relativist, adversarial but not violent, independent but not expressivist rhetoric.

#### Effective decision-making outweighs---

#### Key to social improvements in every and all facets of life

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 pp9-10

If we assume it to be possible without recourse to violence to reach agreement on all the problems implied in the employment of the idea of justice we are granting the possibility of formulating an ideal of man and society, valid for all beings endowed with reason and accepted by what we have called elsewhere the universal audience.14

I think that the only discursive methods available to us stem from techniques that are not demonstrative—that is, conclusive and rational in the narrow sense of the term—but from argumentative techniques which are not conclusive but which may tend to demonstrate the reasonable character of the conceptions put forward. It is this recourse to the rational and reasonable for the realization of the ideal of universal communion that characterizes the age-long endeavor of all philosophies in their aspiration for a city of man in which violence may progressively give way to wisdom.13

Whenever an individual controls the dimensions of" a problem, he or she can solve the problem through a personal decision. For example, if the problem is whether to go to the basketball game tonight, if tickets are not too expensive and if transportation is available, the decision can be made individually. But if a friend's car is needed to get to the game, then that person's decision to furnish the transportation must be obtained.

Complex problems, too, are subject to individual decision making. American business offers many examples of small companies that grew into major corporations while still under the individual control of the founder. Some computer companies that began in the 1970s as one-person operations burgeoned into multimillion-dollar corporations with the original inventor still making all the major decisions. And some of the multibillion-dollar leveraged buyouts of the 1980s were put together by daring—some would say greedy—financiers who made the day-to-day and even hour-to-hour decisions individually.

When President George H. W. Bush launched Operation Desert Storm, when President Bill Clinton sent troops into Somalia and Haiti and authorized Operation Desert Fox, and when President George W. Bush authorized Operation Enduring Freedom in Afghanistan and Operation Iraqi Freedom in Iraq, they each used different methods of decision making, but in each case the ultimate decision was an individual one. In fact, many government decisions can be made only by the president. As Walter Lippmann pointed out, debate is the only satisfactory way the exact issues can be decided:

A president, whoever he is, has to find a way of understanding the novel and changing issues which he must, under the Constitution, decide. Broadly speaking ... the president has two ways of making up his mind. The one is to turn to his subordinates—to his chiefs of staff and his cabinet officers and undersecretaries and the like—and to direct them to argue out the issues and to bring him an agreed decision…

The other way is to sit like a judge at a hearing where the issues to be decided are debated. After he has heard the debate, after he has examined the evidence, after he has heard the debaters cross-examine one another, after he has questioned them himself he makes his decision…

It is a much harder method in that it subjects the president to the stress of feeling the full impact of conflicting views, and then to the strain of making his decision, fully aware of how momentous it Is. But there is no other satisfactory way by which momentous and complex issues can be decided.16

John F. Kennedy used Cabinet sessions and National Security Council meetings to provide debate to illuminate diverse points of view, expose errors, and challenge assumptions before he reached decisions.17 As he gained experience in office, he placed greater emphasis on debate. One historian points out: "One reason for the difference between the Bay of Pigs and the missile crisis was that [the Bay of Pig\*] fiasco instructed Kennedy in the importance of uninhibited debate in advance of major decision."18 All presidents, to varying degrees, encourage debate among their advisors.

We may never be called on to render the final decision on great issues of national policy, but we are constantly concerned with decisions important to ourselves for which debate can be applied in similar ways. That is, this debate may take place in our minds as we weigh the pros and cons of the problem, or we may arrange for others to debate the problem for us. Because we all are increasingly involved in the decisions of the campus, community, and society in general, it is in our intelligent self-interest to reach these decisions through reasoned debate.

#### Only portable skill---means our framework turns case

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 pp9-10

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.

#### Effective deliberation is the lynchpin of solving all existential global problems

Christian O. Lundberg 10 Professor of Communications @ University of North Carolina, Chapel Hill, “Tradition of Debate in North Carolina” in Navigating Opportunity: Policy Debate in the 21st Century By Allan D. Louden, p311

The second major problem with the critique that identifies a naivety in articulating debate and democracy is that it presumes that the primary pedagogical outcome of debate is speech capacities. But the democratic capacities built by debate are not limited to speech—as indicated earlier, debate builds capacity for critical thinking, analysis of public claims, informed decision making, and better public judgment. If the picture of modem political life that underwrites this critique of debate is a pessimistic view of increasingly labyrinthine and bureaucratic administrative politics, rapid scientific and technological change outpacing the capacities of the citizenry to comprehend them, and ever-expanding insular special-interest- and money-driven politics, it is a puzzling solution, at best, to argue that these conditions warrant giving up on debate. If democracy is open to rearticulation, it is open to rearticulation precisely because as the challenges of modern political life proliferate, the citizenry's capacities can change, which is one of the primary reasons that theorists of democracy such as Ocwey in The Public awl Its Problems place such a high premium on education (Dewey 1988,63, 154). Debate provides an indispensible form of education in the modem articulation of democracy because it builds precisely the skills that allow the citizenry to research and be informed about policy decisions that impact them, to son rhroueh and evaluate the evidence for and relative merits of arguments for and against a policy in an increasingly infonnation-rich environment, and to prioritize their time and political energies toward policies that matter the most to them.

The merits of debate as a tool for building democratic capacity-building take on a special significance in the context of information literacy. John Larkin (2005, HO) argues that one of the primary failings of modern colleges and universities is that they have not changed curriculum to match with the challenges of a new information environment. This is a problem for the course of academic study in our current context, but perhaps more important, argues Larkin, for the future of a citizenry that will need to make evaluative choices against an increasingly complex and multimediatcd information environment (ibid-). Larkin's study tested the benefits of debate participation on information-literacy skills and concluded that in-class debate participants reported significantly higher self-efficacy ratings of their ability to navigate academic search databases and to effectively search and use other Web resources:

To analyze the self-report ratings of the instructional and control group students, we first conducted a multivariate analysis of variance on all of the ratings, looking jointly at the effect of instmction/no instruction and debate topic . . . that it did not matter which topic students had been assigned . . . students in the Instnictional [debate) group were significantly more confident in their ability to access information and less likely to feel that they needed help to do so----These findings clearly indicate greater self-efficacy for online searching among students who participated in (debate).... These results constitute strong support for the effectiveness of the project on students' self-efficacy for online searching in the academic databases. There was an unintended effect, however: After doing ... the project, instructional group students also felt more confident than the other students in their ability to get good information from Yahoo and Google. It may be that the library research experience increased self-efficacy for any searching, not just in academic databases. (Larkin 2005, 144)

Larkin's study substantiates Thomas Worthcn and Gaylcn Pack's (1992, 3) claim that debate in the college classroom plays a critical role in fostering the kind of problem-solving skills demanded by the increasingly rich media and information environment of modernity. Though their essay was written in 1992 on the cusp of the eventual explosion of the Internet as a medium, Worthcn and Pack's framing of the issue was prescient: the primary question facing today's student has changed from how to best research a topic to the crucial question of learning how to best evaluate which arguments to cite and rely upon from an easily accessible and veritable cornucopia of materials.

There are, without a doubt, a number of important criticisms of employing debate as a model for democratic deliberation. But cumulatively, the evidence presented here warrants strong support for expanding debate practice in the classroom as a technology for enhancing democratic deliberative capacities. The unique combination of critical thinking skills, research and information processing skills, oral communication skills, and capacities for listening and thoughtful, open engagement with hotly contested issues argues for debate as a crucial component of a rich and vital democratic life. In-class debate practice both aids students in achieving the best goals of college and university education, and serves as an unmatched practice for creating thoughtful, engaged, open-minded and self-critical students who are open to the possibilities of meaningful political engagement and new articulations of democratic life.

Expanding this practice is crucial, if only because the more we produce citizens that can actively and effectively engage the political process, the more likely we are to produce revisions of democratic life that are necessary if democracy is not only to survive, but to thrive. Democracy faces a myriad of challenges, including: domestic and international issues of class, gender, and racial justice; wholesale environmental destruction and the potential for rapid climate change; emerging threats to international stability in the form of terrorism, intervention and new possibilities for great power conflict; and increasing challenges of rapid globalization including an increasingly volatile global economic structure. More than any specific policy or proposal, an informed and active citizenry that deliberates with greater skill and sensitivity provides one of the best hopes for responsive and effective democratic governance, and by extension, one of the last best hopes for dealing with the existential challenges to democracy [in an] increasingly complex world.

#### Specifically, academic debate over energy policy in the face of environmental destruction is critical to shape the direction of change and create a public consciousness shift

Crist 4 (Eileen, Professor at Virginia Tech in the Department of Science and Technology, “Against the social construction of nature and wilderness”, Environmental Ethics 26;1, p 13-6, http://www.sts.vt.edu/faculty/crist/againstsocialconstruction.pdf)

Yet, constructivist analyses of "nature" favor remaining in the comfort zone of zestless agnosticism and noncommittal meta-discourse. As David Kidner suggests, this intellectual stance may function as a mechanism against facing the devastation of the biosphere—an undertaking long underway but gathering momentum with the imminent bottlenecking of a triumphant global consumerism and unprecedented population levels. Human-driven extinction—in the ballpark of Wilson's estimated 27,000 species per year—is so unthinkable a fact that choosing to ignore it may well be the psychologically risk-free option.

Nevertheless, this is the opportune historical moment for intellectuals in the humanities and social sciences to join forces with conservation scientists in order to help create the consciousness shift and policy changes to stop this irreversible destruction. Given this outlook, how students in the human sciences are trained to regard scientific knowledge, and what kind of messages percolate to the public from the academy about the nature of scientific findings, matter immensely. The "agnostic stance" of constructivism toward "scientific claims" about the environment—a stance supposedly mandatory for discerning how scientific knowledge is "socially assembled"[32]—is, to borrow a legendary one-liner, striving to interpret the world at an hour that is pressingly calling us to change it.

#### Policy simulation’s good---key to portable skills, breaking down expert monopoly on policy advice---which allows you to challengethe bad practices of the USFG

Robert Farley 12, assistant professor at the Patterson School of Diplomacy and International Commerce at the University of Kentucky, February 29, 2012, “Teaching Crisis Decision-Making Through Simulations,” World Politics Review, online: http://www.worldpoliticsreview.com/articles/11628/over-the-horizon-teaching-crisis-decision-making-through-simulations

What goes for war goes for policy other than war. Public and foreign policy programs have increasingly used simulations as training and teaching tools. Policy initiatives, whether foreign or domestic, generate strategic dynamics; players respond to how other players have changed the game environment. Consequently, playing games can help students develop expertise regarding how to manage strategic dynamics, as well as more specific skills such as crisis negotiation.

At the same time, foreign and public policy schools have become attractive to serious simulators because of the presence of a large number of relatively knowledgeable graduate and advanced undergraduate students with time on their hands. The Army War College -- which runs two negotiation simulations, one involving Nagorno-Karabakh and the other Cyprus -- has taken advantage of this by running its simulations at several major universities, adapting the structure of the game for different groups of players. Last summer, the strategic forecasting firm Wikistrat -- for which I am an analyst -- ran a grand strategy competition involving a large number of major foreign policy programs.

Accordingly, the universe of potential policy simulations and “war games” is virtually limitless. The Paxsims blog, co-edited by WPR contributor Rex Brynen, focuses on the serious use of international political and military simulations, listing dozens of different games played to inform public policy decisions. These simulations include modeling relief efforts following the Haiti earthquake, refining peacekeeping and civilian protection in hostile environments, “replaying” the 2007 Surge in Baghdad, rethinking the partition of India and Pakistan, and -- of course -- sketching out an Israeli bombing campaign against Iranian nuclear facilities.

As in many other fields, the Internet has transformed the development process of policy-oriented simulations. Widely available information and modern information technology makes it possible to bring together subject matter experts with designers, and crowdsourcing helps demonstrate and correct problems and flaws with the simulation. Indeed, the Wikistrat model is built directly on the idea that smart crowdsourcing can produce better policy analysis than reliance on relatively isolated expert opinion.

Patterson School simulations focus on the teaching and training aspects of gaming rather than on verisimilitude. Previous Patterson School simulations have involved a revolution in Belarus, a pirate attack off Somalia, the aftermath of the death of Fidel Castro, an Israeli strike on Iran and a nuclear accident in North Korea. The purpose of these games is to force decision-making under difficult circumstances, hopefully modeling the conditions under which policy professionals produce recommendations and make decisions.

This is not to say that nothing can be learned from the course of the game. In the 2012 simulation, members of the Sinaloa drug cartel launched simultaneous large-scale attacks on the Bellagio in Las Vegas as well as on several targets in Acapulco. All the attacks involved car bombings followed up by teams of heavily armed gunmen employing automatic weapons and hand grenades. The Patterson student cohort was divided into teams representing the Mexican and American national security bureaucracies, regional governments and cartels, with the exercise simulating the government response in the 24 hours immediately following the attack. The simulation ended in an abortive meeting between U.S. President Barack Obama and Mexican President Felipe Calderon. Domestic political pressures played a role on both sides, with Texas Gov. Rick Perry launching a blistering series of attacks against Obama’s handling of the crisis, and the Mexican police consistently undercutting the efforts of the Mexican army.

Our simulation highlighted the problems of bureaucratic competition, indistinct boundaries of responsibility, and mistrust between agencies and governments. The game also gave students an appreciation of the difficulties of dealing with an active and independent media, which remained largely outside their control. Most importantly, it gave students a taste of the difficulty in arriving at coherent, cohesive action even when policy objectives remained broadly in agreement. While students may never face this precise crisis in their subsequent professional careers, they undoubtedly will face situations where policymakers demand options, sleep be damned.

Increasingly realistic simulations involving larger and larger numbers of interested, well-informed players will help structure public policy decision-making for the foreseeable future. Someday, strong performance in such simulations, as well as the ability to craft useful games, may even prove a pathway to success in a public policy career.

### 1NC

#### The National Debate Tournament should hold an all-inclusive forum tonight to discuss exclusion of individuals who identify as LGBTQ or who prefer not to identify within the debate community in which all individuals are allowed to freely voice their opinion.

### Solvency

#### This debate doesn’t change anything about the practices they kritik --- skill development through debate is a prerequisite to transformative politics [inside AND outside of the community]

Anderson 6—prof of English at Johns Hopkins (Amanda, The Way We Argue Now, 33-6)

In some ways, this is understandable as utopian writing, with recognizable antecedents throughout the history of leftist thought. But what is distinctive in Butler’s writing is the way temporal rhetoric emerges precisely at the site of uneasy normative commitment. In the case of performative subversion, a futural rhetoric displaces the problems surrounding agency, symbolic constraint, and poststructuralist ethics. Since symbolic constraint is constitutive of who we can become and what we can enact,¶ 34¶ there is clearly no way to truly envision a reworked symbolic. And since embracing an alternative symbolic would necessarily involve the imposition of newly exclusionary and normalizing norms, to do more than gesture would mean lapsing into the very practices that need to be superseded. Indeed, despite Butler’s insistence in Feminist Contentions that we must always risk new foundations, she evinces a fastidious reluctance to do so herself.¶ The forward-looking articulation of performative politics increasingly gives way, in Bodies That Matter, to a more reflective, and now strangely belated, antiexclusionary politics. Less sanguine about the efficacy of outright subversion, Butler more soberly attends to ways we might respond to the politically and ontologically necessary error of identity categories. We cannot choose not to put such categories into play, but once they are in play, we can begin to interrogate them for the exclusions they harbor and generate. Butler here is closely following Gayatri Chakravorty Spivak’s position on essentialism, a position Butler earlier sought to sublate through the more exclusive emphasis on the unremitting subversion of identity.18 If performative subversion aimed to denaturalize identity and thus derail its pernicious effects, here, by contrast, one realizes the processes of identity formation will perforce proceed, and one simply attempts to register and redress those processes in a necessarily incomplete way. The production of exclusion, or a constitutive outside, is “the necessary and founding violence of any truth-regime,” but we should not simply accept that fact passively:¶ The task is to refigure this necessary “outside” as a future horizon, one in which the violence of exclusion is perpetually in the process of being overcome. But of equal importance is the preservation of the outside, the site where discourse meets its limits, where the opacity of what is not included in a given regime of truth acts as a disruptive site of linguistic impropriety and unrepresentability, illuminating the violent and contingent boundaries of that normative regime precisely through the inability of that regime to represent that which might pose a fundamental threat to its continuity. . . . If there is a violence necessary to the language of politics, then the risk of that violation might well be followed by another in which we begin, without ending, without mastering, to own—and yet never fully to own—the exclusions by which we proceed. (BTM, 53)¶ Because the exclusionary process is productive of who and what we are, even in our oppositional politics, our attempts to acknowledge and redress it are always post hoc. Here the future horizon is ever-receding¶ 35¶ precisely because our own belated making of amends will never, and should never, tame the contingency that also begets violence. But the question arises: does Butler ever propose that we might use the evaluative criteria governing that belated critical recognition to guard against such processes of exclusion in the first place? Well, in rare moments she does project the possibility of cultivating practices that would actually disarm exclusion (and I will be discussing one such moment presently). But she invariably returns to the bleak insistence on the impossibility of ever achieving this. This retreat is necessitated, fundamentally, by Butler’s failure to distinguish evaluative criteria from the power-laden mechanisms of normalization. Yet the distinction does reappear, unacknowledged, in the rhetoric of belatedness, which, like performative thresholdism, serves to underwrite her political purism. As belated, the incomplete acts of “owning” one’s exclusions are more seemingly reactive and can appear not to be themselves normatively implicated.¶ We can see a similar maneuver in Butler’s discussion of universalist traditions in Feminist Contentions. Here she insists that Benhabib’s universalism is perniciously grounded in a transcendental account of language (communicative reason), and is hence not able to examine its own exclusionary effects or situated quality (FC, 128–32). This is, to begin with, a mischaracterization. Benhabib’s account of communicative reason is historically situated (if somewhat loosely within the horizon of modernity) and aims to justify an ongoing and self-critical process of interactive universalism—not merely through the philosophical project of articulating a theory of universal pragmatics but more significantly through the identification and cultivation of practices that enable democratic will formation.19 Butler then introduces, in contrast to Benhabib, an exemplary practice of what she calls “misappropriating” universals (Paul Gilroy’s The Black Atlantic is cited here). Now, it is hard not to see this as a species of dogmatism. Bad people reinscribe or reinforce universals, good people “misappropriate” them. Benhabib calls for the reconstruction of Enlightenment universals, but presumably even reconstruction is tainted. The key point, however, is that misappropriation is a specifically protected derivative process, one whose own belatedness and honorific disobedience are guaranteed to displace the violence of its predecessor discourse.¶ Let me pursue here for a moment why I find this approach unsatisfactory. Simply because the activity of acknowledging exclusion or misappropriating universals is belated or derivative does not mean that such¶ 36¶ an activity is not itself as powerfully normative as the “normative political philosophy” to which Butler refers with such disdain. There is a sleight of hand occurring here: Butler attempts to imply that because such activities exist at a temporal and critical remove from “founding regimes of truth,” they more successfully avoid the insidious ruse of critical theory. But who’s rusing who here? Because Butler finds it impossible to conceive of normativity outside of normalization, she evades the challenging task of directly confronting her own normative assumptions. Yet Butler in fact advocates ethical practices that are animated by the same evaluative principles as communicative ethics: the rigorous scrutiny of all oppositional discourse for its own newly generated exclusions, and the reconfiguration of debilitating identity terms such as “women” as sites “of permanent openness and resignifiability” (FC, 50). Both these central practices rely fundamentally on democratic principles of inclusion and open contestation. Communicative ethics does no more than to clarify where among our primary social practices we might locate the preconditions for such activities of critique and transformation. By justifying its own evaluative assumptions and resources it aims not to posit a realm free of power but rather to clarify our own ongoing critiques of power. This does not mean that such critiques will not themselves require rigorous scrutiny for harboring blindnesses and further exclusions, but neither does it mean that such critiques will necessarily be driven by exclusionary logic. And communicative ethics is by no means a “merely theoretical” or “philosophical” project inasmuch as it can identify particular social and institutional practices that foster democratic ends. By casting all attempts to characterize such practices as pernicious normalizing, Butler effectively disables her own project and leaves herself no recourse but to issue dogmatic condemnations and approvals.

#### Making debate SOLELY about personal narratives is self-destructive---making the judges choose between whose personal experiences are more meaningful is VIOLENT and denies the intensity of our individual experiences

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Having traced a major strand in the development of CRT, we turn now to the strands' effect on the relationships of CRATs with each other and with outsiders. As the foregoing material suggests, the central CRT message is not simply that minorities are being treated unfairly, or even that individuals out there are in pain - assertions for which there are data to serve as grist for the academic mill - but that the minority scholar **himself or herself** hurts **and hurts badly**.¶ An important problem that concerns the very definition of the scholarly enterprise now comes into focus. **What can an academic** trained to [\*694] question and to doubt n72 **possibly say to Patricia Williams when effectively she announces, "I hurt bad"?** n73 **"No, you don't hurt"? "You shouldn't hurt"?** "Other people hurt too"? Or, most dangerously - and perhaps most tellingly - "What do you expect when you keep shooting yourself in the foot?" If the majority were perceived as having the well- being of minority groups in mind, these responses might be acceptable, even welcomed. And they might lead to real conversation. But, **writes Williams, the failure by those "cushioned within the invisible privileges of race and power**... to incorporate a sense of precarious connection as a part of our **lives is... ultimately obliterating**." n74¶ "Precarious." "Obliterating." **These words will clearly invite responses only from fools and sociopaths; they will, by effectively precluding objection, disconcert and disunite others**. **"I hurt," in academic discourse, has three broad though interrelated effects**. First, it demands priority from the reader's conscience. It is for this reason that law review editors, waiving usual standards, have privileged a long trail of undisciplined - even silly n75 **-** destructive and, above all, self-destructive articles**.** n76 **Second, by emphasizing the emotional bond between those who hurt in a similar way, "I hurt" discourages fellow sufferers from** abstracting themselves **from their pain in order** to gain perspective **on their condition**. n77¶ [\*696] **Last, as we have seen,** it precludes the possibility of open and structured conversation with others. n78 [\*697] **It is because of this** conversation-stopping effect of what they insensitively call "first-person agony stories" **that Farber and Sherry deplore their use.** "The norms of academic civility hamper readers from challenging the accuracy of the researcher's account; it would be rather difficult, for example, to criticize a law review article by questioning the author's emotional stability or veracity." n79 Perhaps, a better practice would be to put the scholar's experience on the table, along with other relevant material, but to subject that experience to the same level of scrutiny.¶ If through the foregoing rhetorical strategies CRATs succeeded in limiting academic debate, why do they not have greater influence on public policy? Discouraging white legal scholars from entering the national conversation about race, n80 I suggest, has generated a kind of cynicismin white audiences which, in turn, has had precisely the reverse effect of that ostensibly desired by CRATs. **It drives the American public to the right and ensures that anything CRT offers is reflexively rejected.**¶ In the absence of scholarly work by white males in the area of race, of course, it is difficult to be sure what reasons they would give for not having rallied behind CRT. Two things, however, are certain. First, the kinds of issues raised by Williams are too important in their implications [\*698] for American life to be confined to communities of color. If the lives of minorities are heavily constrained, if not fully defined, by the thoughts and actions of the majority elements in society, it would seem to be of great importance that white thinkers and doers participate in open discourse to bring about change. Second, given the lack of engagement of CRT by the community of legal scholars as a whole, the discourse that should be taking place at the highest scholarly levels has, by default, been displaced to faculty offices and, more generally, the streets and the airwaves.

## 2NC

#### Freedom from self-trauma can never produce political liberation---framework is necessary to create mutual conditions for contestation that allow for the transformation of political structures that result in tangible suffering

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There remains yet another reason why the theory of communicative ethics cannot answer Butler’s theoretical investments. Despite Butler’s obvious political commitment, and her intermittent attention to race, internationalism, and institutions, her theories dwell overwhelmingly at the level of individual, intrapsychic drama. Nancy Fraser, who herself criticizes Butler’s intrasubjective focus, suggests that perhaps Butler’s recent appeals to radical democracy, though at this point only gestural, are the beginnings of a more sustained working out of normative commitments and collective practices. Perhaps. But I read these more as compensatory moments in a theory whose real focus often lies elsewhere. In Gender Trouble, because the field of politics remains fully focused on questions of identity, performative subversions necessarily emphasize the self ’s relation to the law, or the self ’s relation to the self (or to the normative identity the self inhabits). Given the exclusionary effects of any assumption of identity, one might assume that denaturalizing that process of assumption will have positive intersubjective consequences, but we are not told how this works.¶ The problem reemerges in Bodies That Matter, most pronouncedly in the essay “Phantasmatic Identification and the Assumption of Sex.” Here Butler makes an impassioned plea for the ethicopolitical efficacy of incoherent identity: since the assumption of coherent identity always comes at a cost, and harbors exclusions, we need to cultivate incoherent identity, or forms of identity that remain open to multiple, and what now appear as contradictory, identifications. Only then can we begin the ongoing process of overcoming a situation in which “the specificity of identity is purchased through the loss and degradation of connection” (BTM, 114). Not only does this account fail to elaborate any basis for its normative commitments, but there is an unexamined assumption that intrapsychic maneuvers translate directly into political realities, which seems to me to be a highly questionable claim. This comes out more sharply in the following gesture toward more positive psychic practices: “If [the] subject produces its coherence at the cost of its own complexity, the crossings of identifications of which it is itself composed, then that subject forecloses the kinds of contestatory connections that might democratize the field of its own operation” (BTM, 115; my emphasis). As was the case with performative subversion, the primary drama here is one of self-constitution. Democracy can be achieved internally, via the self ’s own internal operations. Intersubjective effects simply follow naturally from the form of identification undergone. At best, this constitutes an argument by analogy.¶ 39¶ This is one of those rare passages where Butler admits the possibility, indirectly and negatively to be sure, that we might actually foster antiexclusionary practices that would not require belatedness as a constitutive feature. Characteristically, Butler draws back somewhat from this utopian moment, stressing in subsequent paragraphs that processes of exclusion can never be eradicated. In the light of that sobering truth, she then offers a variant version of future possibility: by avowing our exclusionary identifications, we will glimpse an expanded community. In her words, we should “[trace] the ways in which identification is implicated in what it excludes, and [follow] the lines of that implication for the map of future community it might yield” (BTM, 119). In other words, to recognize that one is what one repudiates will help to effect a possible avowal of connection with those now constituted as irredeemably other. This passage more readily acknowledges the gap between intrapsychic and collective transformation, yet it still installs the former as the template for the latter.¶ Butler’s work is not devoid of all references to public and collective political practices. Indeed, she clearly aligns herself with specific activist communities—the feminist and gay and lesbian, most prominently—and seeks to articulate collective moments, most notably in “Gender Is Burning” and “Critically Queer,” two of the essays in Bodies That Matter. But there is a distinctly unmapped connection between her intrapsychic model and her collective model, an attempt to imagine that intrapsychic transformation will automatically yield social transformation, just as the assumption of identity has automatically produced all the exclusions that structure our social and political world. I think there is a real problem with this emphasis on intrapsychic identity, which will continue to disable Butler’s attempts to project positive political norms or to explain why she regards certain activist communities or moments as more “democratic” than others. Butler’s theory needs an account of how intersubjective and collective associations might be forged and nurtured beyond the moment of “contestatory connections.” This would necessarily require the risk of a greater normative clarity about democratic procedure (might not she at least risk a contingent proceduralism?).

## 1NR

### FW

#### Their critique of fairness devolves into radical anti-semetism---this is an independent reason to reject Delgado and vote negative

Daniel A. Farber 95, Earl R. Larson Professor of Civil Rights and Civil Liberties Law, University of Minnesota, AND Suzanna Sherry, Henry J. Fletcher Professor of Law and Associate Dean of Faculty, University of Minnesota. “Is the Radical Critique of Merit Anti-Semitic?” California Law Review May, 1995 83 Calif. L. Rev. 853, lexis

Several years ago, the Duke Law Journal published a remarkable exchange over the validity of societal standards of merit. Duncan Kennedy, one of the founders of Critical Legal Studies, opened the debate. In support of affirmative action in law school faculty hiring, Kennedy attacked existing standards of merit as socially constructed and impossible to apply in a colorblind fashion. n2 In response, Judge Richard Posner, a leading pragmatist and pioneer in Law and Economics, criticized Kennedy's affirmative action proposal and implicitly defended merit standards. n3 Posner, in turn, was labeled a racist by Jerome Culp, a prominent advocate of Critical Race Theory. Culp accused Posner of exercising the "majority voice, attempting to silence black voices." n4 Posner's fatal flaw was his failure to acknowledge that "facially objective and disinterested standards in fact serve the interests of the white majority**,**" n5 and therefore are not truly objective at all. As we will see, a similar position on merit is taken by other leading critical theorists such as Catharine MacKinnon. n6 This essay will suggest the existence of deeply troubling links between the logic of this position and historic forms of racial and religious discrimination.

More than the evaluation of the merit of legal scholarship is at stake in this debate. Although the debate about merit was sparked by a disagreement over the narrower question of law school hiring, the critique of merit is tied to fundamental philosophical issues. As critical scholar Gary Peller has pointed out, the critique of merit stems from philosophical attacks on the concepts of objectivity and knowledge currently employed in our society. n7 For example, Catharine MacKinnon disavows "standard scientific [\*855] norms" because the radical feminist critique of "the objective standpoint as male" is necessarily "a critique of science as a specifically male approach to knowledge." n8

Similar attacks have been mounted on traditional moral concepts such as fairness and justice. According to Richard Delgado, a leading critical race theorist, "normative orderings always reflect the views of the powerful" and therefore serve to stifle social change. n9 Consequently, the "game" of normative discussion is "rigged against" the oppressed, for "one cannot use categories like justice, equality, etc., to overturn the very system" that created those values. n10 Normative talk, Delgado suggests, merely masks the operation of the "Home Office," which "does not speak normativese at all, but a sharper, brusquer, unfamiliar language full of consonants and commands." n11 Thus, like "merit," existing concepts of truth and morality are seen as part and parcel of systems of oppression.

We will refer to this stance as "radical constructivism," since it views these fundamental concepts as socially constructed aspects of systems of power. This viewpoint should be contrasted with more moderate forms of social constructivism, such as the view that categories defining social groups (such as homosexuals) are socially constructed. These moderate views do not challenge our entire structure of thought and are not the subject of this discussion. n12 The position taken by Delgado, MacKinnon, and Culp (and to some extent by Kennedy) cuts considerably deeper to the bone of existing conceptual schemes. These broad philosophical implications [\*856] prompt us to write about a topic that, considered narrowly, might seem to involve only an intramural dispute over academic standards.

The views of radical constructivists have not gone unopposed. Pragmatists such as Posner argue that current conceptions of objectivity, knowledge, and merit may be flawed but are necessary starting points in analysis. As he puts it, "those who believe that "reality' is constructed rather than found are prone to forget that not every social construction is arbitrary." n13 Although anti-dogmatic and refusing to accept even the most entrenched beliefs as final truths, n14 pragmatism also has a common sense vein that keeps it from veering into radical constructivism and utopianism. n15 While open to uses of metaphor, rhetoric, and even imaginative but false ideas in advancing inquiry, pragmatists do not abandon conventional values of truth and merit:

But to acknowledge that mistakes, emotive utterances, and literal falsehoods (which may be imaginative or emotional "truths") can have social utility is not to deny that truth and falsity can and ordinarily must be distinguished. It is not to endorse sloppy or tendentious scholarship, an "anything goes" attitude toward claims and assertions, or, what is closely related, the belief that, like everything else, science and mathematics are "just rhetoric." n16

The pragmatist, then, "recognizes the importance of logic and clear thinking," and does not embrace "epistemological or moral skepticism, or scientific or moral relativism." n17

We join this debate in support of Posner's position, but we do so only indirectly, by arguing that the logical implications of radical constructivism are disturbingly anti-Semitic. n18 In a sense, our argument might itself be considered an exercise in Critical Race Theory, since it assesses a viewpoint (radical constructivism) from the perspective of a historically oppressed group.

In a nutshell, our argument is as follows. Radical constructivists contend that standards of merit are socially constructed to maintain the power of dominant groups**.** n19 In other words, "merit" has no meaning, except as a way for those in power to perpetuate the existing hierarchy. In explaining [\*857] why some minorities have been less successful than whites, these writers repudiate genuine merit as even a partial explanation of the current distribution of social goods. They are then left in a quandary, unable to explain the success of other minority groupsthat have actually surpassed the dominant majority. If the accomplishments of these "model minorities" - Jews, Japanese Americans, and Chinese Americans - cannot be justified as reflecting the merit of their endeavors, then some other explanation must be sought. Unfortunately, once merit is put aside, no explanation for competitive success can be anything but negative. These groups have obtained disproportionate shares of important social goods; if they have not earned their shares fairly on the merits, then they must have done so unjustly. Thus, the radical constructivist view of merit logically carries negative implications regarding groups that have surpassed the dominant majority - in particular, Jews, the group that is our primary focus.

Although radical constructivists are surely as appalled by anti-Semitism as by racism, we contend that negative stereotypes about Jews and some Asian Americans are a logical concomitant of the rejection of the concept of merit. Anti-Semitic propositions are a nearly inescapable implication of the radical constructivist critique of merit. Rejecting merit could inadvertently leave these writers closer to the rhetoric and politics of Louis Farrakhan than to those of Martin Luther King, Jr.

Before expanding on our argument, we present a few important caveats. First and most emphatically, we do not suggest that the scholars we discuss harbor anti-Semitic feelings, even unconsciously. n20 We seek to alert them to logical implications they will surely find unacceptable, in order to prompt them to rethink their current attachment to radical constructivism. In short, we accuse the theory, not the theorists, of anti-Semitism. n21

### CP

#### Debate is self-reflexive and self-correcting --- it allows the very terms and shortfalls of debate itself to be scrutinized --- your debate bad arguments prove why debate is good

STANNARD**,** PF COMMUNICATION AND JOURNALISM, 6

[MATT, “DELIBERATION, DEMOCRACY AND DEBATE”, legalcommunication.blogspot.com/2006/08/deliberation-debate-and-democracy-in.html

Sometimes this means conducting deliberative polls or favoring the referendum process. Other times it means making the political process more transparent, such as favoring open-door meetings and the like. Now, many people make pretty good arguments as to the imperfections of these policies. The referendum process can be co-opted, bought out; sometimes even openness is antithetical to transparency, since cynical politicians can take advantage of openness for their own publicity, and sometimes people need to deliberate in private.¶ But the great thing about deliberation as a commitment is that these criticisms can become part of the overall process of deliberative democracy. In a world where interested parties have the opportunity to speak and **debate in good faith**, we can criticize the referendum process, or explain why we can’t always have open meetings. We can **debate the rules themselves**, in other words, **debate the process itself.** ¶All of this suggests that, if deliberative ethics are an antidote to both authoritarianism and self-centeredness, we need more: More debate teams, more public discussion, more patient deliberation, more argument, more discourse, and more nurturing and promotion of the material entities that sustain them.¶ Some of the most articulate criticisms of competitive, switch-side academic debate come from the **debate community itself.** These criticisms have lately centered on things like the specialized and esoteric practices of debate, the under-representation of minorities in the activity, and the way in which debate practices feed, rather than fight, structures of domination. In other words, internal criticism of academic debate is very much like internal criticisms of the Academy in general: We’re too specialized, we’re too white, and we’re exploited by hegemonic institutions. All of these criticisms are true, and **yet, paradoxically, it is our experience in debate,** along with our experience in the critical thinking of university education, that teaches us how to articulate these arguments. The deliberative process is self-reflective **and at least has the** potential to be self-correcting**.**