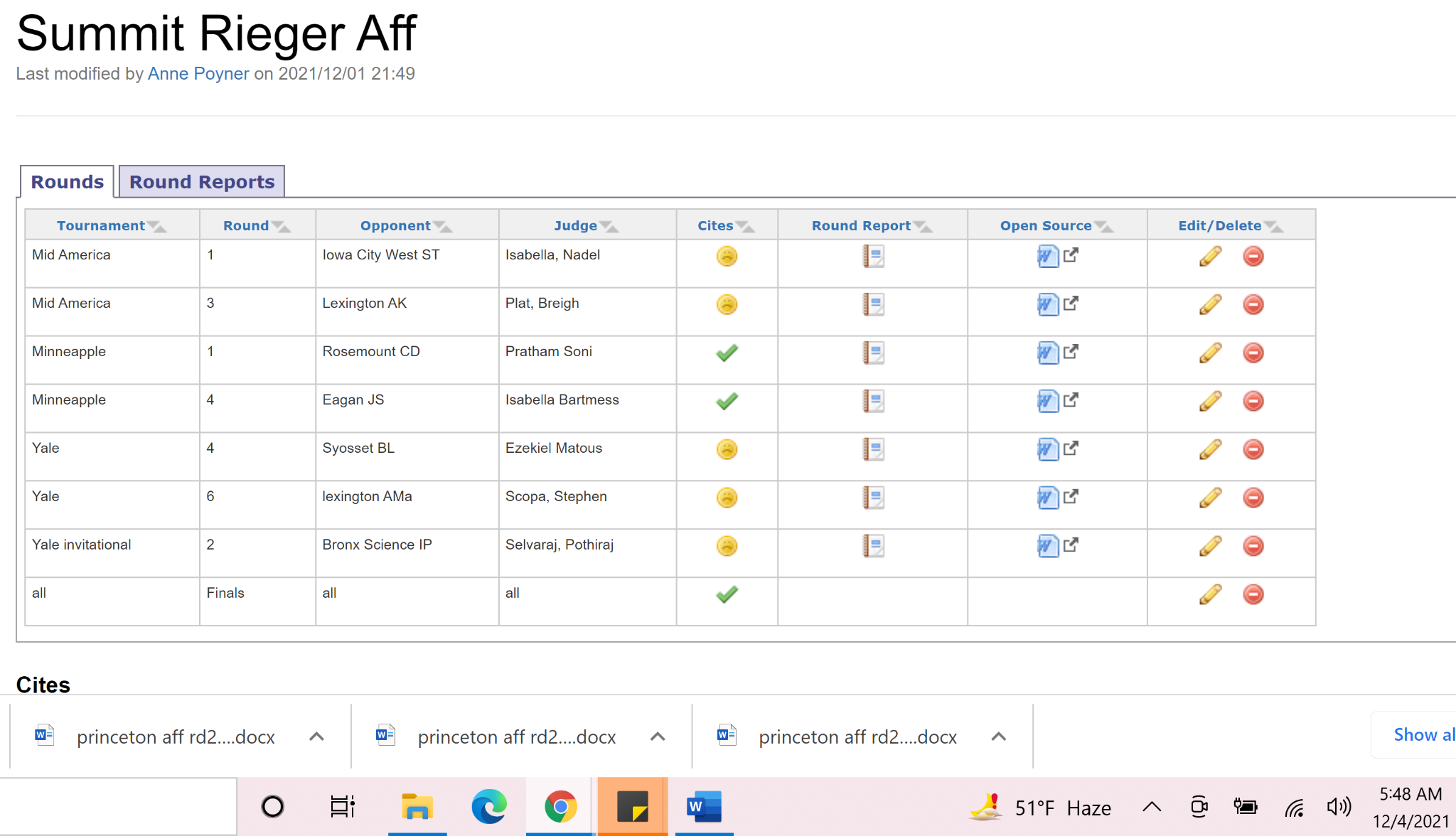
# **1**

#### **Interpretation: At the 2021 Princeton Classic, debaters must post links to all previous constructive speech docs read at the tournament at least 30 minutes prior to the round. To clarify, this means you must include full text, underlining, and highlighting of all cards as read in round.**

Violation: They don’t



#### **[C] Standards**

#### **[1] Debate resource inequities—you’ll say people will steal cards, but that’s good—it’s the only way to truly level the playing field for students such as novices in under-privileged programs.**

**Antonucci ‘5** [Michael (Debate coach for Georgetown; former coach for Lexington High School); “[eDebate] open source? resp to Morris”; December 8; http://www.ndtceda.com/pipermail/edebate/2005-December/064806.html //nick]

a. Open source systems are preferable to the various punishment proposals in circulation. It's better to share the wealth than limit production or participation. Various flavors of argument communism appeal to different people, but banning interesting or useful research(ers) seems like the most destructive solution possible. Indeed, open systems may be the only structural, rule-based answer to resource inequities. Every other proposal I've seen obviously fails at the level of enforcement. Revenue sharing (illegal), salary caps (unenforceable and possibly illegal) and personnel restrictions (circumvented faster than you can say 'information is fungible') don't work. This would - for better or worse. b. With the help of a middling competent archivist, an open source system would reduce entry barriers. This is especially true on the novice or JV level. Young teams could plausibly subsist entirely on a diet of scavenged arguments. A novice team might not wish to do so, but the option can't hurt. c. An open source system would fundamentally change the evidence economy **without targetting anyone** or putting anyone out of a job. It seems much smarter (and less bilious) to change the value of a professional card-cutter's work than send the KGB after specific counter-revolutionary teams.

#### **[2] Argument quality—minimizing secrecy is the best method**

**Torvalds and Diamond ‘1** [Linus (Creator of Linux) and David (freelance contributor to the New York Times and Business Week); “Why Open Source Makes Sense”; Educause Review; November/December; p. 71-2]

It's the best illustration of the limitless benefits to be derived from the open source philosophy. While the PC wasn't developed using the open source model, it is an example of a technology that was opened for any person or company to clone and improve and sell. In its purest form, the open source model allows anyone to participate in a project's development or commercial exploitation. Linux is obviously the most successful example. What started out in my messy Helsinki bedroom has grown to become the largest collaborative project in the history of the world. It began as an ideology shared by software developers who believed that computer source code should be shared freely, with the General Public License - the anticopyright - as the movement's powerful tool. It evolved to become a method for the continuous development of the best technology. And it evolved further to accept widespread market acceptance, as seen in the snowballing adoption of Linux as an operating system for web servers, and in its unexpectedly generous IPOs. What was inspired by ideology has proved itself as technology and is working in the marketplace. Now open source expanding beyond the technical and business domains. At Harvard University Law School, professors Larry Lessig (who is now at Stanford) and Charles Nesson have brought the open source model to law. They started the Open Law Project, which relies on volunteer lawyers and law students posting opinions and research on the project's Web site to help develop arguments and briefs challenging the United States Copyright Extension Act. The theory is that the **strongest arguments** will be developed when the **largest number of legal minds** are working on a project, and as a mountain of information is generated through postings and repostings. The site nicely sums up the trade off from the traditional approach: "What we lose in secrecy, we expect to regain in depth of sources and breadth of argument." (Put in another context: With a million eyes, all software bugs will vanish.) It's a wrinkle on how academic research has been conducted for years, but one that makes sense on a number of fronts. Think of how this approach could speed up the development of cures for diseases, for example. Or how, with the best minds on the task, international diplomacy could be strengthened. As the world becomes smaller, as the pace of life and business intensifies, and as the technology and information become available, people realise the tight-fisted approach is becoming increasingly outmoded. The theory behind open source is simple. In the case of an operating system - is free. Anyone can improve it, change it, exploit it. But those improvements, changes and exploitations have to be made freely available. Think Zen. The project belongs to no one and everyone. When a project is opened up, there is **rapid and continual improvement**. With teams of contributors working in parallel, the results can happen far more speedily and successfully than if the work were being conducted behind closed doors. That's what we experienced with Linux. Imagine: Instead of a tiny cloistered development team working in secret, you have a monster on your side. Potentially millions of the brightest minds are contributing to the project, and are supported by a peer-review process that has no, er, peer. The first time people hear about the open source approach, it sounds ludicrous. That's why it has taken years for the message of its virtues to sink in. Ideology isn't what has sold the open source model. It started gaining attention when it was obvious that open source was the best method of developing and improving the highest quality technology. And now it is winning in the marketplace, an accomplishment has brought open source its greatest acceptance. Companies were able to be created around numerous value-added services, or to use open source as a way of making a technology popular. When the money rolls in, people get convinced. One of the least understood pieces of the open source puzzle is how so many good programmers would deign to work for absolutely no money. A word about motivation is in order. In a society where survival is more or less assured, money is not the greatest of motivators. It's been well established that folks do their best work when they are driven by a passion. When they are having fun. This is as true for playwrights and sculptors and entrepreneurs as it is for software engineers. The open source model gives people the opportunity to live their passion. To have fun and to work with the world's best programmers, not the few who happen to be employed by their company. Open source developers strive to earn the esteem of their peers. That's got to be highly motivating.

#### **3] I open source and you don’t, which automatically gives you a structural prep advantage over me since you know exactly what my args say while I have to go through articles and cards with no idea which parts you read. This outweighs—a) every reason disclosure is good is an advantage for them and not me, b) view their counter-interp with a grain of salt since it’s self-serving. Reciprocity key to fairness—ensures equal access to the ballot.**

#### **4] Evidence ethics – open source is the only way to verify before round that cards aren’t miscut – full text doesn’t solve since you could have highlighted unethically. That’s a voter – maintaining ethical ev practices is key to being good academics and we should be able to verify you didn’t cheat**

# **2**

Interp: The Aff must the resolution Resolved: A just government ought to recognize an unconditional right of workers to strike.

Violation: They don’t

Standards:

1. Ground - Allowing the aff to read whatever they want incentivizes the aff to cherry pick the aff and there's no way for the neg to predict what the aff will say; none of the neg’s topical prep will apply in these debates - neg can’t respond if we don’t know possibilities of the aff; theres an infinite number of affs they can read; explodes limits and kills clash
2. Fairness
   1. We can’t contest the rules of debate - we aren’t allowed to change up speech times either - if you break the rules of debate you should lose like any other game
   2. Fairness turns education because they only way they can become competent advocates for their scholarship is if they can defend their plan against a well researched and prepared opponent - people are more likely to quit debate if they keep hitting affs they’re not prepared for
   3. They’ll say that they make debate more fair because debate is inherently unfair - turn - even though there are structural inequalities, we can’t just make debate even less fair
3. Education:
   1. Requires clash
   2. Not enough to read a K or a generic argument that disagrees with everything because those debates are extremely shallow since theres no specific links into the aff and you force them to defend a specific advocacy - debate is valuable because of the process of having to defend an advocacy against a well researched and prepared opponent
   3. Even if methodology is important, we’ll never know if if the methodology of the aff is true because we can’t test the truth claims of the aff
   4. Topical affs key to policy making education - we learn how the government works and learn about the state and how it operates along with how laws are passed - those aren’t addressed in a debate where the aff just defends a methodology
   5. Organizational decision making - debates about the state can be applied to non related things as well like movements and how to run organization - turns case - we have to know about how something works to make it easier to kritik it in the real world later on
   6. Some card that says talking about strikes and worker laws is important

Paradigm Issues:

1. DTD to deter abuse
2. No rvi’s they cant win on being fair - alr created a time skew
3. View the debate through competing interps, anything else is self serving and arbitrary - reasonability forces judge intervention
4. All aff RVI warrants must be in the 1AC - a] clash - early RVI debates ensure nuanced engagement about the benefits of one - late RVI debates risk making the wrong decision with only 2 speeches, b] strat skew - they incentivize sandbagging and the 2NR can’t cover paradigm issue dumps and substance evenly since the 2ar can collapse to whatever is undercovered

No 1ar theory or independent voters: you get 2ar ethos to blow up a 20 second shell we overcover and responses to my counter interp will be new causing intervention

# **3**

#### **Their idea that by hacking the resolution and debate they can challenge capitalist capture is false. Capitalism thrives on that narrative of “escape”. Disrupting a logic or social system cannot solve, boring analysis of structures is necessary.**

The link wall : In CX they concede that the capitalist system would be dissolved

**Bluhdorn 07** – (May 2007, Ingolfur, PhD, Reader in Politics/Political Sociology, University of Bath, “Self-description, Self-deception, Simulation: A Systems-theoretical Perspective on Contemporary Discourses of Radical Change,” Social Movement Studies, Vol. 6, No. 1, 1–20, May 2007, google scholar)

Yet the **established patterns of self-construction, which** thus **have to be defended and** further **developed** at any price, **have fundamental problems** attached to them: ﬁrstly, **the attempt to constitute, on the basis of** product choices and acts of **consumption, a Self and identity** that are **distinct from and autonomous vis-a`-vis the market is a contradiction in terms**. Secondly, **late-modern society’s established patterns of consumption are known to be socially exclusive and environmentally destructive**. Despite all hopes for ecological modernization and revolutionary improvements in resource efﬁciency (e.g. Weizsa¨cker et al., 1998; Hawkenet al., 1999; Lomborg, 2001), **physical environmental limits imply that the lifestyles and established patterns of consumption** cherished by advanced modern societies **cannot even be extended to all residents of the richest countries**, let alone to the populations of the developing world. For the sake of the (re)construction of an ever elusive Self, **in their struggle against self-referentiality** and in pursuit of the regeneration of difference, **late-modern societies are** thus **locked into the imperative of maintaining** and further developing the principle of **exclusion** (Blu¨hdorn, 2002, 2003). At any price they have to, and indeed do, defend **a lifestyle that requires ever increasing social inequality, environmental degradation, predatory resource wars, and the tight policing of potential internal and external enemies**.14 For this effort, **military and surveillance technology provide ever more sophisticated and efﬁcient means**. Nevertheless, the principle of **exclusion is ultimately still unsustainable, not only because of spiralling ‘security’ expenses but also because it** directly **contradicts the** modernist **notion of the free and autonomous individual** that late-modern society desperately aims to sustain. For this reason, late-modern society is confronted with the task of having to sustain both the late-modern principle of exclusion as well as its opposite, i.e. the modernist principle of inclusion. Very importantly, the conﬂict between the principles of exclusion and inclusion is not simply one between different individuals, political actors or sections of society. Instead, it is a politically irresolvable conﬂict that resides right within the late-modern individual, the late-modern economy and late-modern politics. And if, as Touraine notes, late-modern society no longer believes in nor even desires political transcendence, the particular challenge is that the two principles can also no longer be attributed to different dimensions of time, i.e. the former to the present, and the latter to some future society. Instead, late-modern society needs to represent and reproduce itself and its opposite at the same time. If considered **within this framework** of this analysis, the function of Luhmann’s system of protest communication, or in the terms of this article, **the signiﬁcance of** late-modern societies’ **discourses of radical change becomes immediately evident**. **At a stage when the possibility** and desirability **of transcending** the principle of **exclusion has been pulled into** radical **doubt but when**, at the same time, the principle of **inclusion is vitally important**, **these discourses simulate the validity of the latter as a social ideal**. In other words, **latemodern society reconciles the tension between the** cherished but exclusive **status quo** – for which there is no alternative – **and the non-existent** inclusive **alternative** – on whose existence it depends – **by means of simulation**. The analysis of Luhmann’s work has demonstrated how the societal self-descriptions produced by the system of protest communication, or late-modern society’s discourses of radical change, fulﬁl this function exactly. **They are** an **indispensable** function system not so much because they help to resolve late-modern society’s problems of mal-coordination, but **because by performing the possibility of the alternative they help to cope with the fundamental problem of self-referentiality**. In this sense, late-modern society’s discourses of sustainability, democratic renewal, social inclusion or global justice, to name but a few, suggest that advanced modern society is working towards an environmentally and socially inclusive alternative – genuinely modern – society, but they do not deny the fact that the big utopia and project of late-modern society is the reproduction and further enhancement of the status quo, i.e. the sustainability of the principle of exclusion. Protest movements as networks of physical actors and actions complement the purely communicative **discourses of radical change** in that they bring their narrative and societal selfdescription to life. Whilst the declarations of institutionalized mainstream politics cannot escape the generalized suspicion that they are purely rhetorical, social movements **provide an arena for** the physical expression and **experience of the authenticity and reality of the alternative**

#### **Claims of metaphysical ontology are inherently depoliticizing, locking in politics rather than opening up the possibility of a pragmatics of becoming acting directly upon the contingencies of power relations that make up the status quo.**

**Buck-Morss 13.** Susan Buck-Morss, Distinguished Professor of Political Science at the CUNY Graduate Center, NYC, “A Commonist Ethics,” in The Idea of Communism, 2013, <http://susanbuckmorss.info/text/commonist-ethics/>

-ontological statements are tautological—they assume their conclusion and then cherrypick contingent historical examples to support their ontological theory

-“ontological” categories are never stable—our identities are constantly shifting but we are politically defined by what we do rather than what we are

**The First Point: Politics is not an ontology**. **The claim that the political is always ontological needs to be challenged**.[1](http://susanbuckmorss.info/text/commonist-ethics/#fn:1) **It is not merely that the negative the case — that the political is never ontological**[**2**](http://susanbuckmorss.info/text/commonist-ethics/#fn:2)(as Badiou points out, a simple negation leaves everything in place[3](http://susanbuckmorss.info/text/commonist-ethics/#fn:3)). **Instead, what is called for is a reversal of the negation: The ontological is never political.** It follows that **the move from la politique (everyday politics) to le politique (the very meaning of the political) is a one-way street**. With all due respect to Marcel Gauchet, Chantal Mouffe, Giorgio Agamben, and a whole slew of others, **the attempt to discover within empirical political life (la politique) the ontological essence of the political (le politique) leads theory into a dead end from which there is no return to actual, political practice**. There is nothing gained by this move from the feminine to the masculine form. **The post-metaphysical project of discovering ontological truth within lived existence fails politically**. It fails in the socially disengaged Husserlian-Heidegerian mode of bracketing the existenziell to discover the essential nature of what “the political” is. **And it fails in the socially critical, post-Foucauldian mode of historicized ontology, disclosing the multiple ways of political being-in-the-world within particular, cultural and temporal configurations.** This is not news. From the mid-1930s on, **it was Adorno’s obsessive concern**, in the context of the rise of fascism, **to demonstrate the** failure of the ontological attempt **to ground a philosophy of Being by starting from the given world, or**, in Heideggerian language, **to move from the ontic, that is, being** [seiend] **in the sense of that which is empirically given, to the ontological, that which is essentially true of existence (Dasein as the “a priori structure” of “existentially**”[4](http://susanbuckmorss.info/text/commonist-ethics/#fn:4)). **Adorno argued that any ontology derived (or reduced5) from the ontic, turns the philosophical project into one big tautology**.[6](http://susanbuckmorss.info/text/commonist-ethics/#fn:6) He has a point, and **the political implications are serious**. **Ontology identifies**. Identity was anathema to Adorno, and nowhere more so than in its political implications, the identity between ruler and ruled that fascism affirmed. Indeed, **even parliamentary rule can be seen to presuppose a striving for identity, whereby consensus becomes an end in itself, regardless of the truth content of that consensus**.[7](http://susanbuckmorss.info/text/commonist-ethics/#fn:7) It is not that Heidegger’s philosophy (or any existential ontology) is in-itself fascist (that would be an ontological claim). Rather, **by resolving the question of Being before subsequent political analyses, the latter have no philosophical traction**. **They are subsumed under the ontological a prioris that themselves must remain indifferent to their content**.[8](http://susanbuckmorss.info/text/commonist-ethics/#fn:8) **Existential ontology is mistaken in assuming that, once “the character of being**” (Heidegger) **is conceptually grasped, it will return us to the material, empirical world and allow us to gather its diversities and multiplicities under philosophy’s own pre-understandings in ways adequate to the exigencies of collective action, the demands of actual political life**. In fact, **the ontological is never political. A commonist** (or communist) **ontology is a contradiction in terms**. But, you may ask, did not Marx himself outline in his early writings a full ontology based on the classical, Aristotelian claim that man is by nature a social animal? **Are not the 1844 manuscripts an elaboration of that claim, mediated by a historically specific critique, hence an extended, socialontology of man’s alienation from nature (including his own) and from his fellow man? Yes, but in actual, political life, this ontological “man” does not exist. Instead, we existing creatures are men and women, black and brown, capitalists and workers, gay and straight, and the meaning of these categories of being is in no way stable**. Moreover, **these differences matter less that whether we are unemployed, have prison records, or are in danger of being exported**. And **no matter what we are in these ontic ways, our beings do not fit neatly into our politics as conservatives, anarchists, evangelicals, Teaparty-supporters, Zionists, Islamists, and (a few) Communists**. **We are social animals, yes, but we are also anti-social, and 0 are thoroughly mediated by society’s contingent forms**. **Yes, the early Marx developed a philosophical ontology. Nothing follows from this politically. Philosopher-king-styled party leaders are not thereby legitimated, and the whole thorny issue of false consciousness (empirical vs. imputed/ascribed** [zugerechnectes] consciousness) **cannot force a political resolution**. At the same time, **philosophical thought has every right – and obligation — to intervene actively into political life**. Here is Marx on the subject of intellectual practice, including philosophizing: But again when I am active scientifically, etc, — when I am engaged in activity which I can seldom perform in direct community with others –- then I am social, because I am active as a man [human being[9](http://susanbuckmorss.info/text/commonist-ethics/#fn:9)]. Not only is the material of my activity given to me as a social product (as is even the language in which the thinker is active): my own existence is social activity, and therefore that which I make of myself, I make of myself for society and with the consciousness ofmyself as a social being. [10](http://susanbuckmorss.info/text/commonist-ethics/#fn:10) Again, **no matter how deeply one thinks one’s way into this ontological generalization, no specific political orientation follows as a consequence. It describes the intellectual work of Heidegger and Schmitt every bit as much as it does that of Marx or of us ourselves.**

#### **Capitalism causes war, violence, environmental destruction and extinction.**

**Robinson 18** (William I., Prof. of Sociology, Global and International Studies, and Latin American Studies, @ UC-Santa Barbara, “Accumulation Crisis and Global Police State” Critical Sociology) RE

**Each major episode of crisis in the world capitalist system has presented the potential for systemic change. Each has involved the breakdown of state legitimacy, escalating class and social struggles**, and military conflicts, leading to a restructuring of the system, including new institutional arrangements, class relations, and accumulation activities that eventually result in a restabilization of the system and renewed capitalist expansion. The current crisis shares aspects of earlier system-wide structural crises, such as of the 1880s, the 1930s or the 1970s. But there are six interrelated dimensions to the current crisis that I believe sets it apart from these earlier ones and suggests that a simple restructuring of the system will not lead to its restabilization – that is, **our very survival now requires a revolution against global capitalism (**Robinson, 2014). These six dimensions, in broad strokes, present a “big picture” context in which a global police state is emerging. **First, the system is fast reaching the ecological limits of its reproduction.** We have already passed tipping points in climate change, the nitrogen cycle, and diversity loss. For the first time ever, **human conduct is intersecting with and fundamentally altering the earth system in such a way that threatens to bring about a sixth mass extinction** (see, e.g., Foster et al., 2011; Moore, 2015)**. These ecological dimensions of global crisis have been brought to the forefront of the global agenda by the worldwide environmental justice movement. Communities around the world have come under escalating repression as they face off against transnational corporate plunder of their environment.** While capitalism cannot be held solely responsible for the ecological crisis, it is difficult to imagine that the environmental catastrophe can be resolved within the capitalist system given **capital’s implacable impulse to accumulate and its accelerated commodification of nature. Second, the level of global social polarization and inequality is unprecedented. The richest one percent of humanity in 2016 controlled over half of the world’s wealth and 20 percent controlled 95 percent of that wealth, while the remaining 80 percent had to make do with just five percent (Oxfam, 2017). These escalating inequalities fuel capitalism’s chronic problem of overaccumulation:** the TCC cannot find productive outlets to unload the enormous amounts of surplus it has accumulated, leading to chronic stagnation in the world economy (see next section). Such extreme levels of social polarization present a challenge of social control to dominant groups. **As Trumpism in the United States as well as the rise of far-right and neo-fascist movements in Europe so well illustrate, cooptation also involves the manipulation of fear and insecurity among the downwardly mobile so that social anxiety is channeled towards scapegoated communities. This psychosocial mechanism of displacing mass anxieties is not new, but it appears to be increasing around the world in the face of the structural destabilization of capitalist globalization. Extreme inequality requires extreme violence and repression that lend themselves to projects of 21st century fascism. Third, the sheer magnitude of the means of violence and social control is unprecedented, as well as the magnitude and concentrated control over the means of global communication and the production and circulation of symbols, images, and knowledge. Computerized wars, drone warfare, robot soldiers, bunker-buster bombs, a new generation of nuclear weapons, satellite surveillance, cyberwar, spatial control technology, and so forth, have changed the face of warfare, and more generally, of systems of social control and repression.** We have arrived at the panoptical surveillance society, a point brought home by Edward Snowden’s revelations in 2013, and the age of thought control by those who control global flows of communication and symbolic production. If global capitalist crisis leads to a new world war the destruction would simply be unprecedented. **Fourth, we are reaching limits to the extensive expansion of capitalism, in the sense that there are no longer any new territories of significance to integrate into world capitalism and new spaces to commodify are drying up.** The capitalist system is by its nature expansionary. In each earlier structural crisis, the system went through a new round of extensive expansion – from waves of colonial conquest in earlier centuries, to the integration in the late 20th and early 21st centuries of the former socialist countries, China, India and other areas that had been marginally outside the system. There are no longer any new territories to integrate into world capitalism. At the same time, the privatization of education, health, utilities, basic services, and public lands is turning those spaces in global society that were outside of capital’s control into “spaces of capital,” so that intensive expansion is reaching depths never before seen. What is there left to commodify? Where can the system now expand? New spaces have to be violently cracked open and the peoples in these spaces must be repressed by the global police state.

#### **The alternative is to build class solidarity around a new socialist movement focused on making concrete demands and progress that can transform American society.**

**Schwartz and Sunkara 17** [August 1, 2017; JOSEPH M. SCHWARTZ (Joseph M. Schwartz is the national vice-chair of the Democratic Socialists of America, and professor of political science at Temple) and BHASKAR SUNKARA (Bhaskar Sunkara is an American political writer, founding editor and publisher of Jacobin magazine and the publisher of Catalyst: A Journal of Theory and Strategy. He is a former vice-chair of the Democratic Socialists of America); “What Should Socialists Do?”; <https://jacobinmag.com/2017/08/socialist-left-democratic-socialists-america-dsa>; //BWSWJ]

**The Democratic Socialists of America (DSA) has 25,000 members. Its growth over the past year** has been massive — tripling in size — and **no doubt a product of the increasing rejection of a bipartisan neoliberal consensus that has visited severe economic insecurity on the vast majority, particularly among young workers**. No socialist organization has been this large in decades. **The possibilities for transforming American politics are exhilarating**. In considering how to make such a transformation happen, we might be tempted to usher those ranks of new socialists into existing vehicles for social change: community organizations, trade unions, or electoral campaigns — organizations more likely to win immediate victories for the workers that are at the center of our vision. Why not put our energy and hone our skills where they seem to be needed the most? Workers’ needs are incredibly urgent; shouldn’t we drop everything and join in these existing struggles right now? While it’s crucial to be deeply involved in such struggles as socialists, **we also have something unique to offer the working class, harnessing a logic that supports but is different from the one that organizers for those existing vehicles operate under**. Here’s a sketch of a practical approach rooted in that vision that can win support for democratic social change in the short run and a majority for socialist transformation in the long run. **Fighting for “Non-Reformist Reforms**” For socialists, theory and practice must be joined at the hip. **Socialists work for reforms that weaken the power of capital and enhance the power of working people, with the aim of winning further demands** — what André Gorz called “**non-reformist reforms**.” **We want to move towards a complete break with the capitalist system**. Socialists, unlike single-issue activists, know that **democratic victories must be followed by more democratic victories, or they will be rolled back**. **Single-payer health care** is a classic example of a “non-reformist” reform, **one that would pry our health system free from capital’s iron grip and empower the working class by nationalizing the private health insurance industry**. But socialists conceive of this struggle differently than single-issue advocates of Medicare for All. Socialists understand that single payer alone cannot deal with the cost spiral driven by for-profit hospital and pharmaceutical companies. If we do achieve a national (or state-level) single-payer system, the fight wouldn’t be over; socialists would then fight for **nationalization of the pharmaceutical industry**. A truly socialized health care system (as in Britain and Sweden) would nationalize hospitals and clinics staffed by **well-paid, unionized health care workers**. **Socialists can and should be at the forefront of fights like this today**. To do so, **we must gain the skills needed to define who holds power in a given sector and how to organize those who have a stake in taking it away from them**. But **we can’t simply be the best activists** in mass struggles. Single-issue groups too often attack a few particularly bad corporate actors without also arguing that a given crisis cannot be solved without curtailing capitalist power. **Socialists not only have to be the most competent organizers in struggle, but they have to offer an analysis that reveals the systemic roots of a particular crisis and offer reforms that challenge the logic of capitalism**. Building a Majority As socialists, **our analysis of capitalism leads us to not just a moral and ethical critique of the system, but to seeing workers as the central agents of winning change**. This isn’t a random fetishizing of workers — it’s based on their structural position in the economy. **Workers have the ability to disrupt production and exchange**, and they have an interest in **banding together and articulating collective demands**. This makes them the key agents of change under capitalism. **This view can be caricatured as ignoring struggles for racial justice, immigrant rights, reproductive freedom, and more**. But **nothing could be further from the truth**. **The working class is majority women and disproportionately brown and black and immigrant**; **fighting for the working class means fighting on precisely these issues, as well as for the rights of children, the elderly, and all those who cannot participate** in the paid labor market. Socialists must also fight on the ideological front. **We must combat the dominant ideology of market individualism with a compelling vision of democracy and freedom, and show how only in a society characterized by democratic decision-making and universal political, civil, and social rights can individuals truly flourish**. If socialist activists cannot articulate an attractive vision of socialist freedom, we will not be able to overcome popular suspicion that socialism would be a drab, pseudo-egalitarian, authoritarian society. Thus we must model in our own socialist organizations **the democratic debate, peaceful conflict, and social solidarity that would characterize a socialist world**. A democratic socialist organization that doesn’t have a rich and accessible internal educational life will not develop an activist core who can be public tribunes for socialism. **Activists don’t stay committed to building a socialist organization unless they can articulate to themselves and others why even a reformed capitalism remains a flawed, undemocratic society**. The Power of a Minority But socialists must also be front and center in struggles to win the short-term victories that empower people and lead them to demand more. Socialists today are a minority building and pushing forward a potential, progressive anti-corporate majority. We have no illusions that the dominant wing of the Democrats are our friends. Of course, most levels of government are now run by Republicans well to the right of them. But taking on neoliberal Democrats must be part of a strategy to defeat the far right. Take the Democrats, who are showing what woeful supposed leaders of “the resistance” they are every day. Contrary to the party leadership’s single-note insistence, the Russians did not steal the election for Trump; rather, a tepid Democratic candidate who ran on expertise and competence lost because her corporate ties precluded her articulation of a program that would aid the working class — a $15 minimum wage, Medicare for All, free public higher education. Clinton failed to gain enough working-class votes of all races to win the key states in the former industrial heartland; she ended up losing to the most disliked, buffoonish presidential candidate in history. If we remain enthralled to Democratic politics-as-usual, we’re going to continue being stuck with cretins like Donald Trump. Of course, progressive and socialist candidates who openly reject the neoliberal mainstream Democratic agenda may choose for pragmatic reasons to use the Democratic Party ballot line in partisan races. But whatever ballot line the movement chooses to use, we must always be working to increase the independent power of labor and the Left. Sanders provides an example: it’s hard to imagine him offering a radical opening to using the “s” word in American politics for his openly independent campaign if he had run on an independent line. Bernie also showed the strength of socialists using coalition politics to build a short-term progressive majority and to win people over to a social-democratic program and, sometimes, to socialism. Sanders gained the support of six major unions; if we had real social movement unionism in this country, he would have carried the banner of the entire organized working-class movement. Bernie’s weaker performance than Clinton among voters of color — though not among millennials of color — derived mostly from his being a less known commodity. But it also demonstrated that **socialists need deeper social roots among older women and communities of color**. That means **developing the organizing strategies that will better implant us in the labor movement and working-class communities, as well as struggles for racial justice and gender and sexual emancipation**. Socialists have the incumbent obligation to broaden out the post-Sanders, anti-corporate trend in US politics into a working-class “rainbow coalition.” We must also fight our government’s imperialist foreign policy and push to massively cut wasteful “defense” spending. We should be involved in multiracial coalitions, fighting for reforms like equitable public education and affordable housing. Democratic socialists can be **the glue that brings together disparate social movement that share an interest in democratizing corporate power**. We can see the class relations that pervade society and how they offer common avenues of struggle. But at 25,000 members, we can’t substitute ourselves for the broader currents needed to break the power of both far-right nativist Republicans and pro-corporate neoliberal Democrats. **We have to work together with broader movements that may not be anti-capitalist but remain committed to reforms**. These movements have the potential to win material improvements for workers’ lives. If we stay isolated from them, we will slide into sectarian irrelevance. Of course, socialists should endeavor to build their own organizational strength and to operate as an independent political force. We cannot mute our criticism against business unionist trends in the labor movement and the middle-class professional leadership of many advocacy groups. But in the here and now, **we must also help win those victories that will empower workers to conceive of more radical democratic gains**. Our members are disproportionately highly educated, young, male, and white. To win victories, we must pursue a strategy and orientation that makes us more representative of the working class. Grasping the Moment In the final analysis, socialists must be both tribunes for socialism and the best organizers. That’s how the Communist Party grew rapidly from 1935-1939. They set themselves up as the left wing of the CIO and of the New Deal coalition, and grew from twenty thousand to one hundred thousand members during that period. **The Socialist Party, on the other hand, condemned the New Deal as “a restoration of capitalism**.” In saying so they were partly right: the New Deal was in part about saving capitalism from itself. **But such a stance was also profoundly wrong in that it distanced the Socialist Party from popular struggles from below, including those for workers’ rights and racial equality** that forced capital to make important concessions. This **rejection was rooted in a concern that those struggles were “reformist**”; it led the SP to fall from twenty thousand members in 1935 to three thousand in 1939. Of course, there are also negative lessons to be learned from the Communist growth during the Popular Front period. They hid their socialist identity in an attempt to appeal to the broadest swath of Americans possible. When forced to reveal it, they referred to an authoritarian Soviet Union as their model. And by following Moscow’s line on the Hitler-Stalin Pact and then the no-strike pledge during World War II, the party abandoned the most militant sectors of the working class. Thus, the Communists put themselves in a position that prevented them from ever winning hegemony within the US working-class movement from liberal forces. Still, the Popular Front was the last time socialism had any mass presence in the United States — in part because, in its own way, the Communists rooted their struggles for democracy within US political culture while trying to build a truly multiracial working-class movement. The road to DSA becoming a real working-class organization runs through us becoming the openly socialist wing of a mass movement opposed to a bipartisan neoliberal consensus. If we only become better organizers, with more practical skills in door-knocking and phone-banking and one-on-one conversations, we will likely see the defection of many of our most skilled organizers who will take those skills and get jobs doing “mass work” in reformist organizations. Such a defection bedeviled DSA in the 1980s, leading to a “donut” phenomenon — thousands of members embedded in mass movements, but few building the center of DSA as an organization. We must avoid this. Simultaneously, if we don’t relate politically to social forces bigger than our own, DSA could devolve into merely a large socialist sect or subculture. The choice to adopt a strategy that would move us towards becoming a mass socialist organization with working-class roots is ours. This is the most promising moment for the socialist left in decades. If we take advantage of it, we can make our own history.

We directly turn and outweigh the aff

# **Case**

#### **The role of the ballot is to vote for the better debater—anything else is self-serving, arbitrary and begs the question of the rest of the debate.**

Vote neg on presumption:

1. Voting aff won’t cause me to change my orientation because I’ll internalize my loss as a technical failure rather than as a failure of reading good scholarship AND it won’t spillover to other people/the aff is just this round
2. People have read \_ before, you reading it again proves there’s no aff solvency
3. Competitive incentives distort their message - limited speech times and stuff means we don’t actually care about what they say but only do it for the win and they commodify their aff by exchanging \_ suffering for the ballot, but n out of round setting where you lecture me on your aff solves your offense
4. By reading the aff they choose truisim that isn’t possible to be debated; e.g. we can’t say racism good; i.e. no aff offense bc they just read something inherently true

On the underview:

1. Evaluate theory> the k - before we can solve anything that the aff is truly advocating for we need to make sure that is fair - nobody’s gonna debate if its unfair and then the aff can’t accurately be tested
2. By reading theory we aren’t policing how queer people act within the debate space but rather we just identify what the rules are for debate that must be followed by everyone