# Speech 1NC UH Rd 4 vs Clear Lake 1-15 12AM

## 1

#### Interpretation: The aff must explicitly specify a comprehensive role of the ballot in the form of a text in the 1AC where they clarify how offense links back to the role of the ballot, such as whether post-fiat offense or pre-fiat offense matters and what constitutes that offense with implications on how to weigh

#### Violation: they don’t

#### Standards:

#### 1. Engagement – Knowing what counts as offense is a prerequisite to making arguments, so its impossible to engage the aff. Our interp ensures that I read something relevant to your method, and knowing how to weigh gives us a standard. Especially true since there is no norm on what “performative engagement” like there is for util offense

#### Few impacts:

#### a) Education – When two ships pass in the night we don’t learn anything - This also guts novice inclusion because now they can never learn arguments in round.

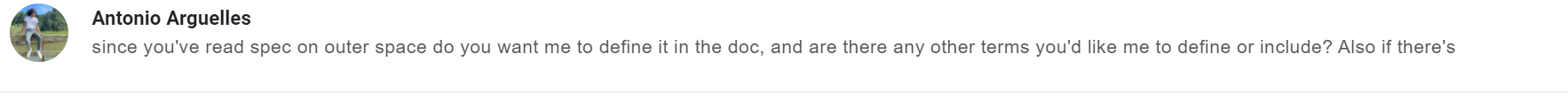
#### b) Turns the aff – Your impacts are premised on engaging with issues of oppression, but no one will take seriously a position that can’t be clashed with

#### c) Strategy Skew – You can recontextualize your ROTB to make up reasons why my offense doesn’t link in the 1AR

## 2

#### Interp: Debaters may not ask for theory interpretations to meet before round.

#### Violation- screenshots – they asked if they should meet spec shells



#### Prefer

#### 1] Theory Recourse – even if I ask them to meet this interp, the deterrence of me being able to read the shell means that there will always be future rounds where debaters won’t meet the interp which means reading the shell now is key to resolve bad norms.

#### 2] Prep Skew – if they choose not to meet a shell, they have tons of preround time to prep out the shell or to have their coaches write docs to my shell which means they will always be prepared to sufficiently deflate neg theory and means you err neg. independenly kills inclusion since small school debaters will always be at a disadvantage as a result of big school docs.

## 3

#### Interp must provide sources to cards –

#### Violation – outer space dosenst have one

Graphical user interface, text

Description automatically generated

#### 1] clash

#### 2] evidence ethics

## 4

#### Interp must provide content warning if they talk about potentially psycholgivla violent ideas.,

#### Violation – Pinkard is tagged rev suicide – that’s hurtful

#### 1] accessibility

#### 2] clash

#### Procedural fairness is a voter and outweighs a] it’s an intrinsic good – debate is fundamentally a game and some level of competitive equity is necessary to sustain the activity, b] probability – debate can’t alter subjectivity, but it can rectify skews which means the only impact to a ballot is fairness and deciding who wins, c] it internal link turns every impact – a limited debate promotes in-depth research and engagement which is necessary to access all of their education.Education – it’s the only portable impact

#### CI – a) brightlines are arbitrary and self-serving which doesn’t set good norms b) it collapses since weighing between brightlines rely on offense defense

#### Neg theory is drop the debater – a) Prep skew – infinite prep means they frontline every shell enough to be efficient at DA and skew substance enough b) 1AR Flex –you moot 6 min of my offense and restart on unpredictable layers while kicking the args.

#### No rvi

#### [a] Baiting—they’ll bait the theory debate and prep it out—justifies infinite abuse since they’ll get away with unacceptable practices

#### [b] 1AR all-outs—they’ll collapse entirely to theory which crowds out substance and kills education.

#### [c] Chilling effect—people will be scared to read theory since they can lose off of it, so no one will check abuse.

#### [d] Norm-setting—I shouldn’t be forced to keep advocating for a bad norm if I realize it’s bad in the middle of the round.

#### [e] Flex—RVIs make theory uncondo so I always have to go for that route to the ballot, but both debaters should get multiple relevant layers and collapse options.

#### [f] Illogical—doesn’t make sense to win just for being fair.

#### Neg Theory First: a) my abuse is justified by their abuse, the only way for me to compensate for the existing disadvantages was to read an abusive position myself b) The aff knows exactly what shells they violate when they read the aff but the neg is reactive (especially because the aff was new) so I don’t have proper time to consider my abuse c) 1AR restart forces the 2N to play catch-up because they control the direction of the round

#### Neg abuse outweighs Aff abuse – 1] Infinite prep time before round to frontline 2] 2AR judge psychology and 1st and last speech 3] Infinite perms and uplayering in the 1AR.

## 5

#### Presumption/permissibility negates – a] real world policies require positive justification before being adopted b] Unjust[[1]](#footnote-1) is “contrary to conscience or morality or law” so they need to prove the negative obligation c] resolved[[2]](#footnote-2) indicates “firmly determined” which means they proactively did something, to negate that means that they aren’t resolved

#### The litmus test for ethics is certainty and non-arbitrariness – blurry guidelines for ethics allows agents to inconsistently understand morality or arbitrarily opt out which renders ethics useless since it can’t serve as a guide to action.

#### Thus, ethics is transcendental, not empirical –

#### 1] Cartesian Skepticism – perceptions of the external world are fundamentally incoherent – the possibility of a dream world, simulation, or a hallucination makes empiricism unreliable.

#### 2] Causal Determinism – the physical world removes culpability from the agent – agential action occurs because of an antecedent NOT their will – only the transcendental world assumes an agent not subject to physical side constraints.

#### 3] Hume’s Guillotine – descriptive claims cannot prescribe action – “arsenic is poison” doesn’t mean “one ought not drink arsenic” because it doesn’t ought to be that way. Only the transcendental can form ought statements.

#### Thus, the standard is *consistency with the forms of objects* – the essence of the world that transcend space and time.

Wilber 19 [Jennifer Wilber (ESL instructor, substitute teacher, and freelance writer, B.A. in Creative Writing and English). “An Introduction to Plato’s Theory of Forms”. Owlcation. JUL 8, 2019. Accessed 12/21/20. [https://owlcation.com/humanities/An-Introduction-to-Platos-Theory-of-Forms //](https://owlcation.com/humanities/An-Introduction-to-Platos-Theory-of-Forms%20//) Xu]

The Platonic Forms, according to Plato, are just ideas of things that actually exist. They represent what each individual thing is supposed to be like in order for it to be that specific thing. For example, the Form of human shows qualities one must have in order to be human. It is a depiction of the idea of humanness. But no actual human is the perfect representation of the Form human. They are similar, but every human is different, and none are perfectly human. According to Plato, every object or quality in reality has a Form: dogs, cats, humans, oceans, tables, colors, beauty, love, and courage. Form answers the question "What is that?" Plato went a step further in asking “what is Form itself?” Plato assumed that an object was essentially or "really" a manifestation of the Form and that the phenomena were mere shadows that mimicked the Form. This means that objects in reality are momentary portrayals of the Form under varying circumstances. The “problem of universals,” or how can one Form in general be many things in particular, was solved by presuming that Form is a distinct singular thing that causes multiple representations of itself in particular objects. According to Plato’s Theory of Forms, matter is considered particular in itself. For Plato, Forms are more real than any objects that imitate them. Though the Forms are timeless and unchanging, physical manifestations of Forms are in a constant state of change. Where Forms are unqualified perfection, physical objects are qualified and conditioned. The Forms, according to Plato, are the essences of various objects. Forms are the qualities that an object must have to be considered that type of object. For example, there are countless chairs in the world but the Form of “chairness” is at the core of all chairs. Plato held that the world of Forms is transcendent to our own world, the world of substances, which is the essential basis of reality. Though no one has ever seen a perfect circle, nor a perfectly straight line, everyone knows what a circle and a straight line are. Plato uses this as evidence that his Forms are real. Perfect Examples of Forms Do Not Exist in Reality Forms are the purest representation of all things. Plato believed that true knowledge or intelligence is the ability to grasp the world of Forms with one's mind. It is difficult for many thinkers to understand the concept of perfect Forms. If there are no perfect examples, so how we can know what the Forms are, exactly? If there are no perfect humans, and we can't see the Form human, how do we know what the Form actually looks like? And if we don't know what it looks like, how do we know that no human is a perfect representation of that Form? Forms are aspatial (transcendent to space) and atemporal (transcendent to time). Forms do not exist within any time period, but rather provide the formal basis for time. Neither are they eternal in the sense of existing forever, nor mortal, existing for only a limited duration. Forms exists transcendent to time altogether, according to Plato’s Theory of Forms. Forms have no orientation in space, nor do they have a location. They are non-physical, but they are not in the mind. Forms are extra-mental ideas, meaning that they are real in the strictest sense of the word. Because the Forms exist independently of time and space, they can be said to exist only as ideas in people's minds. The Forms are objective "blueprints" for perfection. They are considered perfect themselves because they are unchanging. For example, if we have a square drawn on a blackboard, the square as it is drawn is not a perfect representation of a square. However, it is only the knowledge of the Form "square" that allows us to know the drawing on the chalkboard is meant to represent a square. The Form "square" is perfect and unchanging. The Form “square” is exactly the same no matter who thinks about it.

#### Prefer –

#### 1] Sequencing –

#### A] Understanding the form of objects is a prerequisite to the empirical

Cohen 15 [S. Marc Cohen- “Phaedo” <https://faculty.washington.edu/smcohen/320/phaedo.htm> Last updated 7/24/2015] UT AI

This is both an argument for the existence of Forms and an argument for our possession of a priori concepts. Plato bases the argument on the imperfection of sensible objects and our ability to make judgments about those sensible objects. (The Forms are supposed to be the perfect objects that the sensibles only imperfectly approximate). The argument as given at Phaedo 74-76 concerns the concept of equality, but it could equally well be given with respect to a number of different concepts (any concept that might have some claim to being an a priori concept). The argument tries to show that we cannot abstract the concept of equality from our sense-experience of objects that are equal. For

1. We never experience (in sense-perception) objects that are really, precisely, equal, and
2. We must already have the concept of equality in order to judge the things we encounter in sense-perception to be approximately, imperfectly, equal.

The argument can be schematized as follows:

1. We perceive sensible objects to be F.
2. But every sensible object is, at best, imperfectly F. That is, it is both F and not F (in some respect - shades of Heraclitus??). It falls short of being perfectly F.
3. We are aware of this imperfection in the objects of perception.
4. So we perceive objects to be imperfectly F.
5. To perceive something as imperfectly F, one must have in mind something that is perfectly F, something that the imperfectly F things fall short of. (E.g., we have an idea of equality that all sticks, stones, etc., only imperfectly exemplify.)
6. So we have in mind something that is perfectly F.
7. Thus, there is something that is perfectly F (e.g., Equality), that we have in mind in such cases.
8. Therefore, there is such a thing as the F itself (e.g., the Equal itself), and it is distinct from any sensible object.

#### B] Bindingness – even if exceptions exist to an ethic, it proves empirical inconsistencies exist that only the transcendental can universally apply and reasonably guide action.

#### 2] Performativity – a) all appeals to the good attempt to reference an ultimate form of the good and define it in the material world b) thoughts and ideas can only exist insofar as the theory of the form is true since it is what defines our ability to generate those thoughts in the first place.

#### I defend the squo and negate –

#### First, the rez is indexed to private entities – by[[3]](#footnote-3) identifies “identifying the agent performing an action” and is specific to appropriation through private entities.

#### Second, “A private entity relies on a small group of chosen investors in order to grow and fund their business. This could be employees, colleagues, friends, family, or even large institutional investors. Interested parties are able to support the private entity in order to help the company grow.”

That’s QT Company 20 [“What Are Private Entities?”. Quest Trust Company (custodian of self-directed IRAs located in Houston, Austin, and Dallas, Texas with clients Nationwide. Quest Trust Company, is the leading provider of self-directed retirement account administration services. Quest Trust Company has been in business since 2003 with over $2 Billion in assets under management. As a neutral party, Quest Trust Company does not offer any investments and therefore has no conflicts of interest with what our clients want to do with their IRAs). September 28, 2020. Accessed 12/17/21. <https://www.questtrustcompany.com/2020/09/28/what-are-private-entities/> //Xu]

#### Appropriation means “incorporation by joining or uniting” which is consistent with the form of private entities.

That’s Vocabulary.com [“appropriation”. Vocabulary.com. No Date. Accessed 12/17/21. <https://www.vocabulary.com/dictionary/appropriation> //Xu]

## 6

#### The ROB is to determine the truth of falsity of the resolution – spec in doc

- only post fiat offenesematter

- a prioris b4 phil

- weigh with strength of link

#### 1] Textuality – five dictionaries[[4]](#footnote-4) define to negate as to deny the truth of and affirm[[5]](#footnote-5) as to prove true.

#### That OW –

#### a] Jurisdiction – judges are constrained through their constitutive purpose and proves it’s a side constraint on what arguments they can vote on.

#### b] Predictability – people base prep off the pregiven terms in the resolution.

#### 2] Isomorphism – alternative ROBs aren’t binary truth/false because of topic lit biases which increases intervention and takes the debate out of the hands of debaters.

#### 3] Inclusion – any offense functions under it as long as debaters implicate their positions to prove the truth or falsity of the resolution which maximizes substantive clash through ground and is a sequencing question for engaging in debate.

#### 4] Logic – any statement relies on a conception of truth to function – for example, I’m hungry is the same as its true that I’m hungry – logic is a litmus test for any argument and proves your ROB collapse since it relies on truth.

#### Negate –

#### 1] Bonini paradox

Wikipedia summarizes Dutton and Starbuck [Brackets Original. John M. Dutton (He enrolled in Harvard Business School in 1955, graduated with an M.B.A. in 1957, and embarked on an academic career that culminated as professor of business administration. He stayed on at Harvard as a research associate and taught at Northeastern University. He taught at Purdue University Krannert School of Industrial Engineering in Lafayette, IN from 1960 to 1968. His research included organizational behavior, computer simulation of human behavior, history of business technology, progress-principal studies, and strategic changes in the energy industry. He was elected to membership in the American Academy of Arts & Sciences. He was the Lucas Visiting Professor at the University of Birmingham in England from 1963 to 1964. He went on to teach at Southern Methodist University Business School in Dallas, TX from 1968 to 1971. In 1971 he moved to Manhattan where he taught and was Associate Dean at New York University, Stern Graduate School of Business Administration retiring in 1998. While at NYU he helped develop and teach the executive M.B.A. programs in France and Japan). William Haynes Starbuck (graduated from Harvard University and the Carnegie Institute of Technology. He is an organizational scientist who has held professorships in social relations, sociology, business administration, and management). “Bonini's paradox”. Wikipedia. No Date. <https://en.wikipedia.org/wiki/Bonini%27s_paradox> //Houston Memorial DX]

In modern discourse, the paradox was articulated by John M. Dutton and William H. Starbuck[2] "As a model of a complex system becomes more complete, it becomes less understandable. Alternatively, as a model grows more realistic, it also becomes just as difficult to understand as the real-world processes it represents".[3] This paradox may be used by researchers to explain why complete models of the human brain and thinking processes have not been created and will undoubtedly remain difficult for years to come. This same paradox was observed earlier from a quote by philosopher-poet Paul Valéry, "Ce qui est simple est toujours faux. Ce qui ne l’est pas est inutilisable".[4] ("A simple statement is bound to be untrue. One that is not simple cannot be utilized."[5]) Also, the same topic has been discussed by Richard Levins in his classic essay "The Strategy of Model Building in Population Biology", in stating that complex models have 'too many parameters to measure, leading to analytically insoluble equations that would exceed the capacity of our computers, but the results would have no meaning for us even if they could be solved.[6] (See Orzack and Sober, 1993; Odenbaugh, 2006)

#### 2] Linguistics – words are indeterminate since every claim requires a empirical verification, which is impossible given the arbitrariness of meaning. If I say, “The man is on the table”, that statement is true if and only if a certain man is on a certain table. This takes out any definition based a prioris because they can’t be based on a definition.

## 7

#### Do not be mistaken – debate as a site of pedagogy and discourse is a fraud – **Debate as a site of ethical discussions engenders a semiotic fantasy of radicalism – paving over very real conditions of pain and death that make this space possible. Its try or die for a semiotic insurrection.**

AnarchistNews 10. “The University, Social Death, and the Inside Joke,” https://web.archive.org/web/20171110115921/http://anarchistnews.org/content/university-social-death-and-inside-joke

Universities may serve as progressive sites of inquiry in some cases, yet this does not detract from the great deal of military and corporate research, economic planning and, perhaps most importantly, social conditioning occurring within their walls. Furthermore, they serve as intense machines for the concentration of privilege; each university is increasingly staffed by overworked professors and adjuncts, poorly treated maintenance and service staff. This remains only the top of the pyramid, since a hyper educated, stable society along Western lines can only exist by the intense exploitation of labor and resources in the third world. Students are taught to be oblivious to this fact; liberal seminars only serve to obfuscate the fact that they are themselves complicit in the death and destruction waged on a daily basis. They sing the college fight song and wear hooded sweatshirts (in the case of hip liberal arts colleges, flannel serves the same purpose). As the Berkeley rebels observe, “Social death is our banal acceptance of an institution’s meaning for our own lack of meaning.”[43] Our conception of the social is as the death of everything sociality entails; it is the failure of communication, the refusal of empathy, the abandonment of autonomy. Baudrillard writes that “The cemetery no longer exists because modern cities have entirely taken over their function: they are ghost towns, cities of death. If the great operational metropolis is the final form of an entire culture, then, quite simply, ours is a culture of death.”[44] By attempting to excel in a university setting, we are resigning ourselves to enrolling in what Mark Yudoff so proudly calls a cemetery, a necropolis to rival no other. Yet herein lies the punch line. We are studying in the cemeteries of a nation which has a cultural fetish for things that refuse to stay dead; an absolute fixation with zombies. So perhaps the goal should not be to go “Beyond Zombie Politics” at all. Writes Baudrillard: “The event itself is counter-offensive and comes from a strange source: in every system at its apex, at its point of perfection, it reintroduces negativity and death.”[45] The University, by totalizing itself and perfecting its critiques, has spontaneously generated its own antithesis. Some element of sociality refuses to stay within the discourse of the social, the dead; it becomes undead, radically potent. According to Steven Shaviro’s The Cinematic Body, “zombies mark the dead end or zero degree of capitalism’s logic of endless consumption and ever expanding accumulation, precisely because they embody this logic so literally and to such excess.”[46] In that sense, they are almost identical to the mass, the silent majorities that Baudrillard describe as the ideal form of resistance to the social: “they know that there is no liberation, and that a system is abolished only by pushing it into hyperlogic, by forcing it into excessive practice which is equivalent to a brutal amortization.”[47] Zombies do not constitute a threat at first, they shamble about their environments in an almost comic manner and are easily dispatched by a shotgun blast to the face. Similarly, students emerge from the university in which they have been buried, engaging in random acts of symbolic hyperconsumption and overproduction; perhaps an overly enthusiastic usage of a classroom or cafeteria here and there, or a particularly moving piece of theatrical composition that is easily suppressed. “Disaster is consumed as cheesy spectacle, complete with incompetent reporting, useless information bulletins, and inane attempts at commentary:”[48] Shaviro is talking about Night of the Living Dead, but he might as well be referring to the press coverage of the first California occupations. Other students respond with horror to the encroachment of dissidents: “the living characters are concerned less about the prospect of being killed than they are about being swept away by mimesis – of returning to existence, after death, transformed into zombies themselves.”[49] Liberal student activists fear the incursions the most, as they are in many ways the most invested in the fate of the contemporary university; in many ways their role is similar to that of the survivalists in Night of the Living Dead, or the military officers in Day. Beyond Zombie Politics claims that defenders of the UC system are promoting a “Zombie Politics”; yet this is difficult to fathom. For they are insistent on saving the University, on staying ‘alive’, even when their version of life has been stripped of all that makes life worth living, when it is as good as social death. Shaviro notes that in many scenes in zombie films, our conceptions of protagonist and antagonist are reversed; in many scenes, human survivors act so repugnantly that we celebrate their infection or demise.[50] In reality, “Zombie Politics are something to be championed, because they are the politics of a multitude, an inclusive mass of political subjects, seeking to consume brains. Yet brains must be seen as a metaphor for what Marx calls “the General Intellect”; in his Fragment on Machines, he describes it as “the power of knowledge, objectified.”[51] Students and faculty have been alienated from their labor, and, angry and zombie-like, they seek to destroy the means of their alienation. Yet, for Shaviro, “the hardest thing to acknowledge is that the living dead are not radically Other so much as they serve to awaken a passion for otherness and for vertiginous disidentification that is already latent within our own selves.”[52] In other words, we have a widespread problem with aspiring to be this other, this powerless mass. We seek a clear protagonist, we cannot avoid associating with those we perceive as ‘still alive’. Yet for Baudrillard, this constitutes a fundamental flaw: "at the very core of the 'rationality' of our culture, however, is an exclusion that precedes every other, more radical than the exclusion of madmen, children or inferior races, an exclusion preceding all these and serving as their model: the exclusion of the dead and of death."[53] In Forget Foucault, we learn the sad reality about biopower: that power itself is fundamentally based on the separation and alienation of death from the reality of our existence. If we are to continue to use this conception, we risk failing to see that our very lives have been turned into a mechanism for perpetuation of social death: the banal simulation of existence. Whereas socialized death is a starting point for Foucault, in Baudrillard and in recent actions from California, we see a return to a reevaluation of society and of death; a possible return to zombie politics. Baudrillard distinguishes himself as a connoisseur of graffiti; in Forget Foucault, he quotes a piece that said “When Jesus arose from the dead, he became a zombie.”[54] Perhaps the reevaluation of zombie politics will serve as the messianic shift that blasts open the gates of hell, the cemetery-university. According to the Berkeley kids, “when we move without return to their tired meaning, to their tired configurations of the material, we are engaging in war.”[55] Baudrillard’s words about semiotic insurrectionaries might suffice: "They blasted their way out however, so as to burst into reality like a scream, an interjection, an anti-discourse, as the waste of all syntatic, poetic and political development, as the smallest radical element that cannot be caught by any organized discourse. Invincible due to their own poverty, they resist every interpretation and every connotation, no longer denoting anyone or anything."[56]

#### And so it is with great regret that the 1AC is exiled! Vote neg to banish their project, where their press and association is unpoliced, re-oriented towards new ends.

Neudorf 21 [Atlanta Rae Neudorf (PhD candidate in the History of Political Thought at Queen Mary, University of London. Her work explores the revolutionary political thought of French republican exiles in London after the 1848 revolutions with a particular focus on the writings, activism, and transnational networks of Félix Pyat). “Reconciling with Rupture: The Impact of Exile on Revolutionary Thought”. Journal of the History of Ideas. December 15, 2021. Accessed 12/24/21. <https://jhiblog.org/2021/12/15/reconciling-with-rupture-the-impact-of-exile-on-revolutionary-thought/> //Xu]

A common historiographical trope suggests that defeated revolutionaries tend to lose their fervor for drastic political transformation. In characterizing those cases where they do not, scholars once tended to explain away their continued commitment to the cause as mindless imitation, the endless repetition of inherited revolutionary tropes that remain static in the face of a changed socio-political reality. Pyat had previously been dismissed as a “1793 Jacobin superimposed on the political conditions of the mid-nineteenth century” (p. 334). As more recent scholarship has demonstrated, revolutionary defeat need not always signal ideological decline. In their critique of François Furet’s conceptualization of the death of the French Revolution, for example, Rosa Mucignat and Sanja Perovic invert this notion, reconfiguring the experience of defeat into a creative stimulus, where failure “enable[s] the revolution to be re-conceptualized and re-mobilized towards new ends” (p. 141). Barred from taking any direct political action in France, Pyat did precisely this, shifting his attention entirely to literary agitation and penning numerous manifestos for the political society he founded in London the summer of 1852, the Commune Révolutionnaire (p. 210), which outlined his recalibrated political vision and aims. France’s nineteenth-century battles were still being fought between the forces of reaction and revolution yet for Pyat, it became solely through epistolary means. In recognizing that he could no longer speak for the French people, as he believed himself to have done as an elected representative in the Assemblies of 1848-1849 or agitate within France due to the recent censorship laws, Pyat sets out a new set of aims for his new modus vivendi, caught between Paris and London, with no true possession of his liberties either. Pyat’s manifestosfor the Commune, particularly those from 1852-1855, articulated his increasingly violent revolutionary ideology, but notably, when taken in sum, reveal the ways in which Pyat engaged in a serious process of ideological synthesis, consciously readjusting his worldview and political aims in light of his present situation and the current state of France. Pyat firmly establishes his separation from his countrymen his earliest exilic manifesto, the Lettre au Peuple of autumn 1852. Addressed to “our fellow citizens” in France and in exile, it immediately sets out an assessment of the exiles’ authority to be speaking out, arguing that “we do not believe… that we represent France, which can only be represented by itself alone” [nous ne croyons pas… représenter la France qui ne peut être représentée que par elle] (p. 4). Pyat immediately situates himself along the radical political spectrum in his disavowal of representative authority speaking on behalf of the sovereign people. Pyat had spoken on this issue in the National Assembly on October 5, 1848, arguing that France had no need of a President because elected and revocable committees could do the role. However, rather than simply repeating his earlier argument, the Lettre clearly recognizes his and the other exiles’ estrangement from the very people being addressed: “separated members of the body,” perhaps even forgotten, he writes, “we can only express [our] wishes” on behalf of the French people. Yet Pyat clearly also envisions the exiles as remaining inherently connected to the French people, writing that “we think its thoughts, we speak its words” like a “distant but faithful echo” [nous pensons sa pensée, nous parlons sa parole… nous sommes un écho lointain, mais fidèle] (p. 4) thus bestowing upon the Commune (and by extension, himself) the authority with which to make pronouncements in the best interests of the French people. By presenting himself as a member of an imagined, international community of Frenchmen, bound together by their love of the nation and the republic, he can elevate his ideology to a level at which it is still applicable despite his banishment. Furthermore, while the wellbeing of the French people was at the heart of Pyat’s political worldview, and he refers time and again to the necessity of solidarity not just within France, but beyond its borders. Across Pyat’s addresses to the exiles in this period, he suggests that this should thus be a future aim, for example in 1855 in his Lettre aux Proscrits: “we know what we have to do and what we have not done: the universal Republic” (printed in the exilic newspaper L’Homme, 28 March 1855). However, he presents France as the ideal site from which this fraternal commitment should emanate in the future which reveals the tensions between his devotion to France on the one hand, and to international fraternity on the other. Pyat also recognizes a counterintuitive reality of exile in these texts, namely that his physical separation from France permitted an escape from the Second Empire’s repressive measures against the freedoms of the press and association. Despite commiserating with his fellow exiles about their lack of agency by comparing their situation to imprisonment, he counsels on numerous occasions to make the most of the current circumstances: “it is necessary to welcome exile and take advantage of banishment” [il faut… se féliciter de l’exil et bénéficier de la proscription] (p. 5). In this spirit, he decrees: “it will not be without profit that we have been cast into a foreign land, where at least the press is free” [ce ne sera pas sans profit que nous aurons été jetés sur une terre étrangère, où du moins la presse est libre] (p. 4). In the Lettre aux Proscrits , he goes as far as to suggest that the revolutionary exiles were destined to be banished from France so that they could be unified in a better understanding of their cause. Therefore, “since the voice of the expelled is the only free one at this hour” (p. 5) Pyat and his Commune will continue to agitate despite the distance separating them from the rest of the French people, imparting their vision in the hope that it will be enacted in their absence.

# AC

## Ov

#### Vote neg on presumption:

#### 1] Systems- the 1AC says institutions create social realities that replicate violence but in-round discourse does nothing to alter conditions. All you do is encourage teams to write better framework blocks.

#### 2] Spillover- they are missing an internal link as to why they need the ballot or why the reading of the aff forwards change. Empirically denied – judges vote on [x] all the time and nothing happens.

#### 3] Competition- debate is the wrong forum for change and competition moots any ethical value of the aff. Winning rounds just makes it seem like you want to win and a loss is internalized as a technical mistake.

#### 4] Debate should be a side of tactical engagement of the real world- presumption is necessary as a sequencing question- their burden is material change which they don’t defend

1. https://www.vocabulary.com/dictionary/unjust [↑](#footnote-ref-1)
2. https://www.google.com/search?q=resolved+definition&rlz=1C1CHBF\_enUS877US877&oq=resolved+definition&aqs=chrome..69i57.2078j0j7&sourceid=chrome&ie=UTF-8 [↑](#footnote-ref-2)
3. <https://www.google.com/search?q=by+definition&rlz=1C1CHBF_enUS877US877&oq=by+definition&aqs=chrome.0.69i59.1737j0j7&sourceid=chrome&ie=UTF-8> //Xu [↑](#footnote-ref-3)
4. <http://dictionary.reference.com/browse/negate>, <http://www.merriam-webster.com/dictionary/negate>, <http://www.thefreedictionary.com/negate>, <http://www.vocabulary.com/dictionary/negate>, <http://www.oxforddictionaries.com/definition/english/negate> [↑](#footnote-ref-4)
5. *Dictionary.com – maintain as true, Merriam Webster – to say that something is true, Vocabulary.com – to affirm something is to confirm that it is true, Oxford dictionaries – accept the validity of, Thefreedictionary – assert to be true* [↑](#footnote-ref-5)