# 1AC

A spectre is haunting democracy assistance — the spectre of Palestine. The resolution attempted to uphold the totemic ideal of democracy and the realpolitikal interests of security, but ignored the present and past of the Palestinian struggle for freedom. Isolated in a laboratory of death, they are a people without place, a nation without identity – at once living and dead, they are a specter of the so-called “Arab Spring”.

Basu 11 (Anustup Basu, Associate Professor of English, Criticism and Cinema Studies at the University of Illinois at Urbana-Champaign, 22 September 2011, “Reflections on the Arab Spring”, <http://www.metamute.org/editorial/articles/reflections-arab-spring>)

In a column published on 25 May, 2011, The New York …………………………………………………..a different world that is imminent.

The specter is constitutive of politics – every act is haunted, every text has its ghost. The attempt to collapse hauntology into ontology is to exorcise the specter – it vacuates the political and makes justice impossible

Laclau 95 (Ernesto Laclau, Professor of Political Theory at the University of Essex, “The Time Is out of Joint”, *Diacritics*, Vol. 25, No. 2 (Summer, 1995), pp. 85-96)

Since this singular end of the political ………………………………………………this phantasmatic, anessential practice that we call politics.

Failing to recognize the specter of the resolution causes a violent autoimmune reaction to self-difference

Fritsch 5 (Matthias Fritsch, Professor of Philosophy at Concordia, “The promise of memory: history and politics in Marx, Benjamin, and Derrida”, 2005, page 80-82)

For Derrida, our times are destitute and bleak, full of injustice…………………………..already divides it against itself.

This autoimmune logic causes extinction

Callus 4 (Ivan Callus, Associate Professor and Head of the Department of English at the University of Malta, and Stefan Herbrechter, Reader in Cultural Theory at Coventry University Department of Media and Communication, “The Latecoming of the Posthuman”, Reconstruction 4:3 (2004), <http://reconstruction.eserver.org/043/callus.htm>)

One has the impression (and I am …………………………………differently now, than the following statement by Derrida:

Thus Suo and I affirm that

*The United States Federal Government should substantially increase its democracy assistance for one or more of the following: Bahrain, Egypt, Libya, Syria, Tunisia, and Yemen*

We affirm this year’s resolution as an incomplete text. It is a policy without Policy, not a preprogrammed response but an open demand – our recognition of the Palestinian specter is an encounter with alterity, a demand for democracy-to-come

McQuillan 9 (Martin McQuillan, Professor of Literary Theory and Cultural Analysis and Dean of the Faculty of Arts and Social Sciences at Kingston University, London, where he is also Co-Director of The London Graduate School, “Derrida and Policy” in *Deconstruction After 9/11*, Routledge pub. 2009)

In order for politics to be …………………………………………….policy in its predetermined sense.

Our call for democracy-to-come is an unconditional promise – it is an ethico/political obligation that transcends the ontotheological program of democracy assistance

Leledakis 2k (Kanakis, U of Crete, “Derrida, Deconstruction and Social Theory”, *European Journal of Social Theory*, 3(2), Muse)

Concepts such as justice, democracy, or any ………………………………..for the emergence of such projects.

Politics is in a state of terminal decay, an absolute blurring between war, ideology, and policymaking. Only politics as deconstruction can reclaim the political.

McQuillan 9 (Martin McQuillan, Professor of Literary Theory and Cultural Analysis and Dean of the Faculty of Arts and Social Sciences at Kingston University, London, where he is also Co-Director of The London Graduate School, “Infinite Preface” in *Deconstruction After 9/11*, Routledge pub. 2009)

Saving the world has to be ……………………….. be the century of the other.

The hauntological rethinking of the affirmative requires a complete break with prior forms of politics and metaphysics. The focus on material change continues contemporary violence

McQuillan 9 (Martin McQuillan, Professor of Literary Theory and Cultural Analysis and Dean of the Faculty of Arts and Social Sciences at Kingston University, London, where he is also Co-Director of The London Graduate School, “Spectres of Poujade” in *Deconstruction After 9/11*, Routledge pub. 2009)

If, far from falling within the ambit of the ……………………………………………………, have always attempted to foreclose.

policymaking – it is a process of textual inscription that is always already unstable – their attempt to neutralize risk through techne is the dream of the death cult

McQuillan 9 (Martin McQuillan, Professor of Literary Theory and Cultural Analysis and Dean of the Faculty of Arts and Social Sciences at Kingston University, London, where he is also Co-Director of The London Graduate School, “Derrida and Policy” in *Deconstruction After 9/11*, Routledge pub. 2009)

JUSTICE Again to be for ………………………………………………..of contemporary managerialism.

Policymaking is the art of the impossible – only deconstruction pushes back against the totalizing nature of sovereignty – they are more complex and elitist than us

McQuillan 9 (Martin McQuillan, Professor of Literary Theory and Cultural Analysis and Dean of the Faculty of Arts and Social Sciences at Kingston University, London, where he is also Co-Director of The London Graduate School, “Derrida and Policy” in *Deconstruction After 9/11*, Routledge pub. 2009)

Here is the rub……………………………..injustice can last forever.