## Framework

#### [ROJ & Giroux] CORPORATIONS ARE TAKING OVER EDUCATION – we desperately need critical pedagogy to resist that.

**Giroux:** Giroux, Henry A. [Waterbury Chair Professor, Pennsylvania State University] “Radical Politics in the Age of American Authoritarianism: Connecting the Dots.” *Truthout*,April 2016. https://truthout.org/articles/radical-politics-in-the-age-of-american-authoritarianism-connecting-the-dots/ CH

At the root of this notion of developing a comprehensive view of politics is the need for educating ourselves by developing a critical formative culture along with corresponding institutions that promote a form of permanent criticism against all elements of oppression and unaccountable power.**One important task of emancipation is to fight the dominant culture industry by developing alternative public spheres and education**al institutions **capable of nourishing critical thought and** action. The time has come for educators, artists, workers, young people and others to push forward **a** new **form of politics** in which public values, trust and compassion trump neoliberalism's celebration of self- interest, the ruthless accumulation of capital, the survival-of-the-fittest ethos and the financialization and market-driven corruption of the political system. Political responsibility is more than a challenge -- it is the projection of a possibility in which new modes of identification and agents must be enabled that can sustain new political organizations and transnational anti-capitalist movements. Democracy must be written back into the script of everyday life, and doing so demands overcoming the current crisis of memory, agency and politics by collectively struggling for a new form of politics in which matters of justice, equity and inclusion define what is possible. Such struggles demand an increasingly broad-based commitment to a new kind of activism. As Robin D. G. Kelley has recently noted there is a need for more pedagogical, cultural and social spaces that allow us to think and act together, to take risks and **to get to the roots of the conditions that are submerging the United States into a new form of authoritarianism wrapped in the flag, the dollar sign and the cross.** Kelley is right in calling for a politics that places justice at its core, one that takes seriously what it means to be an individual and social agent while engaging in collective struggles. We don't need tepid calls for repairing the system; instead, we need to invent a new system from the ashes of one that is terminally broken. We don't need calls for moral uplift or personal responsibility. We need calls for economic, political, gender and racial justice. Such a politics must be rooted in particular demands, be open to direct action and take seriously strategies designed to both educate a wider public and mobilize them to seize power. The left needs a new political conversation that encompasses memories of freedom and resistance. Such a dialogue would build on the militancy of the labor strikes of the 1930s, the civil rights movements of the 1950s and the struggle for participatory democracy by the New Left in the 1960s. At the same time, there is a need to reclaim the radical imagination and to infuse it with a spirited battle for an independent politics that regards a radical democracy as part of a never-ending struggle. **None of this can happen unless progressives understand education as a political and moral practice crucial to creating new forms of agency, mobilizing a desire for change and providing a language** that underwrites the capacity to think, speak and act so as to challenge the sexist, racist, economic and political grammars of suffering produced by the new authoritarianism. The left needs a language of critique that enables people to ask questions that appear unspeakable within the existing vocabularies of oppression. We also need a language of hope that is firmly aware of the ideological and structural obstacles that are undermining democracy. We need a language that reframes our activist politics as a creative act that responds to the promises and possibilities of a radical democracy. Movements require time to mature and come into fruition. They necessitate educated agents able to connect structural conditions of oppression to the oppressive cultural apparatuses that legitimate, persuade, and shape individual and collective attitudes in the service of oppressive ideas and values. Under such conditions, radical ideas can be connected to action once diverse groups recognize the need to take control of the political, economic and cultural conditions that shape their worldviews, exploit their labor, control their communities, appropriate their resources, and undermine their dignity and lives. Raising consciousness alone will not change authoritarian societies, but it does provide the foundation for making oppression visible and for developing from below what Étienne Balibar calls "practices of resistance and solidarity." We need not only a radical critique of capitalism, racism and other forms of oppression, but also a critical formative culture and cultural politics that inspire, energize and provide elements of a transformative radical education in the service of a broad-based democratic liberation movement.

Thus, **the Role of the Judge is to Promote Critical Thinking**, which means helping students develop the skills to question the squo.

#### [ROB & Kellner] AND that requires rejecting the one-dimensional thought that underlies capitalistic culture.

**Kellner:** Kellner, Douglas. [George Kneller Chair in the Philosophy of Education in the Graduate School of Education and Information Studies at the University of California, Los Angeles]. “One-Dimensional Man: Introduction to the Second Edition.” Beacon Press,1964. https://tinyurl.com/2tpwevjk EM/CH

Thus, I would propose interpreting “one-dimensional” as conforming to existing thought and behavior and lacking a critical dimension and a dimension of potentialities that transcend the existing society. In Marcuse's usage the adjective **“one-dimensional” describes practices that conform to pre-existing structures, norms, and behavior, in contrast to multidimensional discourse, which focuses on possibilities that transcend the established state of** affairs. This epistemological distinction presupposes antagonism between subject and object so that the subject is free to perceive possibilities in the world that do not yet exist but which can be realized. In the one**-dimensional society, the subject is assimilated into the object and follows the dictates of external, objective norms and structures, thus losing the ability to discover more liberating possibilities and to engage in transformative practice to realize them.** Marcuse's theory presupposes the existence of a human subject with freedom, creativity, and self-determination who stands in opposition to an object-world, perceived as substance, which contains possibilities to be realized and secondary qualities like values, aesthetic traits, and aspirations, which can be cultivated to enhance human life.

He adds:

In his early works, Marcuse himself attempted to synthesize Heidegger's phenomenological existentialism with Marxism, and in One-Dimensional Man one recognizes Husserl and Heideggerian motifs in Marcuse's critiques of scientific civilization and modes of thought. In particular, Marcuse develops a conception of a technological world, similar in some respects to that developed by Heidegger, and, like Husserl and Heidegger, sees technological rationality colonizing everyday life, robbing individuals of freedom and individuality by imposing techno- logical imperatives, rules, and structures upon their thought and behavior. Marcuse thought that **dialectical philosophy could promote critical thinking.** One-Dimensional Man is perhaps Marcuse's most sustained attempt to present and develop the categories of the dialectical philosophy developed by Hegel and Marx. For Marcuse, **dialectical thinking involved the ability to abstract one's perception and thought from existing forms in order to form more general concepts.** This conception helps explain the difficulty of One-Dimensional Man and the demands that it imposes upon its reader. For Marcuse abstracts from the complexity and multiplicity of the existing society its fundamental tendencies and constituents, as well as those categories which constitute for him the forms of critical thinking. **This demands that the reader also abstract from existing ways of looking at society and modes of thinking and attempt to perceive and think in a new way. Uncritical thinking derives its beliefs, norms, and values from existing thought and social practices, while critical thought seeks alternative modes of thought and behavior from which it creates a standpoint of critique. Such a critical standpoint requires developing what Marcuse calls “negative thinking,” which “negates” existing forms of thought and reality from the perspective of higher possibilities.** This practice presupposes the ability to make a distinction between existence and essence, fact and potentiality, and appearance and reality. Mere existence would be negated in favor of realizing higher potentialities while norms discovered by reason would be used to criticize and overcome lower forms of thought and social organization. Thus grasping potentialities for freedom and happiness would make possible the negation of conditions that inhibited individuals' full development and realization. In other words, perceiving the possibility of self-determination and constructing one's own needs and values could enable individuals to break with the existing world of thought and behavior. Philosophy was thus to supply the norms for social criticism and the ideal of liberation which would guide social change and individual self- transformation.

Thus, **the Role of the Ballot is to Endorse the Rejection of One-Dimensional Thought.** This means distancing ourselves from essentializing modes of thinking – e.g., the notion that value can only come from money. We measure the standard based on whether we remain open to multiple ways of knowing or approaching problems; the more restrictive the approach, the less we adhere to the framework.

## A. Links

#### 1] The framework says “only consequentialism upholds justice” – any time they say things like “only util” is a form of disimagination. They don’t allow for any possibilities beyond the framework they justify.

#### 2] They say hegemony solves nuclear war and heg is sustainable – they are propping up a world that cannot be changed.

#### 3] They represent govs in ONE WAY – they use securitization logic for the whole nation, and only allow us to see govs through violence.

## B. Impacts

#### [Duren] DISIMAGINATION – the aff assumes private companies can only use outer space in ONE WAY, but private non-profits are working to benefit the environment.

**Duren:** Duren, Riley. [Research Scientist at the University of Arizona and an Engineering Fellow at NASA’s Jet Propulsion Laboratory.] "In Partnership with UArizona, New Nonprofit to Launch Satellite Program to Track Greenhouse Gas Emissions" *UArizona.* April 15, 2021. TB

**In a first-of-its-kind coalition to accelerate climate change action**, and with help from UArizona researchers, **a** new **nonprofit organization called Carbon Mapper is launching a program to improve scientific understanding of global methane and carbon dioxide emissions**. Carbon Mapper, a new nonprofit organization partnering with the University of Arizona, today announced a groundbreaking program **to help improve understanding of and accelerate reductions in global methane and carbon dioxide emissions.** The **Carbon Mapper** consortium also **announced plans to deploy a satellite constellation to pinpoint, quantify and track methane and carbon dioxide emissions.** "This decade represents an all-hands-on-deck moment for humanity **to make critical progress in addressing climate change**," said Riley Duren, research scientist in the UArizona Office of Research, Innovation and Impact and CEO of Carbon Mapper. "**Our mission is to** help **fill gaps in the emerging global ecosystem of methane and CO2 monitoring systems by delivering data that's timely, actionable and accessible for science-based decision making**." **Current approaches to measuring** methane and carbon dioxide **emissions** at the scale of individual facilities – particularly intermittent activity – **present challenges, especially in terms of transparency, accuracy, scalability and cost.** **Carbon Mapper** – which also is **partnering with** the state of California, **NASA**'s Jet Propulsion Laboratory, Planet, Arizona State University, High Tide Foundation and RMI – **will help overcome these technological barriers and enable accelerated action by making publicly available high emitting methane and carbon dioxide sources quickly and persistently visible** at the facility level. The data collected by the Carbon Mapper constellation of satellites will provide more complete, precise and timely measurement of methane and carbon dioxide source level emissions as well as more than 25 other environmental indicators. **Through the** Carbon Mapper-**UArizona partnership**, Duren and other UArizona **researchers offer scientific leadership** of the methane and carbon dioxide emissions data delivery **including developing new algorithms** and analytic frameworks **for testing** them with an ongoing research program. "Time is of the essence when it comes to understanding and mitigating methane and CO2 emissions," said Senior Vice President for Research and Innovation Elizabeth "Betsy" Cantwell. "Partnering with **Carbon Mapper will give** University of Arizona **researchers the tools needed to** not only see emissions hot spots, but to **understand their causes and develop actionable plans** for reducing or eliminating these sources." **Carbon Mapper, in collaboration with its public and private partners, is developing the satellite constellation** in three phases. The initial study phase, now complete, included two years of preliminary engineering development and manufacturing. **The first phase is underway and includes development of the first two satellites** by Planet and JPL, **scheduled for launch in 2023**, accompanying data processing platforms, and ongoing cooperative methane mitigation pilot projects using aircraft in California and other U.S. states. P;’

#### [Arendt] ASSUMING PRIVATE ENTITIES CAN ONLY BE BIG CORPORATIONS IS THE ESSENCE OF ONE-DIMENSIONAL THOUGHT – the notion that they can only be used one way utilitarianizes the world and equates “private” with “for-profit.” This makes it impossible to find meaning in *anything*: if everything’s a means, nothing can be an end.

Arendt: Arendt, Hannah. [Political philosopher] *The Human Condition*, 2nd edition. Chicago: University of Chicago Press, 1958, reprinted 1998. <https://monoskop.org/images/e/e2/Arendt_Hannah_The_Human_Condition_2nd_1998.pdf> CH

The implements and tools of homo faber, from which the most fundamental experience of instrumentality arises, determine all work and fabrication. Here it is indeed true that the end justifies the means; it does more, it produces and organizes them. The end justifies the violence done to nature to win the material, as the wood justifies killing the tree and the table justifies destroying the wood. Because of the end product, tools are designed and implements invented, and the same end product organizes the work process itself, decides about the needed specialists, the measure of co-operation, the number of assistants, etc. During the work process, everything is judged in terms of suitability and usefulness for the desired end, and for nothing else. The same standards of means and end apply to the product itself. Though it is an end with respect to the means by which it was produced and is the end of the fabrication process, it never becomes, so to speak, an end in itself, at least not as long as it remains an object for use. The chair which is the end of carpentering can show its usefulness only by again becoming a means, either as a thing whose durability permits its use as a means for comfortable living or as a means of exchange. The trouble with the utility standard inherent in the very activity of fabrication is that the relationship between means and end on which it relies is very much like a chain whose every end can serve again as a means in some other context. In other words, in a strictly utilitarian world, all ends are bound to be of short duration and to be transformed into means for some further ends.19 This perplexity, inherent in all consistent utilitarianism, the philosophy of homo faber par excellence, can be diagnosed theoretically as an innate incapacity to understand the distinction between utility and meaningfulness, which we express linguistically by distinguishing between "in order to" and "for the sake of." Thus the ideal of usefulness permeating a society of craftsmen-— like the ideal of comfort in a society of laborers or the ideal of acquisition ruling commercial societies—is actually no longer a matter of utility but of meaning. It is "for the sake of" usefulness in general that homo faber judges and does everything in terms of "in order to." The ideal of usefulness itself, like the ideals of other societies, can no longer be conceived as something needed in order to have something else; it simply defies questioning about its own use. Obviously there is no answer to the question which Lessing once put to the utilitarian philosophers of his time: "And what is the use of use?" The perplexity of utilitarianism is that it gets caught in the unending chain of means and ends without ever arriving at some principle which could justify the category of means and end, that is, of utility itself. The ‘in order to’ has become the content of the ‘for the sake of’; in other words, utility established as meaning generates meaninglessness. Within the category of means and end, and among the experiences of instrumentality which rules over the whole world of use objects and utility, there is no way to end the chain of means and ends and prevent all ends from eventually being used again as means, except to declare that one thing or another is "an end in itself."

## C. Alternative

#### [Jones] Thus, the alternative is to reject the aff and replace their representations with Ethnofuturism, abbreviated “EF,” a method that emphasizes critical thinking by confronting colonialist capitalism.

**Jones:** Jones, Craig Henry. [Writer at Society and Space] “Enclosing the Cosmos: Privatising Outer Space and Voices of Resistance” *Society and Space,* 2021. https://www.societyandspace.org/articles/enclosing-the-cosmos-privatising-outer-space-and-voices-of-resistance CH

These manoeuvres to privatise Outer Space rely not only on the enclosure of physical and legislative places but also seek to enclose imaginative spaces through the process(es) of disimagination. Broadly conceived, disimagination is a process that curtails our ability to think critically and imagine new futures through cultural apparatuses and public pedagogies designed to erase the multiplicity of historical realities that deviate from the hegemonic ‘norm’ (Didi-Huberman, 2008: Giroux, 2014). Whilst this concept has been used in Didi-Huberman’s discussion of the destruction of concentration camp materials and Giroux’s work on critical pedagogy and civic rights, the process of disimagination is operating within and upon discourses of Outer Space, as I discuss later in this piece. These attempts at disimagination are not going unchallenged, however, with Ethnofuturist works disrupting the oftentimes de facto futures of Outer Space and asteroid mining. Ethnofuturism critically responds to the disimagination process as it combines the Ethno- (the archaic, indigenous, or cultural histories of peoples) and -futurism (deemed the cosmopolitan, urban, and technological) (Hennoste, 2012). Consequently, Ethnofuturism can be construed as a process by and through which histories that deviate from the hegemonic ‘norm’ are reinvigorated and mobilised to (re)produce alternative discourses of futurity. Ethnofuturism here is used as an umbrella term that contains within it futurisms from a variety of groups and people. Examples of such futurisms include, but are not limited to: Afrofuturism, Aotearoa futurism, Cambrofuturism, and Sinofuturism. The following discusses enclosure, disimagination, and Ethnofuturism to problematise these futures of asteroid mining: highlighting how popular NSE discourses draw upon a Eurocentric rendition of a ‘Grand Historical Narrative’. Through this, we may begin to challenge the totalising concept of ‘humanity’ [4] oft-invoked by asteroid mining advocates and turn a more critical lens to these purported futures and the discourses (re)created to justify them.

#### CP

#### [Blechman] Banning nuclear arsenals by agreeing to remove their collections of nuclear weapons solves. Nukes are disimaginative in nature by only allowing people to think in one manner, they fuel extinction scenarios.

Blechman: Blechman, Barry M. [Distinguished Fellow, Stimson Center] “Why We Need to Eliminate Nuclear Weapons – And How to Do It.” In *Elements of a Nuclear Disarmament Treaty*, Barry M. Blechman & Alexander K. Bollfrass, eds. The Henry L. Stimson Center, Washington, D.C., 2010. CH

Long relegated to the fringes of policy discussions, nuclear disarmament has moved to center stage in the past few years. The continuing deterioration of the nonproliferation regime, the sudden emergence of North Korea as a nuclear weapon state and of Iran as a potential weapon state, concerns about the stability of another new nuclear power, Pakistan, and revelations about nuclear weapon programs in Libya, Syria, and possibly Burma have all raised great concerns. Given the vulnerability of the great powers to terrorist bombings—made clear by the attacks on Moscow in 1999, New York and Washington in 2001, Madrid in 2004, and London in 2005—the prospect of a proliferation cascade and the rising danger of nuclear terrorism have made clear the risks of a business-as-usual approach to nuclear issues. Relying on the severely strained nonproliferation regime and its perennial backstop, ad hoc diplomacy, no longer seems responsible. The alternative of multilateral nuclear disarmament is an idea as old as the bomb itself, but it has rarely been espoused seriously by the great powers—and then mainly as a rhetorical tool to encourage political support for related but less ambitious initiatives. Recent well-publicized conversions of national security leaders to the disarmament cause, however, to say nothing of a new, more serious tone in pronouncements on the subject by many governments, including those of the nuclear-weapon states, suggest that support is growing for the notion that the only permanent solution to nuclear dangers is an agreement that would eliminate all nuclear weapons, verifiably, from all nations.

This solves the aff because their advantages impact out to nuclear war – that can’t happen if states don’t have nuclear arsenals. They have no impacts SPECIFIC or INHERENT to LAWs. The CP has a 100% risk of solving.

#### CASE

#### [Zvobgo & Loken 1] The aff is rooted in INHERENTLY RACIST tenants of international law like global security – their race-neutral extinction scenarios are an “all lives matter” approach that ignores IR’s racism.

Zvobgo & Loken 1: Zvobgo, Kelebogile [Founder and Director, International Justice Lab at William & Mary] and Meredith Loken [Assistant Professor of Political Science, University of Massachusetts, Amherst]. “Why Race Matters in International Relations.” *Foreign Policy*, June 19, 2020. CH

Race is not a perspective on international relations; it is a central organizing feature of world politics. Anti-Japanese racism guided and sustained U.S. engagement in World War II, and broader anti-Asian sentiment influenced the development and structure of the North Atlantic Treaty Organization. During the Cold War, racism and anti-communism were inextricably linked in the containment strategy that defined Washington’s approach to Africa, Asia, Central America, the Caribbean, and South America. And today race shapes threat perception and responses to violent extremism, inside and outside the “war on terror.” Yet mainstream international relations (IR) scholarship denies race as essential to understanding the world, to the cost of the field’s integrity. Take the “big three” IR paradigms: realism, liberalism, and constructivism. These dominant frames for understanding global politics are built on raced and racist intellectual foundations that limit the field’s ability to answer important questions about international security and organization. Core concepts, like anarchy and hierarchy, are raced: They are rooted in discourses that center and favor Europe and the West. These concepts implicitly and explicitly pit “developed” against “undeveloped,” “modern” against “primitive,” “civilized” against “uncivilized.” And their use is racist: These invented binaries are used to explain subjugation and exploitation around the globe. While realism and liberalism were built on Eurocentrism and used to justify white imperialism, this fact is not widely acknowledged in the field. For instance, according to neorealists, there exists a “balance of power” between and among “great powers.” Most of these great powers are, not incidentally, white-majority states, and they sit atop the hierarchy, with small and notably less-white powers organized below them. In a similar vein, raced hierarchies and conceptions of control ground the concept of cooperation in neoliberal thought: Major powers own the proverbial table, set the chairs, and arrange the place settings.

## B. Impacts

#### [Zvobgo & Loken 2] MASKED IMPERIALISM: states use “security threats” to hide racist colonization.

Zvobgo & Loken 2: Zvobgo, Kelebogile [Founder and Director, International Justice Lab at William & Mary] and Meredith Loken [Assistant Professor of Political Science, University of Massachusetts, Amherst]. “Why Race Matters in International Relations.” *Foreign Policy*, June 19, 2020. CH

Between 1945 and 1993, among the five major IR journals of the period—International Organization, International Studies Quarterly, Journal of Conflict Resolution, Review of International Studies, and World Politics—only one published an article with the word “race” in the title. Another four articles included “minorities” and 13 included “ethnicity.” Since then, mainstream IR has neglected race in theorizing, in historical explanation, and in prescription, and shuttled race (and gender) to the side as “other perspectives.” When IR scholars do engage with race, it is often in discussions of outwardly raced issues such as colonialism. Yet one cannot comprehend world politics while ignoring race and racism. Textbooks that neglect historical and modern slavery when explaining development and globalization obscure the realities of state-building and deny the harms committed in the process. Similarly, when scholarship fails to call attention to the role that race plays in Western nations’ use of international law as a pretext for military intervention, it provides cover for the modern-day equivalent of “civilizing missions.” Likewise, studies of trade and dispute settlement almost always overlook modern arbitration’s deep roots in the transatlantic slave trade. This history is often lost in analyses of wins and losses in negotiations. Race and the racism of historical statecraft are inextricable from the modern study and practice of international relations. They are also not artefacts: Race continues to shape international and domestic threat perceptions and consequent foreign policy; international responses to immigrants and refugees; and access to health and environmental stability. Because mainstream IR does not take race or racism seriously, it also does not take diversity and inclusion in the profession seriously. In the United States, which is the largest producer of IR scholarship, only 8 percent of scholars identify as black or Latino, compared to 12 percent of scholars in comparative politics and 14 percent in U.S. politics.

They add:

Constructivism, which rounds out the “big three” approaches, is perhaps best positioned to tackle race and racism. Constructivists reject the as-given condition of anarchy and maintain that anarchy, security, and other concerns are socially constructed based on shared ideas, histories, and experiences. Yet with few notable exceptions, constructivists rarely acknowledge how race shapes what is shared. Despite the dominance of the “big three” in the modern study of IR, many of the arguments they advance, such as the balance of power, are not actually supported by evidence outside of modern Europe. Consider the democratic peace theory. The theory makes two key propositions: that democracies are less likely to go to war than are nondemocracies, and that democracies are less likely to go to war with each other. The historical record shows that democracies have actually not been less likely to fight wars—if you include their colonial conquests. Meanwhile, in regions such as the Middle East and North Africa, democratizing states have experienced more internal conflicts than their less-democratic peers. Yet leaders in the West have invoked democratic peace theory to justify invading and occupying less-democratic, and notably less-white, countries. This is a key element of IR’s racial exclusion: The state system that IR seeks to explain arises from the 1648 Peace of Westphalia, which ended the Thirty Years’ War and established European principles of statehood and sovereignty. Far from 17th-century relics, these principles are enshrined in the United Nations Charter—the foundation for global governance since 1945. But non-European nations did not voluntarily adopt European understandings of statehood and sovereignty, as IR scholars often mythologize. Instead, Europe, justified by Westphalia, divided the world between the modern, “civilized” states and conquered those which they did not think belonged in the international system. IR scholar Sankaran Krishna has argued that, because IR privileges theorizing over historical description and analysis, the field enables this kind of whitewashing. Western concepts are prioritized at the expense of their applicability in the world. Krishna called this “a systematic politics of forgetting, a willful amnesia, on the question of race.” Importantly, IR has not always ignored race. In the late 1800s and early 1900s, foundational texts invoked race as the linchpin holding together colonial administration and war. Belief in white people’s biological and sociological supremacy offered a tidy dualism between the civilized and the savage that justified the former’s murderous exploitation of the latter. Paul Samuel Reinsch, a founder of modern IR and foreign policy, christened the 20th century as the “age of national imperialism.” He concluded that states “endeavor to increase [their] resources … through the absorption or exploitation of undeveloped regions and inferior races.” Yet, he assured readers that this was “not inconsistent with respect for … other nationalities” because states avoid exerting control over “highly civilized nations.”

**TURNS AND OUTWEIGHS THE AFF –** they *worsen* security threats to non-White states – all of 20th century history proves it.