# 1NC

### Framework

#### 1. Interpretation: The role of the ballot is to determine if the enactment of a topical plan is better than the status quo or a competitive option. The 1ac must read and defend the implementation of such a topical plan.

#### 2. Violation:

#### A) “Resolved” implies a policy or legislative decision – means they must be resolved about a future federal government policy

Parcher 1

Jeff Parcher, former debate coach at Georgetown, Feb 2001 http://www.ndtceda.com/archives/200102/0790.html

Pardon me if I turn to a source besides Bill. American Heritage Dictionary: Resolve: 1. To make a firm decision about. 2. To decide or express by formal vote. 3. To separate something into constiutent parts See Syns at \*analyze\* (emphasis in orginal) 4. Find a solution to. See Syns at \*Solve\* (emphasis in original) 5. To dispel: resolve a doubt. - n 1. Firmness of purpose; resolution. 2. A determination or decision. (2) The very nature of the word "resolution" makes it a question. American Heritage: A course of action determined or decided on. A formal statement of a decision, as by a legislature. (3) The resolution is obviously a question. Any other conclusion is utterly inconceivable. Why? Context. The debate community empowers a topic committee to write a topic for ALTERNATE side debating. The committee is not a random group of people coming together to "reserve" themselves about some issue. There is context - they are empowered by a community to do something. In their deliberations, the topic community attempts to craft a resolution which can be ANSWERED in either direction. They focus on issues like ground and fairness because they know the resolution will serve as the basis for debate which will be resolved by determining the policy desirablility of that resolution. That's not only what they do, but it's what we REQUIRE them to do. We don't just send the topic committee somewhere to adopt their own group resolution. It's not the end point of a resolution adopted by a body - it's the preliminary wording of a resolution sent to others to be answered or decided upon. (4) Further context: the word resolved is used to emphasis the fact that it's policy debate. Resolved comes from the adoption of resolutions by legislative bodies. A resolution is either adopted or it is not. It's a question before a legislative body. Should this statement be adopted or not. (5) The very terms 'affirmative' and 'negative' support my view. One affirms a resolution.

#### B) USFG is the national government in DC

Encarta Online Encyclopedia, 2k

(http://encarta.msn.com)

“The federal government **of the U**nited **S**tates **is centered in** Washington **DC”**

#### C) Should means there is a practical reason for action

WordNet in ‘97

Princeton University, 1.6

**Should** v 1 : be expected to: “Parties should be fun” 2 : **expresses an** emotional**, practical,** or other **reason for doing something:** “You had better put on warm clothes”; “You should call your mother-in-law”; *“The State ought to repair bridges*”[syn**:** had better, ought]

#### 3. Vote Negative:

#### A) Decisionmaking - a limited topic of discussion that provides for equitable ground is key to decision-making and advocacy skills

Steinberg & Freeley 8

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Debate is a means of settling differences, so there must be a difference of opinion or a conflict of interest before there can be a debate. If everyone is in agreement on a tact or value or policy, there is no need for debate: the matter can be settled by unanimous consent. Thus, for example, it would be pointless to attempt to debate "Resolved: That two plus two equals four," because there is simply no controversy about this statement. (Controversy is an essential prerequisite of debate. Where there is no clash of ideas, proposals, interests, or expressed positions on issues, there is no debate. In addition, debate cannot produce effective decisions without clear identification of a question or questions to be answered. For example, general argument may occur about the broad topic of illegal immigration. How many illegal immigrants are in the United States? What is the impact of illegal immigration and immigrants on our economy? What is their impact on our communities? Do they commit crimes? Do they take jobs from American workers? Do they pay taxes? Do they require social services? Is it a problem that some do not speak English? Is it the responsibility of employers to discourage illegal immigration by not hiring undocumented workers? Should they have the opportunity- to gain citizenship? Docs illegal immigration pose a security threat to our country? Do illegal immigrants do work that American workers are unwilling to do? Are their rights as workers and as human beings at risk due to their status? Are they abused by employers, law enforcement, housing, and businesses? I low are their families impacted by their status? What is the moral and philosophical obligation of a nation state to maintain its borders? Should we build a wall on the Mexican border, establish a national identification can!, or enforce existing laws against employers? Should we invite immigrants to become U.S. citizens? Surely you can think of many more concerns to be addressed by a conversation about the topic area of illegal immigration. Participation in this "debate" is likely to be emotional and intense. However, it is not likely to be productive or useful without focus on a particular question and identification of a line demarcating sides in the controversy. To be discussed and resolved effectively, controversies must be stated clearly. Vague understanding results in unfocused deliberation and poor decisions, frustration, and emotional distress, as evidenced by the failure of the United States Congress to make progress on the immigration debate during the summer of 2007. Someone disturbed by the problem of the growing underclass of poorly educated, socially disenfranchised youths might observe, "Public schools are doing a terrible job! They are overcrowded, and many teachers are poorly qualified in their subject areas. Even the best teachers can do little more than struggle to maintain order in their classrooms." That same concerned citizen, facing a complex range of issues, might arrive at an unhelpful decision, such as "We ought to do something about this" or. worse. "It's too complicated a problem to deal with." Groups of concerned citizens worried about the state of public education could join together to express their frustrations, anger, disillusionment, and emotions regarding the schools, but without a focus for their discussions, they could easily agree about the sorry state of education without finding points of clarity or potential solutions. A gripe session would follow. But if a precise question is posed—such as "What can be done to improve public education?"—then a more profitable area of discussion is opened up simply by placing a focus on the search for a concrete solution step. One or more judgments can be phrased in the form of debate propositions, motions for parliamentary debate, or bills for legislative assemblies. The statements "Resolved: That the federal government should implement a program of charter schools in at-risk communities" and "Resolved: That the state of Florida should adopt a school voucher program" more clearly identify specific ways of dealing with educational problems in a manageable form, suitable for debate. They provide specific policies to be investigated and aid discussants in identifying points of difference. To have a productive debate, which facilitates effective decision making by directing and placing limits on the decision to be made, the basis for argument should be clearly defined. If we merely talk about "homelessness" or "abortion" or "crime'\* or "global warming" we are likely to have an interesting discussion but not to establish profitable basis for argument. For example, the statement "Resolved: That the pen is mightier than the sword" is debatable, yet fails to provide much basis for clear argumentation. If we take this statement to mean that the written word is more effective than physical force for some purposes, we can identify a problem area: the comparative effectiveness of writing or physical force for a specific purpose. Although we now have a general subject, we have not yet stated a problem. It is still too broad, too loosely worded to promote well-organized argument. What sort of writing are we concerned with—poems, novels, government documents, website development, advertising, or what? What does "effectiveness" mean in this context? What kind of physical force is being compared—fists, dueling swords, bazookas, nuclear weapons, or what? A more specific question might be. "Would a mutual defense treaty or a visit by our fleet be more effective in assuring Liurania of our support in a certain crisis?" The basis for argument could be phrased in a debate proposition such as "Resolved: That the United States should enter into a mutual defense treatv with Laurania." Negative advocates might oppose this proposition by arguing that fleet maneuvers would be a better solution. This is not to say that debates should completely avoid creative interpretation of the controversy by advocates, or that good debates cannot occur over competing interpretations of the controversy; in fact, these sorts of debates may be very engaging. The point is that debate is best facilitated by the guidance provided by focus on a particular point of difference, which will be outlined in the following discussion.

#### Switch-side is key - effective deliberation is crucial to the activation of personal agency and is only possible in a switch-side debate format where debaters divorce themselves from ideology to engage in political contestation – the impact is mass violence

Roberts-Miller 3

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Totalitarianism and the Competitive Space of Agonism¶ Arendt is probably most famous for her analysis of totalitarianism (especially her The Origins of Totalitarianism andEichmann in Jerusa¬lem), but the recent attention has been on her criticism of mass culture (The Human Condition). Arendt's main criticism of the current human condition is that the common world of deliberate and joint action is fragmented into solipsistic and unreflective behavior. In an especially lovely passage, she says that in mass society people are all imprisoned in the subjectivity of their own singular experience, which does not cease to be singular if the same experience is multiplied innumerable times. The end of the common world has come when it is seen only under one aspect and is permitted to present itself in only one perspective. (Human 58)¶ What Arendt so beautifully describes is that isolation and individualism are not corollaries, and may even be antithetical because obsession with one's own self and the particularities of one's life prevents one from engaging in conscious, deliberate, collective action. Individuality, unlike isolation, depends upon a collective with whom one argues in order to direct the common life. Self-obsession, even (especially?) when coupled with isolation from one' s community is far from apolitical; it has political consequences. Perhaps a better way to put it is that it is political precisely because it aspires to be apolitical. This fragmented world in which many people live simultaneously and even similarly but not exactly together is what Arendt calls the "social."¶ Arendt does not mean that group behavior is impossible in the realm of the social, but that social behavior consists "in some way of isolated individuals, incapable of solidarity or mutuality, who abdicate their human capacities and responsibilities to a projected 'they' or 'it,' with disastrous consequences, both for other people and eventually for themselves" (Pitkin 79). One can behave, butnot act. For someone like Arendt, a German-assimilated Jew, one of the most frightening aspects of the Holocaust was the ease with which a people who had not been extraordinarily anti-Semitic could be put to work industriously and efficiently on the genocide of the Jews. And what was striking about the perpetrators of the genocide, ranging from minor functionaries who facilitated the murder transports up to major figures on trial at Nuremberg, was their constant and apparently sincere insistence that they were not responsible. For Arendt, this was not a peculiarity of the German people, but of the current human and heavily bureaucratic condition of twentieth-century culture: we do not consciously choose to engage in life's activities; we drift into them, or we do them out of a desire to conform. Even while we do them, we do not acknowledge an active, willed choice to do them; instead, we attribute our behavior to necessity, and we perceive ourselves as determined—determined by circumstance, by accident, by what "they" tell us to do. We do something from within the anonymity of a mob that we would never do as an individual; we do things for which we will not take responsibility. Yet, whether or not people acknowledge responsibil¬ity for the consequences of their actions, those consequences exist. Refusing to accept responsibility can even make those consequences worse, in that the people who enact the actions in question, because they do not admit their own agency, cannot be persuaded to stop those actions. They are simply doing their jobs. In a totalitarian system, however, everyone is simply doing his or her job; there never seems to be anyone who can explain, defend, and change the policies. Thus, it is, as Arendt says, rule by nobody.¶ It is illustrative to contrast Arendt's attitude toward discourse to Habermas'. While both are critical of modern bureaucratic and totalitar¬ian systems, Arendt's solution is the playful and competitive space of agonism; it is not the rational-critical public sphere. The "actual content of political life" is "the joy and the gratification that arise out of being in company with our peers, out of acting together and appearing in public, out of inserting ourselves into the world by word and deed, thus acquiring and sustaining our personal identity and beginning something entirely new" ("Truth" 263). According to Seyla Benhabib, Arendt's public realm emphasizes the assumption of competition, and it "represents that space of appearances in which moral and political greatness, heroism, and preeminence are revealed, displayed, shared with others. This is a competitive space in which one competes for recognition, precedence, and acclaim" (78). These qualities are displayed, but not entirely for purposes of acclamation; they are not displays of one's self, but of ideas and arguments, of one's thought. When Arendt discusses Socrates' thinking in public, she emphasizes his performance: "He performed in the marketplace the way the flute-player performed at a banquet. It is sheer performance, sheer activity"; nevertheless, it was thinking: "What he actually did was to make public, in discourse, the thinking process" {Lectures 37). Pitkin summarizes this point: "Arendt says that the heroism associated with politics is not the mythical machismo of ancient Greece but something more like the existential leap into action and public exposure" (175-76). Just as it is not machismo, although it does have considerable ego involved, so it is not instrumental rationality; Arendt's discussion of the kinds of discourse involved in public action include myths, stories, and personal narratives.¶ Furthermore, the competition is not ruthless; it does not imply a willingness to triumph at all costs. Instead, it involves something like having such a passion for ideas and politics that one is willing to take risks. One tries to articulate the best argument, propose the best policy, design the best laws, make the best response. This is a risk in that one might lose; advancing an argument means that one must be open to the criticisms others will make of it. The situation is agonistic not because the participants manufacture or seek conflict, but because conflict is a necessary consequence of difference. This attitude is reminiscent of Kenneth Burke, who did not try to find a language free of domination but who instead theorized a way that the very tendency toward hierarchy in language might be used against itself (for more on this argument, see Kastely). Similarly, Arendt does not propose a public realm of neutral, rational beings who escape differences to live in the discourse of universals; she envisions one of different people who argue with passion, vehemence, and integrity.¶ Continued…¶ Eichmann perfectly exemplified what Arendt famously called the "banal¬ity of evil" but that might be better thought of as the bureaucratization of evil (or, as a friend once aptly put it, the evil of banality). That is, he was able to engage in mass murder because he was able not to think about it, especially not from the perspective of the victims, and he was able to exempt himself from personal responsibility by telling himself (and anyone else who would listen) that he was just following orders. It was the bureaucratic system that enabled him to do both. He was not exactly passive; he was, on the contrary, very aggressive in trying to do his duty. He behaved with the "ruthless, competitive exploitation" and "inauthen-tic, self-disparaging conformism" that characterizes those who people totalitarian systems (Pitkin 87).¶ Arendt's theorizing of totalitarianism has been justly noted as one of her strongest contributions to philosophy. She saw that a situation like Nazi Germany is different from the conventional understanding of a tyranny. Pitkin writes,¶ Totalitarianism cannot be understood, like earlier forms of domination, as the ruthless exploitation of some people by others, whether the motive be selfish calculation, irrational passion, or devotion to some cause. Understanding totalitarianism's essential nature requires solving the central mystery of the holocaust—the objectively useless and indeed dysfunctional, fanatical pursuit of a purely ideological policy, a pointless process to which the people enacting it have fallen captive. (87)¶ Totalitarianism is closely connected to bureaucracy; it is oppression by rules, rather than by people who have willfully chosen to establish certain rules. It is the triumph of the social.¶ Critics (both friendly and hostile) have paid considerable attention to Arendt's category of the "social," largely because, despite spending so much time on the notion, Arendt remains vague on certain aspects of it. Pitkin appropriately compares Arendt's concept of the social to the Blob, the type of monster that figured in so many post-war horror movies. That Blob was "an evil monster from outer space, entirely external to and separate from us [that] had fallen upon us intent on debilitating, absorb¬ing, and ultimately destroying us, gobbling up our distinct individuality and turning us into robots that mechanically serve its purposes" (4).¶ Pitkin is critical of this version of the "social" and suggests that Arendt meant (or perhaps should have meant) something much more complicated. The simplistic version of the social-as-Blob can itself be an instance of Blob thinking; Pitkin's criticism is that Arendt talks at times as though the social comes from outside of us and has fallen upon us, turning us into robots. Yet, Arendt's major criticism of the social is that it involves seeing ourselves as victimized by something that comes from outside our own behavior. I agree with Pitkin that Arendt's most powerful descriptions of the social (and the other concepts similar to it, such as her discussion of totalitarianism, imperialism, Eichmann, and parvenus) emphasize that these processes are not entirely out of our control but that they happen to us when, and because, we keep refusing to make active choices. We create the social through negligence. It is not the sort of force in a Sorcerer's Apprentice, which once let loose cannot be stopped; on the contrary, it continues to exist because we structure our world to reward social behavior. Pitkin writes, "From childhood on, in virtually all our institutions, we reward euphemism, salesmanship, slo¬gans, and we punish and suppress truth-telling, originality, thoughtful-ness. So we continually cultivate ways of (not) thinking that induce the social" (274). I want to emphasize this point, as it is important for thinking about criticisms of some forms of the social construction of knowledge: denying our own agency is what enables the social to thrive. To put it another way, theories of powerlessness are self-fulfilling prophecies.¶ Arendt grants that there are people who willed the Holocaust, but she insists that totalitarian systems result not so much from the Hitlers or Stalins as from the bureaucrats who may or may not agree with the established ideology but who enforce the rules for no stronger motive than a desire to avoid trouble with their superiors (see Eichmann and Life). They do not think about what they do. One might prevent such occurrences—or, at least, resist the modern tendency toward totalitarian¬ism—by thought: "critical thought is in principle anti-authoritarian" (Lectures 38).¶ By "thought" Arendt does not mean eremitic contemplation; in fact, she has great contempt for what she calls "professional thinkers," refusing herself to become a philosopher or to call her work philosophy. Young-Bruehl, Benhabib, and Pitkin have each said that Heidegger represented just such a professional thinker for Arendt, and his embrace of Nazism epitomized the genuine dangers such "thinking" can pose (see Arendt's "Heidegger"). "Thinking" is not typified by the isolated con¬templation of philosophers; it requires the arguments of others and close attention to the truth. It is easy to overstate either part of that harmony. One must consider carefully the arguments and viewpoints of others:¶ Political thought is representative. I form an opinion by considering a given issue from different viewpoints, by making present to my mind the standpoints of those who are absent; that is, I represent them. This process of representation does not blindly adopt the actual views of those who stand somewhere else, and hence look upon the world from a different perspective; this is a question neither of empathy, as though I tried to be or to feel like somebody else, nor of counting noses and joining a majority but of being and thinking in my own identity where actually I am not. The more people's standpoints I have present in my mind while I am ponder¬ing a given issue, and the better I can imagine how I would feel and think if I were in their place, the stronger will be my capacity for represen¬tative thinking and the more valid my final conclusions, my opinion. ("Truth" 241)¶ There are two points to emphasize in this wonderful passage. First, one does not get these standpoints in one's mind through imagining them, but through listening to them; thus, good thinking requires that one hear the arguments of other people. Hence, as Arendt says, "critical thinking, while still a solitary business, does not cut itself off from' all others.'" Thinking is, in this view, necessarily public discourse: critical thinking is possible "only where the standpoints of all others are open to inspection" (Lectures 43). Yet, it is not a discourse in which one simply announces one's stance; participants are interlocutors and not just speakers; they must listen. Unlike many current versions of public discourse, this view presumes that speech matters. It is not asymmetric manipulation of others, nor merely an economic exchange; it must be a world into which one enters and by which one might be changed.¶ Second, passages like the above make some readers think that Arendt puts too much faith in discourse and too little in truth (see Habermas). But Arendt is no crude relativist; she believes in truth, and she believes that there are facts that can be more or less distorted. She does not believe that reality is constructed by discourse, or that truth is indistinguishable from falsehood. She insists tha^ the truth has a different pull on us and, consequently, that it has a difficult place in the world of the political. Facts are different from falsehood because, while they can be distorted or denied, especially when they are inconvenient for the powerful, they also have a certain positive force that falsehood lacks: "Truth, though powerless and always defe ated in a head-on clash with the powers that be, possesses a strength of its own: whatever those in power may contrive, they are unable to discover or invent a viable substitute for it. Persuasion and violence can destroy truth, but they cannot replace it" ("Truth" 259).¶ Facts have a strangely resilient quality partially because a lie "tears, as it were, a hole in the fabric of factuality. As every historian knows, one can spot a lie by noticing incongruities, holes, or the j unctures of patched-up places" ("Truth" 253). While she is sometimes discouraging about our ability to see the tears in the fabric, citing the capacity of totalitarian governments to create the whole cloth (see "Truth" 252-54), she is also sometimes optimistic. InEichmann in Jerusalem, she repeats the story of Anton Schmidt—a man who saved the lives of Jews—and concludes that such stories cannot be silenced (230-32). For facts to exert power in the common world, however, these stories must be told. Rational truth (such as principles of mathematics) might be perceptible and demonstrable through individual contemplation, but "factual truth, on the contrary, is always related to other people: it concerns events and circumstances in which many are involved; it is established by witnesses and depends upon testimony; it exists only to the extent that it is spoken about, even if it occurs in the domain of privacy. It is political by nature" (23 8). Arendt is neither a positivist who posits an autonomous individual who can correctly perceive truth, nor a relativist who positively asserts the inherent relativism of all perception. Her description of how truth functions does not fall anywhere in the three-part expeditio so prevalent in bothrhetoric and philosophy: it is not expressivist, positivist, or social constructivist. Good thinking depends upon good public argument, and good public argument depends upon access to facts: "Freedom of opinion is a farce unless factual information is guaranteed" (238).¶ The sort of thinking that Arendt propounds takes the form of action only when it is public argument, and, as such, it is particularly precious: "For if no other test but the experience of being active, no other measure but the extent of sheer activity were to be applied to the various activities within the vita activa, it might well be that thinking as such would surpass them all" (Human 325). Arendt insists that it is "the same general rule— Do not contradict yourself (not your self but your thinking ego)—that determines both thinking and acting" (Lectures 3 7). In place of the mildly resentful conformism that fuels totalitarianism, Arendt proposes what Pitkin calls "a tough-minded, open-eyed readiness to perceive and judge reality for oneself, in terms of concrete experience and independent, critical theorizing" (274). The paradoxical nature of agonism (that it must involve both individuality and commonality) makes it difficult to maintain, as the temptation is great either to think one's own thoughts without reference to anyone else or to let others do one's thinking.¶ Arendt's Polemical Agonism¶ As I said, agonism does have its advocates within rhetoric—Burke, Ong, Sloane, Gage, and Jarratt, for instance—but while each of these theorists proposes a form of conflictual argument, not one of these is as adversarial as Arendt's. Agonism can emphasize persuasion, as does John Gage's textbook The Shape of Reason or William Brandt et al.'s The Craft of Writing. That is, the goal of the argument is to identify the disagreement and then construct a text that gains the assent of the audience. This is not the same as what Gage (citing Thomas Conley) calls "asymmetrical theories of rhetoric": theories that "presuppose an active speaker and a passive audience, a speaker whose rhetorical task is therefore to do something to that audience" ("Reasoned" 6). Asymmetric rhetoric is not and cannot be agonistic. Persuasive agonism still values conflict, disagreement, and equality among interlocutors, but it has the goal of reaching agreement, as when Gage says that the process of argument should enable one's reasons to be "understood and believed" by others (Shape 5; emphasis added).¶ Arendt's version is what one might call polemical agonism: it puts less emphasis on gaining assent, and it is exemplified both in Arendt's own writing and in Donald Lazere's "Ground Rules for Polemicists" and "Teaching the Political Conflicts." Both forms of agonism (persuasive and polemical) require substantive debate at two points in a long and recursive process. First, one engages in debate in order to invent one's argument; even silent thinking is a "dialogue of myself with myself (Lectures 40). The difference between the two approaches to agonism is clearest when one presents an argument to an audience assumed to be an opposition. In persuasive agonism, one plays down conflict and moves through reasons to try to persuade one's audience. In polemical agonism, however, one's intention is not necessarily to prove one's case, but to make public one' s thought in order to test it. In this way, communicability serves the same function in philosophy that replicability serves in the sciences; it is how one tests the validity of one's thought. In persuasive agonism, success is achieved through persuasion; in polemical agonism, success may be marked through the quality of subsequent controversy.¶ Arendt quotes from a letter Kant wrote on this point:¶ You know that I do not approach reasonable objections with the intention merely of refuting them, but that in thinking them over I always weave them into my judgments, and afford them the opportunity of overturning all my most cherished beliefs. I entertain the hope that by thus viewing my judgments impartially from the standpoint of others some third view that will improve upon my previous insight may be obtainable. {Lectures 42)¶ Kant's use of "impartial" here is interesting: he is not describing a stance that is free of all perspective; it is impartial only in the sense that it is not his own view. This is the same way that Arendt uses the term; she does not advocate any kind of positivistic rationality, but instead a "universal interdependence" ("Truth" 242). She does not place the origin of the "disinterested pursuit of truth" in science, but at "the moment when Homer chose to sing the deeds of the Trojans no less than those of the Achaeans, and to praise the glory of Hector, the foe and the defeated man, no less than the glory of Achilles, the hero of his kinfolk" ("Truth" 262¬63). It is useful to note that Arendt tends not to use the term "universal," opting more often for "common," by which she means both what is shared and what is ordinary, a usage that evades many of the problems associated with universalism while preserving its virtues (for a brief butprovocative application of Arendt's notion of common, see Hauser 100-03).¶ In polemical agonism, there is a sense in which one' s main goal is not to persuade one's readers; persuading one's readers, if this means that they fail to see errors and flaws in one' s argument, might actually be a sort of failure. It means that one wishes to put forward an argument that makes clear what one's stance is and why one holds it, but with the intention of provoking critique and counterargument. Arendt describes Kant's "hope" for his writings not that the number of people who agree with him would increase but "that the circle of his examiners would gradually be en¬larged" {Lectures 39); he wanted interlocutors, not acolytes.¶ This is not consensus-based argument, nor is it what is sometimes called "consociational argument," nor is this argument as mediation or conflict resolution. Arendt (and her commentators) use the term "fight," and they mean it. When Arendt describes the values that are necessary in our world, she says, "They are a sense of honor, desire for fame and glory, the spirit of fighting without hatred and 'without the spirit of revenge,' and indifference to material advantages" {Crises 167). Pitkin summarizes Arendt's argument: "Free citizenship presupposes the ability to fight— openly, seriously, with commitment, and about things that really mat¬ter—without fanaticism, without seeking to exterminate one's oppo¬nents" (266). My point here is two-fold: first, there is not a simple binary opposition between persuasive discourse and eristic discourse, the conflictual versus the collaborative, or argument as opposed to debate.¶ Second, while polemical agonismrequires diversity among interlocutors, and thus seems an extraordinarily appropriate notion, and while it may be a useful corrective to too much emphasis on persuasion, it seems to me that polemical agonism could easily slide into the kind of wrangling that is simply frustrating. Arendt does not describe just how one is to keep the conflict useful. Although she rejects the notion that politics is "no more than a battlefield of partial, conflicting interests, where nothing countfs] but pleasure and profit, partisanship, and the lust for dominion," she does not say exactly how we are to know when we are engaging in the existential leap of argument versus when we are lusting for dominion ("Truth" 263).¶ Like other proponents of agonism, Arendt argues that rhetoric does not lead individuals or communities to ultimate Truth; it leads to decisions that will necessarily have to be reconsidered. Even Arendt, who tends to express a greater faith than many agonists (such as Burke, Sloane, or Kastely) in the ability of individuals to perceive truth, insists that self-deception is always a danger, so public discourse is necessary as a form of testing (see especially Lectures and "Truth"). She remarks that it is difficult to think beyond one's self-interest and that "nothing, indeed, is more common, even among highly sophisticated people, than the blind obstinacy that becomes manifest in lack of imagination and failure to judge" ("Truth" 242).¶ Agonism demands that one simultaneously trust and doubt one' s own perceptions, rely on one's own judgment and consider the judgments of others, think for oneself and imagine how others think. The question remains whether this is a kind of thought in which everyone can engage. Is the agonistic public sphere (whether political, academic, or scientific) only available to the few? Benhabib puts this criticism in the form of a question: "That is, is the 'recovery of the public space' under conditions of modernity necessarily an elitist and antidemocratic project that can hardly be reconciled with the demand for universal political emancipa¬tion and the universal extension of citizenship rights that have accompa¬nied modernity since the American and French Revolutions?" (75). This is an especially troubling question not only because Arendt's examples of agonistic rhetoric are from elitist cultures, but also because of com¬ments she makes, such as this one from The Human Condition: "As a living experience, thought has always been assumed, perhaps wrongly, to be known only to the few. It may not be presumptuous to believe that these few have not become fewer in our time" {Human 324).¶ Yet, there are important positive political consequences of agonism.¶ Arendt' s own promotion of the agonistic sphere helps to explain how the system could be actively moral. It is not an overstatement to say that a central theme in Arendt's work is the evil of conformity—the fact that the modern bureaucratic state makes possible extraordinary evil carried out by people who do not even have any ill will toward their victims. It does so by "imposing innumerable and various rules, all of which tend to 'normalize' its members, to make them behave, to exclude spontaneous action or outstanding achievement" (Human 40). It keeps people from thinking, and it keeps them behaving. The agonistic model's celebration of achievement and verbal skill undermines the political force of conformity, so it is a force against the bureaucratizing of evil. If people think for themselves, they will resist dogma; if people think of themselves as one of many, they will empathize; if people can do both, they will resist totalitarianism. And if they talk about what they see, tell their stories, argue about their perceptions, and listen to one another—that is, engage in rhetoric—then they are engaging in antitotalitarian action.¶ In post-Ramistic rhetoric, it is a convention to have a thesis, and one might well wonder just what mine is—whether I am arguing for or against Arendt's agonism. Arendt does not lay out a pedagogy for us to follow (although one might argue that, if she had, it would lookmuch like the one Lazere describes in "Teaching"), so I am not claiming that greater attention to Arendt would untangle various pedagogical problems that teachers of writing face. Nor am I claiming that applying Arendt's views will resolve theoretical arguments that occupy scholarly journals. I am saying, on the one hand, that Arendt's connection of argument and thinking, as well as her perception that both serve to thwart totalitarian¬ism, suggest that agonal rhetoric (despite the current preference for collaborative rhetoric) is the best discourse for a diverse and inclusive public sphere. On the other hand, Arendt's advocacy of agonal rhetoric is troubling (and, given her own admiration for Kant, this may be intentional), especially in regard to its potential elitism, masculinism, failure to describe just how to keep argument from collapsing into wrangling, and apparently cheerful acceptance of hierarchy. Even with these flaws, Arendt describes something we would do well to consider thoughtfully: a fact-based but not positivist, communally grounded but not relativist, adversarial but not violent, independent but not expressivist rhetoric.

#### Decision-making outweighs – it’s the most portable skill - key to social improvements in every and all facets of life

Steinberg & Freeley 8

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After several days of intense debate, first the United States House of Representatives and then the U.S. Senate voted to authorize President George W. Bush to attack Iraq if Saddam Hussein refused to give up weapons of mass destruction as required by United Nations's resolutions. Debate about a possible military\* action against Iraq continued in various governmental bodies and in the public for six months, until President Bush ordered an attack on Baghdad, beginning Operation Iraqi Freedom, the military campaign against the Iraqi regime of Saddam Hussein. He did so despite the unwillingness of the U.N. Security Council to support the military action, and in the face of significant international opposition.¶ Meanwhile, and perhaps equally difficult for the parties involved, a young couple deliberated over whether they should purchase a large home to accommodate their growing family or should sacrifice living space to reside in an area with better public schools; elsewhere a college sophomore reconsidered his major and a senior her choice of law school, graduate school, or a job. Each of these\* situations called for decisions to be made. Each decision maker worked hard to make well-reasoned decisions.¶ Decision making is a thoughtful process of choosing among a variety of options for acting or thinking. It requires that the decider make a choice. Life demands decision making. We make countless individual decisions every day. To make some of those decisions, we work hard to employ care and consideration; others seem to just happen. Couples, families, groups of friends, and coworkers come together to make choices, and decision-making homes from committees to juries to the U.S. Congress and the United Nations make decisions that impact us all. Every profession requires effective and ethical decision making, as do our school, community, and social organizations.¶ We all make many decisions even- day. To refinance or sell one's home, to buy a high-performance SUV or an economical hybrid car. what major to select, what to have for dinner, what candidate CO vote for. paper or plastic, all present lis with choices. Should the president deal with an international crisis through military invasion or diplomacy? How should the U.S. Congress act to address illegal immigration?¶ Is the defendant guilty as accused? Tlie Daily Show or the ball game? And upon what information should I rely to make my decision? Certainly some of these decisions are more consequential than others. Which amendment to vote for, what television program to watch, what course to take, which phone plan to purchase, and which diet to pursue all present unique challenges. At our best, we seek out research and data to inform our decisions. Yet even the choice of which information to attend to requires decision making. In 2006, TIMI: magazine named YOU its "Person of the Year." Congratulations! Its selection was based on the participation not of ''great men" in the creation of history, but rather on the contributions of a community of anonymous participants in the evolution of information. Through blogs. online networking. You Tube. Facebook, MySpace, Wikipedia, and many other "wikis," knowledge and "truth" are created from the bottom up, bypassing the authoritarian control of newspeople. academics, and publishers. We have access to infinite quantities of information, but how do we sort through it and select the best information for our needs?¶ The ability of every decision maker to make good, reasoned, and ethical decisions relies heavily upon their ability to think critically. Critical thinking enables one to break argumentation down to its component parts in order to evaluate its relative validity and strength. Critical thinkers are better users of information, as well as better advocates.¶ Colleges and universities expect their students to develop their critical thinking skills and may require students to take designated courses to that end. The importance and value of such study is widely recognized.¶ Much of the most significant communication of our lives is conducted in the form of debates. These may take place in intrapersonal communications, in which we weigh the pros and cons of an important decision in our own minds, or they may take place in interpersonal communications, in which we listen to arguments intended to influence our decision or participate in exchanges to influence the decisions of others.¶ Our success or failure in life is largely determined by our ability to make wise decisions for ourselves and to influence the decisions of others in ways that are beneficial to us. Much of our significant, purposeful activity is concerned with making decisions. Whether to join a campus organization, go to graduate school, accept a job oiler, buy a car or house, move to another city, invest in a certain stock, or vote for Garcia—these are just a few of the thousands of decisions we may have to make. Often, intelligent self-interest or a sense of responsibility will require us to win the support of others. We may want a scholarship or a particular job for ourselves, a customer for out product, or a vote for our favored political candidate.

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

Lundberg 10

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

The second major problem with the critique that identifies a naivety in articulating debate and democracy is that it presumes that the primary pedagogical outcome of debate is speech capacities. But the democratic capacities built by debate are not limited to speech—as indicated earlier, debate builds capacity for critical thinking, analysis of public claims, informed decision making, and better public judgment. If the picture of modem political life that underwrites this critique of debate is a pessimistic view of increasingly labyrinthine and bureaucratic administrative politics, rapid scientific and technological change outpacing the capacities of the citizenry to comprehend them, and ever-expanding insular special-interest- and money-driven politics, it is a puzzling solution, at best, to argue that these conditions warrant giving up on debate. If democracy is open to rearticulation, it is open to rearticulation precisely because as the challenges of modern political life proliferate, the citizenry's capacities can change, which is one of the primary reasons that theorists of democracy such as Ocwey in The Public awl Its Problems place such a high premium on education (Dewey 1988,63, 154). Debate provides an indispensible form of education in the modem articulation of democracy because it builds precisely the skills that allow the citizenry to research and be informed about policy decisions that impact them, to son rhroueh and evaluate the evidence for and relative merits of arguments for and against a policy in an increasingly infonnation-rich environment, and to prioritize their time and political energies toward policies that matter the most to them. The merits of debate as a tool for building democratic capacity-building take on a special significance in the context of information literacy. John Larkin (2005, HO) argues that one of the primary failings of modern colleges and universities is that they have not changed curriculum to match with the challenges of a new information environment. This is a problem for the course of academic study in our current context, but perhaps more important, argues Larkin, for the future of a citizenry that will need to make evaluative choices against an increasingly complex and multimediatcd information environment (ibid-). Larkin's study tested the benefits of debate participation on information-literacy skills and concluded that in-class debate participants reported significantly higher self-efficacy ratings of their ability to navigate academic search databases and to effectively search and use other Web resources: To analyze the self-report ratings of the instructional and control group students, we first conducted a multivariate analysis of variance on all of the ratings, looking jointly at the effect of instmction/no instruction and debate topic . . . that it did not matter which topic students had been assigned . . . students in the Instnictional [debate) group were significantly more confident in their ability to access information and less likely to feel that they needed help to do so----These findings clearly indicate greater self-efficacy for online searching among students who participated in (debate).... These results constitute strong support for the effectiveness of the project on students' self-efficacy for online searching in the academic databases. There was an unintended effect, however: After doing ... the project, instructional group students also felt more confident than the other students in their ability to get good information from Yahoo and Google. It may be that the library research experience increased self-efficacy for any searching, not just in academic databases. (Larkin 2005, 144) Larkin's study substantiates Thomas Worthcn and Gaylcn Pack's (1992, 3) claim that debate in the college classroom plays a critical role in fostering the kind of problem-solving skills demanded by the increasingly rich media and information environment of modernity. Though their essay was written in 1992 on the cusp of the eventual explosion of the Internet as a medium, Worthcn and Pack's framing of the issue was prescient: the primary question facing today's student has changed from how to best research a topic to the crucial question of learning how to best evaluate which arguments to cite and rely upon from an easily accessible and veritable cornucopia of materials. There are, without a doubt, a number of important criticisms of employing debate as a model for democratic deliberation. But cumulatively, the evidence presented here warrants strong support for expanding debate practice in the classroom as a technology for enhancing democratic deliberative capacities. The unique combination of critical thinking skills, research and information processing skills, oral communication skills, and capacities for listening and thoughtful, open engagement with hotly contested issues argues for debate as a crucial component of a rich and vital democratic life. In-class debate practice both aids students in achieving the best goals of college and university education, and serves as an unmatched practice for creating thoughtful, engaged, open-minded and self-critical students who are open to the possibilities of meaningful political engagement and new articulations of democratic life. Expanding this practice is crucial, if only because the more we produce citizens that can actively and effectively engage the political process, the more likely we are to produce revisions of democratic life that are necessary if democracy is not only to survive, but to thrive. Democracy faces a myriad of challenges, including: domestic and international issues of class, gender, and racial justice; wholesale environmental destruction and the potential for rapid climate change; emerging threats to international stability in the form of terrorism, intervention and new possibilities for great power conflict; and increasing challenges of rapid globalization including an increasingly volatile global economic structure. More than any specific policy or proposal, an informed and active citizenry that deliberates with greater skill and sensitivity provides one of the best hopes for responsive and effective democratic governance, and by extension, one of the last best hopes for dealing with the existential challenges to democracy [in an] increasingly complex world.

### Anthro K

#### The 1AC ignores that racism is merely one amongst many tools of axiological anthropocentrism whereby violence can always be justified when applied to racially inferior groups. Only a critique which focuses on rejecting subhuman thinking can contest the myriad forms of racism.

Deckha 2k10 [Maneesha, faculty of law, university of Victoria, “it’s time to abandon the idea of human rights”, the scavenger, dec. 10]

While the intersection of race and gender is often acknowledged in understanding the etiology of justificatory narratives for war, the presence of species distinctions and the importance of the subhuman are less appreciated. Yet, the race (and gender) thinking that animates Razack’s argument in normalizing violence for detainees (and others) is also centrally sustained by the subhuman figure. As Charles Patterson notes with respect to multiple forms of exploitation: Throughout the history of our ascent to dominance as the master species, our victimization of animals has served as the model and foundation for our victimization of each other. The study of human history reveals the pattern: first, humans exploit and slaughter animals; then, they treat other people like animas and do the same to them. Patterson emphasizes how the human/animal hierarchy and our ideas about animals and animality are foundational for intra-human hierarchies and the violence they promote. The routine violence against beings designated subhuman serves as both a justification and blueprint for violence against humans. For example, in discussing the specific dynamics of the Nazi camps, Patterson further notes how techniques to make the killing of detainees resemble the slaughter of animals were deliberately implemented in order to make the killing seem more palatable and benign. That the detainees were made naked and kept crowded in the gas chambers facilitated their animalization and, in turn, their death at the hands of other humans who were already culturally familiar and comfortable with killing animals in this way. Returning to Razack’s exposition of race thinking in contemporary camps, one can see how subhuman thinking is foundational to race thinking. One of her primary arguments is that race thinking, which she defines as “the denial of a common bond of humanity between people of European descent and those who are not”, is “a defining feature of the world order” today as in the past. In other words, it is the “species thinking” that helps to create the racial demarcation. As Razack notes with respect to the specific logic infusing the camps, they “are not simply contemporary excesses born of the west’s current quest for security, but instead represent a more ominous, permanent arrangement of who is and is not a part of the human community”. Once placed outside the “human” zone by race thinking, the detainees may be handled lawlessly and thus with violence that is legitimated at all times. Racialization is not enough and does not complete their Othering experience. Rather, they must be dehumanized for the larger public to accept the violence against them and the increasing “culture of exception” which sustains these human bodily exclusions. Although nonhumans are not the focus of Razack’s work, the centrality of the subhuman to the logic of the camps and racial and sexual violence contained therein is also clearly illustrated in her specific examples. In the course of her analysis, to determine the import of race thinking in enabling violence, Razack quotes a newspaper story that describes the background mentality of Private Lynndie England, the white female soldier made notorious by images of her holding onto imprisoned and naked Iraqi men with a leash around their necks. The story itself quotes a resident from England’s hometown who says the following about the sensibilities of individuals from their town: To the country boys here, if you’re a different nationality, a different race, you’re sub-human. That’s the way that girls like Lynndie England are raised. Tormenting Iraqis, in her mind, would be no different from shooting a turkey. Every season here you’re hunting something. Over there they’re hunting Iraqis. Razack extracts this quote to illustrate how “race overdetermined what went on”, but it may also be observed that species “overdetermined what went on”. Race has a formative function, to be sure, but it works in conjunction with species difference to enable the violence at Abu Ghraib and other camps. Dehumanization promotes racialization, which further entrenches both identities. It is an intertwined logic of race, sex, culture and species that lays the foundation for the violence.

#### This species-contingent paradigm creates unending genocidal violence against forms of life deemed politically unqualified.

KOCHI & ORDAN 2K8 [tarik and noam, queen’s university and bar llan university, “an argument for the global suicide of humanity”, vol 7. no. 4., bourderlands e-journal]

Within the picture many paint of humanity, events such as the Holocaust are considered as an exception, an aberration. The Holocaust is often portrayed as an example of ‘evil’, a moment of hatred, madness and cruelty (cf. the differing accounts of ‘evil’ given in Neiman, 2004). The event is also treated as one through which humanity comprehend its own weakness and draw strength, via the resolve that such actions will never happen again. However, if we take seriously the differing ways in which the Holocaust was ‘evil’, then one must surely include along side it the almost uncountable numbers of genocides that have occurred throughout human history. Hence, if we are to think of the content of the ‘human heritage’, then this must include the annihilation of indigenous peoples and their cultures across the globe and the manner in which their beliefs, behaviours and social practices have been erased from what the people of the ‘West’ generally consider to be the content of a human heritage. Again the history of colonialism is telling here. It reminds us exactly how normal, regular and mundane acts of annihilation of different forms of human life and culture have been throughout human history. Indeed the history of colonialism, in its various guises, points to the fact that so many of our legal institutions and forms of ethical life (i.e. nation-states which pride themselves on protecting human rights through the rule of law) have been founded upon colonial violence, war and the appropriation of other peoples’ land (Schmitt, 2003; Benjamin, 1986). Further, the history of colonialism highlights the central function of ‘race war’ that often underlies human social organisation and many of its legal and ethical systems of thought (Foucault, 2003). This history of modern colonialism thus presents a key to understanding that events such as the Holocaust are not an aberration and exception but are closer to the norm, and sadly, lie at the heart of any heritage of humanity. After all, all too often the European colonisation of the globe was justified by arguments that indigenous inhabitants were racially ‘inferior’ and in some instances that they were closer to ‘apes’ than to humans (Diamond, 2006). Such violence justified by an erroneous view of ‘race’ is in many ways merely an extension of an underlying attitude of speciesism involving a long history of killing and enslavement of non-human species by humans. Such a connection between the two histories of inter-human violence (via the mythical notion of differing human ‘races’) and interspecies violence, is well expressed in Isaac Bashevis Singer’s comment that whereas humans consider themselves “the crown of creation”, for animals “all people are Nazis” and animal life is “an eternal Treblinka” (Singer, 1968, p.750).

#### The alternative is that the judge should vote negative to REJECT THE HUMAN/ANIMAL DIVIDE. This rejection enables an understanding of the species-being. That solves the ethical contradiction of their species-level racism.

HUDSON 2K4 [Laura, The Political Animal: Species-Being and Bare Life, mediations journal, <http://www.mediationsjournal.org/files/Mediations23_2_04.pdf>]

We are all equally reduced to mere specimens of human biology, mute and uncomprehending of the world in which we are thrown. Species-being, or “humanity as a species,” may require this recognition to move beyond the pseudo-essence of the religion of humanism. Recognizing that what we call “the human” is an abstraction that fails to fully describe what we are, we may come to find a new way of understanding humanity that recuperates the natural without domination. The bare life that results from expulsion from the law removes even the illusion of freedom. Regardless of one’s location in production, the threat of losing even the fiction of citizenship and freedom affects everyone. This may create new means of organizing resistance across the particular divisions of society. Furthermore, the concept of bare life allows us to gesture toward a more detailed, concrete idea of what species-being may look like. Agamben hints that in the recognition of this fact, that in our essence we are all animals, that we are all living dead, might reside the possibility of a kind of redemption. Rather than the mystical horizon of a future community, the passage to species-being may be experienced as a deprivation, a loss of identity. Species-being is not merely a positive result of the development of history; it is equally the absence of many of the features of “humanity” through which we have learned to make sense of our world. It is an absence of the kind of individuality and atomism that structure our world under capitalism and underlie liberal democracy, and which continue to inform the tenets of deep ecology. The development of species-being requires the collapse of the distinction between human and animal in order to change the shape of our relationships with the natural world. A true species-being depends on a sort of reconciliation between our “human” and “animal” selves, a breakdown of the distinction between the two both within ourselves and in nature in general. Bare life would then represent not only expulsion from the law but the possibility of its overcoming. Positioned in the zone of indistinction, no longer a subject of the law but still subjected to it through absence, what we equivocally call “the human” in general becomes virtually indistinguishable from the animal or nature. But through this expulsion and absence, we may see not only the law but the system of capitalism that shapes it from a position no longer blinded or captivated by its spell. The structure of the law is revealed as always suspect in the false division between natural and political life, which are never truly separable. Though clearly the situation is not yet as dire as Agamben’s invocation of the Holocaust suggests, we are all, as citizens, under the threat of the state of exception. With the decline of the nation as a form of social organization, the whittling away of civil liberties and, with them, the state’s promise of “the good life” (or “the good death”) even in the most developed nations, with the weakening of labor as the bearer of resistance to exploitation, how are we to envision the future of politics and society?

### Case

#### The affirmative's advocacy of mestizaje whitewashes a complicated social phenomena as a liberatory practice. Victor Valle and Rodolfo Torres write

“In Latin America the genetic and cultural dialogue between the descendants of Europe, Africa, Asia, and the hemisphere's indigenous populations has been expressed in discourses reflecting and responding to a host of concrete national circumstances. In some cases, mestizaje has risen to the level of a truly critical counter-discourse of revolutionary aspirations, while at other times it has been co-opted by the state.”[[1]](#footnote-1)

#### Mestiza describes the state of culture in Latin and South America, and in fact all of the world, today. It describes the cultural condition of people with both native and European heritage, and emphasizes their role in the larger culture, in opposition to a distinct, separate indigenous identity. This can only proceed by ignoring the history and ongoing fact that the lands that belong to Native Americans remain a distinct and stigmatized group, that native land is still under control of White Supremacy. Dylan Rodriguez notes that “

Variable, overlapping, and mutually constituting white supremacist regimes have in fact been fundamental to the formation and movements of the United States, from racial chattel slavery and frontier genocide to recent and current modes of neoliberal land displacement and (domestic-to-global) warfare. Without exception, these regimes have been differently entangled with the state’s changing paradigms, strategies, and technologies of human incarceration and punishment (to follow the prior examples: the plantation, the reservation, the neoliberal sweatshop, and the domestic-to-global prison)” (Rodriguez 2007).

#### Let’s be clear we are not isolating certain people when we say “white supremacy”. Rodriguez further clarifies that

“white supremacy may be understood as a logic of social organization that produces regimented, institutionalized, and militarized conceptions of hierarchized “human” difference, enforced through coercions and violences that are structured by genocidal possibility (including physical extermination and curtailment of people’s collective capacities to socially, culturally, or biologically reproduce). As a historical vernacular and philosophical apparatus of domination, white supremacy is simultaneously premised on and consistently innovating universalized conceptions of the white (European and euroamerican) “human” vis-à-vis the rigorous production, penal discipline, and frequent social, political, and biological neutralization or extermination of the (non-white) sub- or non-human” (Rodriguez 2007).

#### The effects of this hierarchy are still most plainly seen in Native American Communities, particularly in the academy. Sandy Grande writes:

“The trauma of struggling against colonialism in a postcolonial zeitgeist manifests most acutely in American Indian students. They exhibit the highest dropout rates, the lowest academic performance rates, and the lowest college admission and retention rates in the nation. In addition, Robin Butterfield reports that native students frequently get categorized and treated as remedial students, are often subjected to racial slurs, ensure low teacher expectations, and experience extreme alienation. In response to the persistence of such issues, the vanguard of Indian education recently levied a powerful entreaty calling for school reform strategies that “recognize and address the linguistic and socio-cultural uniqueness of American Indian and Alaska Native learners.” They call attention to the high correlation between school success and the centrality of indigenous knowledge and language programs to underscore their mandate.”[[2]](#footnote-2)

#### This is particularly relelvant when considering notions of border-crossing which calls on individuals to take up fluid identities. Grande furthers:

“As students learn to navigate the plurality of difference, it is equally important to avoid falling into the (postmodern) trap of relativism. A postmodern theory of difference that insists on impartiality masks the power and privilege the underpins whitestream culture and perspectives. In other words, American Indian students do not enter into a social space in which identities compete with equal power for legitimacy; rather, they are infused into a political terrain that presumes their inferiority. For example, postmodern musing of subjectivity as disembodied and free-floating ignore the fact that American Indian students, along with other indigenous peoples, are “engaged” with the state in a complex relationship in which there are varying degrees of interdependency at play.” As such, American Indian students are neither free to “reinvent” themselves nor able to liberally “transgress” borders of difference, but, rather, remain captive to the determined spaces of colonialist rule. These students experience the binds of the paradox inherent to current modes of identity theory and it becomes increasingly evidence that “neither the cold linearity of blood-quantum nor the tortured weakness of self-identification” (both systems designed and legitimated by the state) will provide them any relief. Thus, while postmodern theorists rightly question the whole notion of origins and work to disrupt the grand narrative of modernism, its hyperelastic and all-inclusive categories offer little to no protection against the colonialist forces of cultural encroachment and capitalist commodification.”[[3]](#footnote-3)

#### Particularly on a topic about immigration, it is irresponsible for us not to note the affects of the European immigration to the Americas or the only US natives who have been continually forced from their homes and made to migrate against their will. Given the unique position held by native Americans, any advocacy must consider the way indigenous people are folded into it. Mestiza is not a positive description of identity, rather, it is a negative description: neither indigenous nor European. It asks people to give up any identification they hold and embrace the wider, indeterminate culture. In a society where everyone is Mestiza, this is nothing but a call to give up any claims to indigenous identity, give up claims to land, and forgive the history and on-going genocide of native peoples. Their own author says that mestizaje can be a liberatory tool or an instrument of state co-optation. Grande explains that this is exactly the case where it’s the later:

“In summary, insofar as American Indian identities continue to be defined and shaped in interdependence with place, the transgressive mestizaje functions as a potentially homogenizing force that presumes the continued exile of tribal peoples and their enduring absorption into the American "democratic" Whitestream. The notion of mestizaje as absorption is particularly problematic for the Indigenous peoples of Central and South America, where the myth of the mestizaje (belief that the continent's original cultures and inhabitants no longer exist) has been used for centuries to force the integration of Indigenous communities into the national mestizo model (Van Cott, 1994). According to Rodolfo Stavenhagen (1992), the myth of mestizaje has provided the ideological pretext for numerous South American governmental laws and policies expressly designed to strengthen the nationstate through incorporation of all "non-national" (read "Indigenous") elements into the mainstream. Thus, what Valle and Torres (1995) previously describe as "the continent' s unfinished business of cultural hybridization" (p. 141), Indigenous peoples view as the continents' long and bloody battle to absorb their existence into the master narrative of the mestizo.”[[4]](#footnote-4)

#### In fact, the affirmative’s championing of mestiza identity is based on an understanding of cultural transformation rooted in privilege. For indigenous groups, the notion of cultural transformation can be nothing but destruction of culture, and Hale explains that:

“When (cultural) transformation is conflated with loss . . . the collective trauma is obscured and the brute historical fact of ethnocide is softened. The culprits in this erasure are the Indians' . . . enemies, but even more centrally . . . elites who embraced classic nineteenth century liberalism cast in the idiom of mestizaje. A homogeneous and individualized notion of citizenship could not be compatible with the rights of Indian communities whose collective histories and identities stood opposed to the dominant mestizo culture. Just beneath the alluring promises to Indians who would accept these individual rights of citizenship was incomprehension, invisibility, and punishing racism for those who would not.” (Hale, 2000. Page 269)

#### So what then is the role of the debater in this particular debate round? What is the role of the critic? These issues are directly tied to the role of scholarship and the academy. What is the role of the scholar? Currently we see that the academy has a very specific purpose, and is far from neutral on the issues noted before. Devon Mihesuah writes that

“the academy has much invested in maintaining control over who defines knowledge, who has access to knowledge, and who produces knowledge. As indigenous intellectuals committed to our indigenous nations, we threaten the power and authority claimed by institutions, disciplines, and peoples created, in part from the oppression of our people. Since every academic institution sits on indigenous land, that oppression was first corporeal; ultimately the institutions exist because indigenous peoples were first dispossessed. That oppression continued in a less tangible but no less destructive way with the establishment of academic disciplines that exploited indigenous peoples as their subjects of research in ways that reinforced the superior position of EuroAmerican peoples while subjugating their subjects of study” (Mihesuah and Wilson 2004).

#### Because of the role the academy occupies today we are not afforded the luxury of self-referential politics and indulgent theory that the 1AC proclaims to be a part of. For us scholarship today has to be directed very specifically at refusing and interrupting colonialism. The affirmative plays no part in this exercise. We have a first priority as debaters and scholars, Sandy Grande notes that

“centuries of ‘rhetorical imperialism’ committed by ‘mainstream’ scholars pressures indigenous scholars to concentrate their research efforts on their own communities. In this context, restorative projects that affirm and sustain the value of indigenous languages, cultural knowledge, and intellectual history are a first priority. Against such immediate needs, engagement in abstract theory seems indulgent – a luxury and privilege of the academic elite. Further, theory itself is viewed as definitively Eurocentric” (Grande 2004, 2).

#### Churchill continues by saying that

“if scholarship itself is to have any positive and constructive meaning. Scholarship is never neutral or objective, it always works either for the psychopath or against him, to mystify sociocultural reality or to decode it, to make corrective action possible or to prevent it” (Churchill 1996, 15).

#### In rounds like this, where the 1AC was a 9 minute long permutation, you must call into question the permutation or normal standards of competition. The affirmative in this case should not merely be allowed to say debate’s latest 4 letter word and wish away the negative strategy. Under an alternate standard of competition the idea of the perm should be suspect to you. We propose in this debate that there be an alternate standard of competition in light of the 1AC. Our framework for this debate is that the ballot should represent who best advances the liberation of the oppressed. Our advocacy uses our privilege in this space to expose and confront the practices of colonialism. We apprehend and reject the logic of imperialism that thrives throughout these academic walls. This is what you vote for when you vote negative. Voting affirmative does not give you this ability given the necessity of stasis and borders to allow indigenous people to assert their identities. Grande explains:

**“**The fact that nearly two-thirds of American Indians remain closely tied to their reservations not only points to the continued significance of land in the formation of American Indian identity, but also suggests that a large portion of the Indian population remains fairly segregated from the rest of the nation. Clearly, "Indian Country" persists as both a metaphorical and literal place, undoubtedly shaping the subjectivities of all those who call it home. In other words, living in a physically circumscribed space where literal borders distinguish "us" from "them" must, by definition, shape American Indian consciousness and emergent views of identity and difference. More specifically, the relationship between American Indian communities and the predominantly White border towns not only shapes the ways Indians perceive and construct Whites, but also significantly influences their own views of American Indian identity.¶ Thus, although reservations exist as a vestige of forced removal, colonialist domination, and Whitestream greed, they have also come to serve as protective barriers and defensive perimeters between cultural integrity and wholesale assimilation. They also serve to distinguish American Indians as the only peoples with federally recognized land claims, demarcating the borders of the only domestic sovereign nations. Though the power of this domestic-dependent-nation status is continually challenged in federal courts, Indians have retained a significant portion of their plenary powers, such as the right to establish tribal courts, tribal governments, and tribal police forces. Ultimately, however, the notion of self-government remains a bit of a farce, since most tribes remain entrenched in untenable relationships with the U.S. government and most reservation economies can only maintain stability with the infusion of outside capital (Deloria & Lytle, 1984).¶ The dependency on outside capital generates a subordinating effect, leaving American Indians at the virtual mercy of venture capitalists and Whitestream do-gooders. As a result, most reservation communities are overrun by emissaries of White justice, private entrepreneurs, and New Age liberals seeking to forge lucrative careers from predatory practices. Bivouacked in internal and external compounds, enterprising members of the Whitestream wield power and broker ser vices by day, and by night retreat back into the comforts of their bourgeois border towns. As a result, most of the businessmen, teachers, principals, doctors, and health-care providers in reservation communities are White, and most of the laborers, minimum-wagers, underemployed, and unemployed are American Indian.¶ In spite of the pressures of cultural encroachment, reservation communities continue to work toward becoming sites of political contestation and empowerment. They are learning to survive the dangers of imperialistic forces by employing both proactive strategies that emphasize education, empowerment, and self-determination, and defensive tactics that protect against unfettered economic and political encroachment. Thus, whatever else reservation borders may or may not signify, they serve as potent geographic filters of all that is non-Indian - literal dividing lines between the real and metaphoric spaces differentiating Indian Country from the rest of Whitestream America.”[[5]](#footnote-5)

#### Our argument is simple, we are compelled by the contemporary state of affairs to respond to the imperialism of the status quo and the past five hundred years. The affirmative’s strategy is one rooted in privilege, which can not address the specific concerns of those people upon whose land we stand today. Vote negative to challenge the fluidity of identity, to reassert the boundaries of minorities communities, and to protect those communities from cultural encroachment.

statistics from:

http://www.nativevillage.org/Messages%20from%20the%20People/Population%20statistics.htm

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# 2NC

## Anthro K

#### Problematizing the middle passage and human slavery ignores that these tools were not produced and then simply applied to a racial group of humans to force their migration but instead were first the means of dominating nonhumans. We must begin with this hidden foundation of species violence.

HEYDT 2K10 [samantha, american abattoirs, December 20th, <http://samheydt.wordpress.com/2010/12/20/224/>, BA Communications New School and Universitat van Amsterdam ]

The American abattoir paved the road to Auschwitz. The industrialization of death developed at the turn of the century in the US stockyards was adopted by the Nazi Concentration camps, where sectors of humanity relegated into the realm of ‘subhuman’ were slaughtered. History repeats itself with the algorithms of domination shifting not in construct but in context. The assembly-line technology and eugenic ideology that buttresses the mechanized mass murder of animals share the rationalized cruelty that has historically been used in the Western context against humans in the ‘state of exception’. Branded inferior, crammed into railcars, forced into labor and killed when no longer of use, the victims of the Holocaust experienced the same fate as the chattel of slaughterhouses do today. The justification for this brutality is hinged on the ‘biological inferiority’ of the victims who are dehumanized and denigrated as animals. The “anthropological machine” distinguishing humans from animals collapses when man is stripped down to ‘bare life’ (Agamben). Thus, as long as the exploitation and violent slaughter of animals occurs unrefuted, the potential for genocide remains. As history has shown us time and time again: the realm of nonhuman is not solely occupied by animals. Historical Context: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Patriarchy, slavery and the social matrix of speciesism emerged in tandem to one another from the same region that fathered agriculture in the Middle East during the Chalcolithic Age. Sumer, now modern Iraq, was the first civilization to engage in core agricultural practices such as organized irrigation and specialized labor with slaves and animals. They raised cattle, sheep and pigs, used ox for draught their beast of burden and equids for transport (Sayce 99). The knowledge to store food as standing reserve meant migration was no longer necessary to survive. The population density bred social hierarchies supported at its base by slaves (Kramer 47). In Sumer, there were only two social strata’s to belong to: lu the free man and arad the slave (Kramer 47). Technologies such as branding irons, chains and cages that were developed to dominate animals paved way for the domination over humans too. The “human rule over the lower creatures provided the mental analogue in which many political and social arrangements are based” (Patterson 280). Caged and castrated, slaves were treated no different from chattel. Thousands of years later, the tools developed in the Middle East for domestication were used by the Europeans during colonization to shackle slaves. “When the European settlers arrived in Tasmania in 1772, the indigenous people seem not to have noticed them…By 1830 their numbers had been reduced from around five hundred to seventy-two. In their intervening years they had been used for slave labour and sexual pleasure, tortured and mutilated. They had been hunted like vermin and their skins had been sold for a government bounty. When the males were killed, female survivors were turned loose with the heads of their husbands tied around their necks. Males who were not killed were usually castrated. Children were clubbed to death.” (Gray 91). This horrific account illustrates how the indigenous people of Tasmania were enslaved,skinned and slaughtered by the Europeans. Meanwhile across the globe, the trans-Atlantic slave trade was at its peak in the 18th century. Africans were taken from their native land, branded, bred, and sold as property. Linguistically these acts of violence and exploitation are tied to animals- branded, skinned, slaughtered, sold. Be that as it may, “as long as men massacre animals, they will kill each other” (Pythagoras in Patterson 210). Racism, colonialism, anti-Semitism and sexism all stem from the same systems of domination that initially subjugated animals. Until we cease to exploit living beings as resources, the threat of man being stripped of his humanity looms. Although we cringe at the inhumane actions of our ancestors, the scale and efficiency of murder and oppression has only advanced, while the notion of ‘human’ remains increasingly obscured.

#### The discursive construct of dehumanization/the subhuman operationalizes global speciest, gendered, racialized, and economic violence. We need to refuse the attempt to partially include groups into the concept of human and instead reject humanizing discourse because it merely displaces the violence of the 1ac impact scenarios onto whom-ever is considered nonhuman.

Deckha 2k10 [Maneesha, faculty of law, university of Victoria, “it’s time to abandon the idea of human rights”, the scavenger, dec. 10]

The category of the ‘subhuman’ is inherent in global gendered, racialized and economic violence, throwing up questions around the relevance of concepts of ‘human rights’ and ‘human dignity’ for effective theories of justice, policy and social movements. Instead of fighting dehumanization with humanization, a better strategy may be to minimize the human/nonhuman boundary altogether. A new discourse of cultural and legal protections is required to address violence against vulnerable humans in a manner that does not privilege humanity or humans, nor permit a subhuman figure to circulate as the mark of inferior beings on whom the perpetration of violence is legitimate. We need to find an alternative discourse to theorize and mobilize around vulnerabilities for “subhuman” humans, writes Maneesha Deckha. 13 December 2010 One of the organizing narratives of western thought and the institutions it has shaped is humanism and the idea that human beings are at the core of the social and cultural order. The cultural critique humanism has endured, by way of academic theory and social movements, has focused on the failure of its promise of universal equal treatment and dignity for all human beings. To address this failing, a rehabilitative approach to humanism is usually adopted with advocates seeking to undo humanism’s exclusions by expanding its ambit and transporting vulnerable human groups from “subhuman” to “human” status. Law has responded by including more and more humans under the coveted category of “personhood”. Yet, the logic of the human/subhuman binary typically survives this critique with the dependence of the coveted human status on the subhuman (and the vulnerabilities it enables) going unnoticed. This gap in analysis is evident in how most of us think about violence and its related concept of vulnerability. Some would even say that what sets us apart from nonhumans is a capacity for vulnerability. Others who address human-nonhuman relationships more closely might say that what sets human apart from nonhuman animals, if anything, is our capacity for violence. More particular still, feminists would highlight the masculinist orientation of this violence against nonhumans, animals and otherwise, noting that institutionalized violence against nonhumans primarily occurs in male-dominated industries. Yet, the discourse around (hu)man violence against animals is muted in mainstream debates about violence, vulnerability and exploitation in general. More common is a concern with violence against humans and how to eliminate it and make humans less vulnerable. This theorizing largely proceeds through affirmations of the inviolability or sanctity of human life and human dignity, establishing what it means to be human through articulation of what it means to be animal. The humanist paradigm of anti-violence discourse thus does not typically examine the human/nonhuman boundary, but often fortifies it. The failure to address this boundary and its creation and maintenance of the figure of the subhuman undermines anti-violence agendas.

#### Perm links more: it attempts to direct criticism towards politics conducted in the name of a life which excludes bare life in favor of the voice of the citizen, the politically qualified. This excludes bare life and establishes a realm beyond of the markers of the “political” in which to conduct genocidal violence against exceptional beings.

HUDSON 2K4 [Laura, The Political Animal: Species-Being and Bare Life, mediations journal, http://www.mediationsjournal.org/files/Mediations23\_2\_04.pdf]

The rise of environmentalism, deep ecology, and animal rights can be seen as effects of this inability of law, or the Law, to distance the “natural world” as a state outside itself. **Natural objects reappear within the political realm not as political actors but as markers of bare life.** **Sovereignty, in seeking to establish a political life separate from the state of nature, produces both political life as the life proper to the citizen (the “good life”) and bare life**, which occupies a space in between bios and zoē, evacuated of meaning. **The state of nature is not separate from political life but a state that exists alongside political life, as a necessary corollary of its existence. Political life is alienation from an imagined state of nature that we cannot access as human beings because it appears only in shadow form as bare life. The state of exception is that which defines which lives lack value, which lives can be killed without being either murdered or sacrificed.** Agamben’s examples of the inextricable link between political and bare life focus on the limit cases of humanity rather than the ideal, providing an analysis of precisely the cases that prove problematic in Ferry’s liberal humanism. The exception, as that which proves the rule, cannot be avoided. It is necessary to look to the figure of the refugee, the body of the “overcomatose” or the severely mentally impaired, and, under the Third Reich, the life of the Jew to see how the law fails in the task Ferry sets for it. **These cases demonstrate the zone of indistinction that Agamben elaborates as the zone of “life that does not deserve to live**.” The refugee demonstrates the necessity of a link between nation and subject; **refugees are no longer citizens and, as such, lack a claim to political rights: “In the system of the nation-state, the so-called sacred and inalienable rights of man show themselves to lack every protection and reality at the moment in which they can no longer take the form of rights belonging to citizens of a state**.”[15] **Confronted with the figure of the refugee, human rights are faced with their hidden ground in national origin, where, as Agamben notes, the key term is birth: men are born free, invoking the natural codes from which law was to separate us. This freedom is, in actuality, a function of citizenship and incorporation in the nation-state rather than a fact of being human: “citizenship names the new status of life as origin and ground of sovereignty and, therefore, literally identifies** … les membres du souverain, **‘the members of the sovereign.’”[16] This makes the link between that which is proper to the nation and that which is proper to the citizen the determinant of the zone of sacred life: those who do not fulfill the role of the citizen are no longer guaranteed protection or participation in political life, their so-called human rights void in the absence of national identity. The refugee or refugees as a group have a claim only to bare life, to being kept alive, but have no political voice with which to demand the rights of the citizen.** Agamben, while noting the same trend toward politicizing natural life that concerns Ferry, demonstrates that this politicization is already contained within the structure of politics itself. **This corresponds to the position of animals in human society: the exemplar of the limit case, they have always existed in the state of exception that founds the political. There is thus a connection between the plight of the refugee and that of the animal: neither participates directly in the political, though both are absolutely subject to political decisions in which they have no voice. The establishment of a realm outside the political, where lives have no value and thus may be killed, is marked by the difference between the human and the animal.**

#### And, anthropocentric discourse and tropes cause racial criminalization and stigma faster than it can be recognized. That means our internal link is triggered at a level which your solvency mechanism has no risk of capturing by contrast to our alt which can arguably solve a proximate cause of racism.

Stanford University 2k8 [February 7). Discrimination Against Blacks Linked To Dehumanization, Study Finds. ScienceDaily. Retrieved January 25, 2012, from <http://www.sciencedaily.com­/releases/2008/02/080207163811.htm>]

ScienceDaily (Feb. 7, 2008) — Crude historical depictions of African Americans as ape-like may have disappeared from mainstream U.S. culture, but research presented in a new paper by psychologists at Stanford, Pennsylvania State University and the University of California-Berkeley reveals that many Americans subconsciously associate blacks with apes. In addition, the findings show that society is more likely to condone violence against black criminal suspects as a result of its broader inability to accept African Americans as fully human, according to the researchers. Co-author Jennifer Eberhardt, a Stanford associate professor of psychology who is black, said she was shocked by the results, particularly since they involved subjects born after Jim Crow and the civil rights movement. "This was actually some of the most depressing work I have done," she said. "This shook me up. You have suspicions when you do the work—intuitions—you have a hunch. But it was hard to prepare for how strong [the black-ape association] was—how we were able to pick it up every time." The paper, "Not Yet Human: Implicit Knowledge, Historical Dehumanization and Contemporary Consequences," is the result of a series of six previously unpublished studies conducted by Eberhardt, Pennsylvania State University psychologist Phillip Atiba Goff (the lead author and a former student of Eberhardt's) and Matthew C. Jackson and Melissa J. Williams, graduate students at Penn State and Berkeley, respectively. The paper is scheduled to appear Feb. 7 in the Journal of Personality and Social Psychology, which is published by the American Psychological Association. The research took place over six years at Stanford and Penn State under Eberhardt's supervision. It involved mostly white male undergraduates. In a series of studies that subliminally flashed black or white male faces on a screen for a fraction of a second to "prime" the students, researchers found subjects could identify blurry ape drawings much faster after they were primed with black faces than with white faces. The researchers consistently discovered a black-ape association even if the young adults said they knew nothing about its historical connotations. The connection was made only with African American faces; the paper's third study failed to find an ape association with other non-white groups, such as Asians. Despite such race-specific findings, the researchers stressed that dehumanization and animal imagery have been used for centuries to justify violence against many oppressed groups. "Despite widespread opposition to racism, bias remains with us," Eberhardt said. "African Americans are still dehumanized; we're still associated with apes in this country. That association can lead people to endorse the beating of black suspects by police officers, and I think it has lots of other consequences that we have yet to uncover." Historical background Scientific racism in the United States was graphically promoted in a mid-19th-century book by Josiah C. Nott and George Robins Gliddon titled Types of Mankind, which used misleading illustrations to suggest that "Negroes" ranked between "Greeks" and chimpanzees. "When we have a history like that in this country, I don't know how much of that goes away completely, especially to the extent that we are still dealing with severe racial inequality, which fuels and maintains those associations in ways that people are unaware," Eberhardt said. Although such grotesque characterizations of African Americans have largely disappeared from mainstream U.S. society, Eberhardt noted that science education could be partly responsible for reinforcing the view that blacks are less evolved than whites. An iconic 1970 illustration, "March of Progress," published in the Time-Life book Early Man, depicts evolution beginning with a chimpanzee and ending with a white man. "It's a legacy of our past that the endpoint of evolution is a white man," Eberhardt said. "I don't think it's intentional, but when people learn about human evolution, they walk away with a notion that people of African descent are closer to apes than people of European descent. When people think of a civilized person, a white man comes to mind." Consequences of socially endorsed violence In the paper's fifth study, the researchers subliminally primed 115 white male undergraduates with words associated with either apes (such as "monkey," "chimp," "gorilla") or big cats (such as "lion," "tiger," "panther"). The latter was used as a control because both images are associated with violence and Africa, Eberhardt said. The subjects then watched a two-minute video clip, similar to the television program COPS, depicting several police officers violently beating a man of undetermined race. A mugshot of either a white or a black man was shown at the beginning of the clip to indicate who was being beaten, with a description conveying that, although described by his family as "a loving husband and father," the suspect had a serious criminal record and may have been high on drugs at the time of his arrest. The students were then asked to rate how justified the beating was. Participants who believed the suspect was white were no more likely to condone the beating when they were primed with either ape or big cat words, Eberhardt said. But those who thought the suspect was black were more likely to justify the beating if they had been primed with ape words than with big cat words. "Taken together, this suggests that implicit knowledge of a Black-ape association led to marked differences in participants' judgments of Black criminal suspects," the researchers write. According to the paper's authors, this link has devastating consequences for African Americans because it "alters visual perception and attention, and it increases endorsement of violence against black suspects." For example, the paper's sixth study showed that in hundreds of news stories from 1979 to 1999 in the Philadelphia Inquirer, African Americans convicted of capital crimes were about four times more likely than whites convicted of capital crimes to be described with ape-relevant language, such as "barbaric," "beast," "brute," "savage" and "wild." "Those who are implicitly portrayed as more ape-like in these articles are more likely to be executed by the state than those who are not," the researchers write.

#### The affirmative’s impact calculus sets aside endless genocides in order to continue faith in reforming their brand of humanism. Instead we must think along utopian anti-humanist calls for species-equality which requires a negation of their humanism.

KOCHI & ORDAN 2K8 [tarik and noam, queen’s university and bar llan university, “an argument for the global suicide of humanity”, vol 7. no. 4., bourderlands e-journal]

Putting aside the old, false assumptions of a teleological account of history, social-environmental revolution is dependent upon widespread political action which short-circuits and tears apart current legal, political and economic regimes. This action is itself dependent upon a widespread change in awareness, a revolutionary change in consciousness, across enough of the populace to spark radical social and political transformation. Thought of in this sense, however, such a response to environmental destruction is caught by many of the old problems which have troubled the tradition of revolutionary socialism. Namely, 3how might a significant number of human individuals come to obtain such a radically enlightened perspective or awareness of human social reality (i.e. a dialectical, utopian anti-humanist ‘revolutionary consciousnesse’) so that they might bring about with minimal violence the overthrow of the practices and institutions of late capitalism and colonial-speciesism? Further, how might an individual attain such a radical perspective when their life, behaviours and attitudes (or their subjectivity itself) are so moulded and shaped by the individual’s immersion within and active self-realisation through, the networks, systems and habits constitutive of global capitalism? (Hardt & Negri, 2001). While the demand for social-environmental revolution grows stronger, both theoretical and practical answers to these pressing questions remain unanswered. Both liberal and social revolutionary models thus seem to run into the same problems that surround the notion of progress; each play out a modern discourse of sacrifice in which some forms of life and modes of living are set aside in favour of the promise of a future good. Caught between social hopes and political myths, the challenge of responding to environmental destruction confronts, starkly, the core of a discourse of modernity characterised by reflection, responsibility and action. Given the increasing pressures upon the human habitat, this modern discourse will either deliver or it will fail. There is little room for an existence in between: either the Enlightenment fulfils its potentiality or it shows its hand as the bearer of impossibility. If the possibilities of the Enlightenment are to be fulfilled then this can only happen if the old idea of the progress of the human species, exemplified by Hawking’s cosmic colonisation, is fundamentally rethought and replaced by a new form of self-comprehension. This self-comprehension would need to negate and limit the old modern humanism by a radical anti-humanism.

#### ANTHRPOCENTRIC COMMUNICATION OF ATTEMPTS TO MINIMIZE VIOLENCE FAIL – ONLY CONFRONTING THE ANTHROPOCENTRIC FOUNDATIONS OF THE ORDERING OF VIOLENCE CAN SOLVE.

Coward 6

(Senior Lecturer in International Politics at Newcastle University 2006 Martin Against Anthropocentrism Review of International Studies 32.3 Cambridge Journals Online)

Whilst it is common to embark upon investigation of the nature of political violence out of due concern for individuals facing death or persecution, an exclusively anthropocentric focus fails to get to grips with the issues raised by destruction of objects it regards as secondary equipmental supplements to the lives of individual subjects. Moreover, in failing to get to grips with the issue of the disavowal of heterogeneity revealed by consideration of urbicide, anthropocentric understandings can lead to the enactment of political solutions that effectively perpetuate the politics of exclusion. Anthropocentrism, thus, is not simply concern for humanity. Indeed, the examination of urbicide presented above can be said to have the coexistential condition of humanity as its principal concern. Rather anthropocentrism comprises a conceptual horizon which takes the pre-social individual as its principle subject. For the anthropocentric imaginary sociality and materiality are, therefore, secondary aspects of being. The principal crimes against humanity for the anthropocentric imaginary are, thus, the persecution of an individual, alone or as part of a group who share the same characteristics, on the grounds of their identity. Given the urbanisation of warfare, and the prevalence of urbicide, it seems a failure of imagination to continue our investigations into political violence from within an anthropocentric imaginary. Indeed, if the contemporary era is one of rapid urbanisation and the increasing interconnection that is sometimes referred to as globalisation, the question of coexistence is of particular salience for our era. Given the problems that the anthropocentric imaginary has in addressing the politics of exclusion that attacks the conditions of possibility of such coexistence, it would seem to be a poor tool for examination of the violences that confront us in the contemporary era.

1. Victor Valle and Rodolfo Torres. “The Idea of Mestizaje and the “Race” Problematic: Racialized Media Discourse in the Post-Fordist Landscape. In: Culture and Difference: Critical Perspectives on the Bi-Cultural Experience in the United States. Ed. A. Darder. 1995. Page 141. [↑](#footnote-ref-1)
2. Sandy Grande. Red Pedagogy: Native American Social and Political Thought. 2004. Page 5. [↑](#footnote-ref-2)
3. Sandy Grande. Red Pedagogy: Native American Social and Political Thought. 2004. Page 113. [↑](#footnote-ref-3)
4. Sandy Grande. “American Indian Geographies of Power: At the Crossroads of Indigena and Mestizaje.” Harvard Educational Review, 70:4. Winter 2000. [↑](#footnote-ref-4)
5. Sandy Grande. “American Indian Geographies of Power: At the Crossroads of Indigena and Mestizaje.” Harvard Educational Review, 70:4. Winter 2000. [↑](#footnote-ref-5)