# Round 6—Neg vs Georgia CS

## 1NC

### 1nc human subject k

#### Their human centered catastrophe rhetoric reaffirms an anthropocentric value system that is founded upon violence on the non-human

**Collard 13**—Geography Department at the University of British Columbia [modified for ableist language, modifications denoted by brackets]

(Rosemary-Claire, “Apocalypse Meow”, Capitalism Nature Socialism, 24:1, 35-41, dml)

It is an easy point to make, that apocalypse is defined in almost totally human terms. Although environmental apocalypticism is tied to statistics about species loss and habitat destruction, it is only really an apocalypse once human beings (and capitalist production for that matter) are under threat. Occasionally nonhuman species deemed extraordinary in some manner (usually in the degree to which either they are most ‘‘like us’’ or useful to us) may enter into the apocalyptic calculus\* dolphins that can recognize themselves in the mirror, chimpanzees that use tools. This is further evidence of apocalypticism’s anthropocentrism. Leftist critiques of apocalyptic narratives, while not necessarily incompatible with the previous point, have focused instead on these narratives’ depoliticizing tendencies. Swyngedouw (and obscures how the human hubris creates the conditions for these scenarios 2010a; 2011) locates apocalypse within a general trend toward environmental populism and ‘‘post-politics,’’ a political formation that forecloses the political, preventing the politicization of particulars (Swyngedouw 2010b). He argues that populism never assigns proper names to things, signifying (following Rancie`re) an erosion of politics and ‘‘genuine democracy . . .[which] is a space where the unnamed, the uncounted, and, consequently, un-symbolized become named and counted’’ (Swyngedouw 2011, 80). Whereas class struggle was about naming the proletariat, and feminist struggles were named through ‘‘woman’’ as a political category, a defining feature of post-politics is an ambiguous and unnamed enemy or target of concern. As Swyngedouw (2010b; 2011) contends, the postpolitical condition invokes a common predicament and the need for common humanity-wide action, with ‘‘human’’ and ‘‘humanity’’ vacant signifiers and homogenizing subjects in this politics. I return to this idea soon. Over a decade earlier, Katz (1995) also argues that ‘‘apocalypticism is politically ~~disabling’’~~ [debilitating] (277). She writes: ‘‘contemporary problems are so serious that rendering them apocalyptic obscures their political ecology\*their sources, their political, economic and social dimensions’’ (278). Loathe to implicate ‘‘human nature’’ as one of these sources, Katz instead targets global capitalism, which is ‘‘premised on a series of socially-constructed differences that, in apocalyptic visions, take a universal character: man/woman; culture/nature; first world/third world; bourgeoisie/working class’’ (279). Towards the end of her short chapter, she remarks that ‘‘human beings are simultaneously different from and of a piece with bees’’ (280), calling subsequently for ‘‘a usable environmental politics [that] takes seriously the political responsibility implied by the difference between people and bees’’ (280). There is so much to agree with here. But Katz misses a big binary in her list: human/animal. On the other hand, she clearly if implicitly recognizes not only the productiveness of this binary and its role in environmental politics (the humans and the bees), but also the attention it deserves. The question then remains: Although according to Katz, apocalyptic politics underplays if not entirely ignores the production process, is this inherent to apocalypticism, or is there potential to train apocalypticism onto production, particularly of the human and the human/animal binary? Neither a natural order, nor a pre-given subject position, nor a category that exists beyond politics, the human is rather an intensely political category whose ongoing production is rife with violence, contestation, and hierarchy. The central mode of this production is the human/animal binary that Haraway (2008, 18) says ‘‘flourishes, lethally, in the entrails of humanism.’’ This binary is continually re-made and re-authorized politically, legally, scientifically, religiously, and so on. It is the product of particular epistemologies, ontologies, and power relations, and it also produces these same structures. The spatial, material and discursive inclusion and exclusion of animals construct the human/animal binary. Materially, animals are included in the ‘‘human’’ project as laborers, food, clothing, and so on, but are excluded from life itself should their dead bodies be of economic value. Animals work for us, for free, and are largely ‘‘disposable workers’’ in a manner similar to and different from the ‘‘disposable women’’ Wright (2006) observes are fundamental to the workings of capital and labor in Mexican maquiladoras. The similarity lies in how both animal laborers and these women factory workers are devalued as laborers, and this devaluing of their labor actually contributes to the formation of value in the commodities and capital of the production network. They are different in that of course the women are still paid\*albeit marginally\*and their labor is recognized as labor. Animals do not just labor for free. They also die for profit and power. The most obvious example of industrial meat production aside, capitalism and the liberal state derive significant profits from the ability to kill\*often in mass numbers\*wild animals. Killing wolves, bears, cougars, and other animals has been a predominant colonial project, with bounty often the first laws passed in the colonies. Not only domesticated but also wild animals have played and continue to play a central role, materially and symbolically, in capitalism and the formation of the nation state, as symbols, commodities, and spectacle. Discursively animals found the human subject by virtue of their exclusion: the human is what is not animal. This is a juridicopolitical, ethical exclusion that is always at the same time an inclusion. The human thus appears to be a neurological or biophysiological product rather than a result of specific histories, geographies, and social relations, between humans and also humans and animals. Certainly particular socio-natural properties do become essential to a thing’s power and geopolitical centrality (think opposable thumbs, cerebral cortexes, bipedalism, and so on). But as Huber (2011, 34, emphasis added) argues in the context of oil, ‘‘biophysical capacities are only realizable through particular uneven social relations of culture, history, and power.’’ Specific conditions and relations produce the human, which is entirely different than saying that humans are the same as each other or as other animals. Their differences should not be disregarded for a host of reasons, not the least of which is the political struggle various groups have made to claim both difference and not being animals. It is not my aim to ignore, then, the particularities of the human species, although I would emphasize that these particularities are not universal and are increasingly being shown to be far less particular than we imagined.

#### And this numbs action – expanding our scope of value to the nonhuman allows more effective solutions to attritional violence

**Estok 13**—Sungkyunkwan University (Simon, “Ecocriticism in an Age of Terror”, CLCWeb: Comparative Literature and Culture 15.1 (2013), dml)

Understanding the "constructions of terror and terrorist bodies" (Puar xxiv) is key to resisting participation, no less than twenty-five years ago unlearning sexism involved catching myself (still does) every time I participated — using the word "girl," for instance, to describe a woman. This unlearning is activism. Sucked into a patriotic vortex (even if we are not US-American) of nationalist, heterosexist, White, ableist, ageist, classist, ecophobic, US-American exceptionalism, we are complicit in the making of the terrorist assemblage — and it is a vast one, certainly not confined to descriptions of people who fly planes into buildings. Increasingly, humanity imagines itself under siege and vulnerable. Perhaps it is a sign of our maturity as a species that we see and try to understand the threats to our survival: colony collapse disorder, new and devastating diseases, global warming, 9/11 and terrorism, increasing food, water, and resource shortages, and so on. Perhaps it is a sign of our intelligence and wisdom that we narrativize our visions of apocalypse and that we entertain ourselves with stories of our own vulnerability before forces which we perceive as profoundly — indeed, lethally — violent toward our very existence. Perhaps our perceptions and almost fetishistic representations of ourselves as being under siege signals changes in our ethics toward other people and toward the natural environment. Yet, to borrow the words of political theorist Jane Bennett, "we continue to produce and consume in the same violently reckless ways" as if we do not take our own violence (or the violent reactions to it) at all seriously (113) — at least not on a level that would cause us to change our behaviors. Part of this violence has to do with the very basic issue of how we see the world.

For some time now we have seen the world in high resolution through images which travel with inconceivable speed and with incredible accessibility in many parts of the world. The sheer surfeit of information produces its own effects. For a long time now, it has been the case that the "kicks just keep getting harder to find" (to cite from the Paul Revere and the Raiders). We need more the more we get, but there is a numbing effect to all of this apocalyptic narrative — whether it is news, film, music, print, or other media — with which we increasingly entertain ourselves. Disastrous (as well as terrorist) events "have a visceral, eye-catching and page turning power," a power that materializes the present and dematerializes more longue durée emergencies (Nixon 3). Rob Nixon wonders "how can we convert into image and narrative the disasters that are slow moving and long in the making, disasters that are anonymous and star nobody, disasters that are attritional and of indifferent interest to the sensation-driven technologies of our image world" (3). Nixon's concern is with bringing those things which do not seem immediate into public consciousness, those things which are not Katrina or 9/11, those slow moving and more predictable things. Perhaps one of the reasons these are difficult to bring into public consciousness is the very fact that they are more predictable than the sudden surprises which kill thousands. One of the reasons terror has such purchase in the twenty-first century is that it remains one of the few things that still evokes our sense of tragedy and that can still stimulate us into action. Representations of disaster and environmental adversity, meanwhile, often take the same shape and effect of representations of terror, and we might just as easily use a description from Nichols of terrorism to designate a weather event such as Katrina as "an evil that lurks beyond the pale of diplomacy, international relations, or the rule of law" (136). The fact that sensational news does stimulate us into action, combined with the fact of overlaps in our thinking about terror and environment, on the one hand, and the fact that tragic narratives have extended their rather narrow focus from the fall of individuals to the fall of our entire species, on the other, puts ecocriticism in a good position. Ecocriticism in an age of terror is well situated to challenge how we see and represent the world and to do so specifically by unveiling the dishonesty and violence that populate our narratives and our imagination about the natural world.

Tragedy is no longer the sole domain of humanity: "Rather than limiting tragedy to an artistic genre — written by a playwright and performed on stage — it is helpful to loosen up these criteria, giving it much broader scope. For tragedy does not always hinge on human authors and human victims" (Dimock 68). The collapse and derogation of the natural environment is a tragedy in itself: our being dislodged and our troubled individuality are surely tragic too, but the fall of that bigger body of which we are a part — the fall of nature — is a tragic one. The question is not whether nature will survive: it will, but diminished. The question — if we may borrow a line from Robert Frost — "is what to make of a diminished thing" (118). Theorizing tragedy for the modern world is necessary. Theorizing tragedy to address the diminishing of nature (a diminishing that is itself a direct result of ecophobia) is more than an act of political engagement: it is activist in the sense that it changes how we see and behave. Along with the evolution of humanist notions of rights extending beyond the human, tragic theory too must evolve to address what it is that patterns the perception and representation of ecological disasters as both terrorism and tragedy: "The moments of crisis in a community's understanding of itself" (Poole 36) that tragedy stages are moments in the narrative of ecophobia.

Notwithstanding sometimes hostile responses to the theorizing of ecophobia (perhaps from people who think that humanity is motivated only by altruism and benevolence), it is necessary to continue theorizing this sometimes contentious topic. No point in preaching to the choir. Marc Bekoff, one of the 2011 ASLE plenary speakers, made precisely this point and argued that for him, it is important "to appeal to people who don't agree with me, rather than to preach to the converted, because this is where change occurs" (11). This is at least one place where activism is to be found. In times like ours relocating the limits of activist and academic coexistence means taking to heart the importance of the work that we do, the budging of the mindset that is unsustainable, the constant hammering away at the problems — not with a shot-in-the-dark ("it might hit something") or trickle-down ("it might grow") goal, but with trust in the fact that the arguments and connections we are making are right, and every single person we teach or reach is one more person behind us. In times like ours when the natural environment increasingly intrudes into the affairs of humanityin ways increasingly understood in terms of terror, expanding the definitional range of tragedy to accommodate nonhuman agency will allow us to see the world more accurately. In times like ours, however much we may rail against elitism and hierarchy and class disparities, it remains a fact that all of us professors and students here right now reading this work and study in an elite venue, not a park setting where admission is free to all and sundry or a public square where we are likely to rile revolutionary masses, but a university or college, an institution at which most of our neighbors do not work. In times like ours, however activist we may want to be, our practices are unsustainable. In times like ours, when bombs go off in Boston and men fly airplanes into buildings; when hurricanes wipe out cities and other severe weather events randomly and unpredictably erase things humanity has tried hard to establish; in times like these when it is hard not to hear ecocritics grasping, struggling, and committed to having an effect but terribly troubled about how theory distances us from intervening in real world problems, it is necessary to theorize about ecophobia, terror, and tragedy.

#### And the hierarchy between the human and nonhuman leads to billions of deaths per year and categorically outweighs. Unabated anthropocentrism is the only thing which can guarantee planetary extinction

Best 7 – Associate Professor at the University of Texas in the Department of Humanities and Philosophy (Steven, “Eternal Treblinka: Our Treatment of Animals and the Holocaust, by Charles Patterson” *Journal for Critical Animal Studies*, <http://www.criticalanimalstudies.org/JCAS/Journal_Articles_download/Issue_7/bestpatterson.pdf>)

Too manypeople with pretences to ethics, compassion, decency, justice, love, and other stellar values of humanity at its finestresist the profound analogies between animal and human slavery and animal and human holocausts, in order to devalue or trivialize animal suffering and avoid the responsibility of the weighty moral issues confronting them. The moral myopia of humanism is blatantly evident when people who have been victimized by violence and oppression decry the fact that they “were treated like animals” – as if it is acceptable to brutalize animal, but not humans**.** If there is a salient disanalogy or discontinuity between the tyrannical pogroms launched against animals and humans, it lies not in the fallacious assumption that animals do not suffer physical and mental pain similar to humans, but rather that animals suffer more than humans, both quantitatively (the intensity of their torture, such as they endure in fur farms, factory farms, and experimental laboratories) and qualitatively (the number of those who suffer and die). And while few oppressed human groups lack moral backing, sometimes on an international scale, one finds not mass solidarity with animals but rather mass consumption of them. As another Nobel Prize writer in Literature, South African novelist writer J. M. Coetzee, forcefully stated: “Let me say it openly: we are surrounded by an enterprise of degradation, cruelty, and killing which rivals anything the Third Reich was capable of, indeed dwarfs it, in that ours is an enterprise without end, self-regenerating, bringing rabbits, rats, poultry, livestock ceaselessly into the world for the purpose of killing them.”37 Every year, throughout the world, over 45 billion farmed animals currently are killed for food consumption.38 This staggering number is nearly eight times the present human population. In the US alone, over 10 billion animals are killed each year for food consumption – 27 million each day, nearly 19,000 per minute. Of the 10 billion land animals killed each year in the US, over 9 billion are chickens; every day in the US, 23 million chickens are killed for human consumption, 269 per second. In addition to the billions of land animals consumed, humans also kill and consume 85 billion marine animals (17 billion in the US).39 Billions more animals die in the name of science, entertainment, sport, or fashion (i.e., the leather, fur, and wool industries), or on highways as victims of cars and trucks. Moreover, ever more animal species vanish from the earth as we enter the sixth great extinction crisis in the planet’s history, this one caused by human not natural events, the last one occurring 65 million years ago with the demise of the dinosaurs and 90% of all species on the planet. It is thus appropriate to recall the saying by English clergyman and writer, William Ralph Inge, to the effect that: "We have enslaved the rest of the animal creation, and have treated our distant cousins in fur and feathers so badly that beyond doubt, if they were able to formulate a religion, they would depict the Devil in human form."

The construction of industrial stockyards, the total objectification of nonhuman animals, and the mechanized murder of innocent beings should have sounded a loud warning to humanity that such a process might one day be applied to them, as it was in Nazi Germany. If humans had not exploited animals, moreover, they might not have exploited humans, or, at the very least, they would not have had handy conceptual models and technologies for enforcing domination over others. “A better understanding of these connections,” Patterson states, “should help make our planet a more humane and livable place for all of us – people and animals alike, A new awareness is essential for the survival of our endangered planet.”40

#### The alternative is an imagining of the global suicide of humanity – we must abandon our stranglehold over the domination of life in order to envision a more ethical future

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How might such a standpoint of dialectical, utopian anti-humanism reconfigure a notion of action which does not simply repeat in another way the modern humanist infliction of violence, as exemplified by the plan of Hawking, or fall prey to institutional and systemic complicity in speciesist violence? While this question goes beyond what it is possible to outline in this paper, **we contend that** **the thought experiment of global suicide helps to locate this question--the question of modern action itself--as residing at the heart of the** modern environmental **problem**. In a sense perhaps the only way to understand what is at stake in ethical action which responds to the natural environment is to come to terms with the logical consequences of ethical action itself. **The point operates then not as the end, but as the starting point of a standpoint which attempts to reconfigure our notions of action, life-value, and harm**.

For some, guided by the pressure of moral conscience or by a practice of harm minimisation, the appropriate response to historical and contemporary environmental destruction is that of action guided by abstention. For example, one way of reacting to mundane, everyday complicity is the attempt to abstain or opt-out of certain aspects of modern, industrial society: to not eat non-human animals, to invest ethically, to buy organic produce, to not use cars and buses, to live in an environmentally conscious commune. Ranging from small personal decisions to the establishment of parallel economies (think of organic and fair trade products as an attempt to set up a quasi-parallel economy), a typical modern form of action is that of a refusal to be complicit in human practices that are violent and destructive. Again, however, at a practical level, to what extent are such acts of nonparticipation rendered banal by their complicity in other actions? In a grand register of violence and harm the individual who abstains from eating non-human animals but still uses the bus or an airplane or electricity has only opted out of some harm causing practices and remains fully complicit with others. **One response, however, which bypasses** the problem of **complicity** and the banality **of action is to take the non-participation solution to its** most **extreme** level. In this instance, the only way to truly be non-complicit in the violence of the human heritage would be to opt-out altogether. Here, then, the modern discourse of reflection, responsibility and action runs to its logical conclusion--the **global suicide of humanity**--as a free-willed and 'final solution'.

While we are not interested in the discussion of the 'method' of the global suicide of humanity per se, one method that would be the least violent is that of humans choosing to no longer reproduce. [10] The case at point here is that the global suicide of humanity would be a moral act; it would take humanity out of the equation of life on this earth and remake the calculation for the benefit of everything nonhuman. While suicide in certain forms of religious thinking is normally condemned as something which is selfish and inflicts harm upon loved ones, the global suicide of humanity would be the highest act of altruism. That is, global suicide would involve the taking of responsibility for the destructive actions of the human species. By eradicating ourselves we end the long process of inflicting harm upon other species and offer a human-free world. If there is a form of divine intelligence then surely the human act of global suicide will be seen for what it is: a profound moral gesture aimed at redeeming humanity. Such an act is an offer of sacrifice to pay for past wrongs that would usher in a new future. Through the death of our species we will give the gift of life to others.

It should be noted nonetheless that our proposal for the global suicide of humanity is based upon the notion that such a radical action needs to be voluntary and not forced. In this sense, and given the likelihood of such an action not being agreed upon, it operates as a thought experiment which may help humans to radically rethink what it means to participate in modern, moral life within the natural world. In other words, whether or not the act of global suicide takes place might well be irrelevant. What is more important is the form of critical reflection that an individual needs to go through before coming to the conclusion that the global suicide of humanity is an action that would be worthwhile. The point then of a thought experiment that considers the argument for the global suicide of humanity is the attempt to outline an anti-humanist, or non-human-centric ethics. Such an ethics attempts to take into account both sides of the human heritage: the capacity to carry out violence and inflict harm and the capacity to use moral reflection and creative social organisation to minimise violence and harm. Through the idea of global suicide such an ethics reintroduces a central question to the heart of moral reflection: To what extent is the value of the continuation of human life worth the total harm inflicted upon the life of all others? Regardless of whether an individual finds the idea of global suicide abhorrent or ridiculous, this question remains valid and relevant and will not go away, no matter how hard we try to forget, suppress or repress it.

#### And any complicity in the system is destructive – individual reflection is critical

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In one sense, the human individual’s modern complicity in environmental violence represents something of a bizarre symmetry to Hannah Arendt’s notion of the ‘banality of evil’ (Arendt, 1994). For Arendt, the Nazi regime was an emblem of modernity, being a collection of official institutions (scientific, educational, military etc.) in which **citizens** and soldiers alike **served as clerks in a bureaucratic mechanism** run by the state. These individuals committed evil, but they did so in a very banal manner: fitting into the state mechanism, following orders, filling in paperwork, working in factories, driving trucks and generally respecting the rule of law. In this way perhaps all individuals within the modern industrial world carry out a banal evil against the environment simply by going to work, sitting in their offices and living in homes attached to a power grid. Conversely, those individuals who are driven by a moral intention to not do evil and act so as to save the environment, are drawn back into a banality of the good. By their ability to effect change in only very small aspects of their daily life, or in political-social life more generally, modern individuals are forced to participate in the active destruction of the environment even if they are the voices of contrary intention. What is ‘banal’ in this sense is not the lack of a definite moral intention but, rather, the way in which the individual’s or institution’s participation in everyday modern life, and the unintentional contribution to environmental destruction therein, contradicts and counteracts the smaller acts of good intention.

#### Voting negative allows the apocalypse of humanity – only a disavowal of the human subject can transform politics

**Collard 13**—Geography Department at the University of British Columbia

(Rosemary-Claire, “Apocalypse Meow”, Capitalism Nature Socialism, 24:1, 35-41, dml)

While what counts as human shifts dramatically in time and space, what remains for the most part constant is the animal outside that founds this category. These are not meaningless exclusions, and in the context of environmental politics, of course, they have especially pronounced momentum and significance. The naturalization of a superior, distinct species category enables systematically and casually inflicted death and suffering on an inconceivable scale. What is outside the ‘‘human’’ is far more ‘‘killable,’’ like Haraway says, more easily ‘‘noncriminally put to death,’’ says Derrida, more ‘‘precarious’’ for Butler. Although Butler’s extensive work on the politics of the human has been criticized for anthropocentrism, in a recent interview (Antonello and Farneti 2009), she questions what it might mean to share conditions of vulnerability and precariousness with animals and the environment, and suggests it undoes ‘‘the very conceit of anthropocentrism.’’ Such an undoing is precisely what I advocate. While an entrenched and powerful category, the human is also changeable and fluid. As Derrida (2008, 5) says, ‘‘the list of what is ‘proper’ to man always forms a configuration, from the first moment. For that very reason, it can never be limited to a single trait and is never closed.’’ The human’s contingencies, dependencies and destructive, homogenizing effects should be front and center in environmental politics. To show its strangeness is to show that it could be otherwise. Ultimately, we might have to reconfigure subjectivity’s contours and topographies, allow for an apocalypse of the human subject. We might have to get naked in front of our pets.

‘‘A true political space,’’ writes Swyngedouw (2010b, 194), ‘‘is always a space of contestation for those who are not-all, who are uncounted and unnamed.’’ This true political space necessarily includes\*if only by virtue of their exclusion\*animals, the ‘‘constitutive outside’’ of humanity itself. How we respond to this dynamic ought to be a central question of critical scholarship and philosophizing. To be a philosopher, says Deleuze in the ‘‘A for Animal’’ entry to the ‘‘abecedary’’ (L’abe´ce´daire de Gilles Deleuze 1989), ‘‘is to write in the place of animals that die.’’ This is still an imperfect way of describing my objective (for one thing, I am also interested in animals that are still alive), but it is an improvement over being a ‘‘spokesperson’’ for animals, which are often characterized as speechless and may be rendered more so having spokespeople appointed to speak on their behalf. To write in the place of animals that die seems a preferable, though still fraught, characterization. This paper is therefore written in the place of those uncounted and unnamed non-subjects of political space, the animals that die, the nonhumans, the hundreds of millions of animals that are ‘‘living out our nightmares’’ (Raffles 2010, 120): injected, tested, prodded, then discarded. We have denied, disavowed, and misunderstood animals. They are refused speech, reason, morality, emotion, clothing, shelter, mourning, culture, lying, lying about lying, gifting, laughing, crying\*the list has no limit. But ‘‘who was born first, before the names?’’ Derrida (2008, 18) asks. ‘‘Which one saw the other come to this place, so long ago? Who will have been the first occupant? Who the subject? Who has remained the despot, for so long now?’’ Some see identifying this denial as a side-event, inconsequential, even sort of silly. The belief in human superiority is firmly lodged and dear to people’s hearts and senses of themselves. It also seems a daunting task, not a simple matter of inserting the excluded into the dominant political order, which as Zˇ izˇek (1999) writes, neglects how these very subversions and exclusions are the order’s condition of being.

But if the political is precisely, as Swyngedouw (2010b) suggests, the expansion of a specific issue into a larger universal demand against ‘‘those in power’’ (an elevation he argues is precluded by the post-political, which reduces an issue to a particular, contained, and very specific demand), then perhaps the universal demand we need to mobilize in the Left is humanity itself. We need to write in the place of animals that die, in the sense that our politics must undertake not only a re-writing of our histories of oppression, our constitutions, our global agreements (and who and what are included in them), but also, necessarily, a radical reconfiguring of how subjects are positioned in relation to each other. The human can in fact serve as the named subject of this political effort, perhaps most aptly in environmental struggles. Like Braidotti (2008, 183) argues, ‘‘sustainability is about decentering anthropocentrism.’’ It is about an ‘‘egalitarianism . . .that displaces both the old-fashioned humanistic assumption that ‘man’ is the measure of all things and the anthropocentric idea that the only bodies that matter are human’’ (183). In tackling the human category, I believe the Left would not only be more relevant, but also could bring a transformative sensibility to an environmental politics that often seems to want to blame ‘‘humankind’’ but fails to consider precisely how this material and symbolic category remains untroubled in such misanthropy**.**

### 1nc nonviolence k

#### The aff runs a rigged game—its attempt to use the law to regulate executive violence feigns ignorance to the fundamentally violent character of the law itself

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(Thomas, International Studies Quarterly 46, The New Law of War: Legitimizing Hi-Tech and Infrastructural Violence)

The role of military lawyers in all this has, according to one study, “changed irrevocably” ~Keeva, 1991:59!. Although liberal theorists point to the broad normative contours that law lends to international relations, the Pentagon wields law with technical precision. During the Gulf War and the Kosovo campaign, JAGs opined on the legal status of multinational forces, the U.S. War Powers Resolution, rules of engagement and targeting, country fly-overs, maritime interceptions, treatment of prisoners, hostages and “human shields,” and methods used to gather intelligence. Long before the bombing began, lawyers had joined in the development and acquisition of weapons systems, tactical planning, and troop training. In the Gulf War, the U.S. deployed approximately 430 military lawyers, the allies far fewer, leading to some amusing but perhaps apposite observations about the legalistic culture of America ~Garratt, 1993!. Many lawyers reviewed daily Air Tasking Orders as well as land tactics. Others found themselves on the ground and at the front. According to Colonel Rup- pert, the idea was to “put the lawyer as far forward as possible” ~Myrow, 1996–97!. During the Kosovo campaign, lawyers based at the Combined Allied Operations Center in Vicenza, Italy, and at NATO headquarters in Brussels approved every single targeting decision. We do not know precisely how decisions were taken in either Iraq or Kosovo or the extent to which the lawyers reined in their masters. Some “corrections and adjustments” to the target lists were made ~Shot- well, 1993:26!, but by all accounts the lawyers—and the law—were extremely accommodating.¶ The exigencies of war invite professional hazards as military lawyers seek to “find the law” and to determine their own responsibilities as legal counselors. A 1990 article in Military Law Review admonished judge advocates not to neglect their duty to point out breaches of the law, but not to become military ombuds- men either. The article acknowledged that the JAG faces pressure to demonstrate that he can be a “force multiplier” who can “show the tactical and political soundness of his interpretation of the law” ~Winter, 1990:8–9!. Some tension between law and necessity is inevitable, but over the past decade the focus has shifted visibly from restraining violence to legitimizing it. The Vietnam-era perception that law was a drag on operations has been replaced by a zealous “client culture” among judge advocates. Commanding officers “have come to realize that, as in the relationship of corporate counsel to CEO, the JAG’s role is not to create obstacles, but to find legal ways to achieve his client’s goals—even when those goals are to blow things up and kill people” ~Keeva, 1991:59!. Lt. Col. Tony Montgomery, the JAG who approved the bombing of the Belgrade television studios, said recently that “judges don’t lay down the law. We take guidance from our government on how much of the consequences they are willing to accept” ~The Guardian, 2001!.¶ Military necessity is undeterred. In a permissive legal atmosphere, hi-tech states can meet their goals and remain within the letter of the law. As noted, humanitarian law is firmest in areas of marginal military utility. When opera- tional demands intrude, however, even fundamental rules begin to erode. The Defense Department’s final report to Congress on the Gulf War ~DOD, 1992! found nothing in the principle of noncombatant immunity to curb necessity. Heartened by the knowledge that civilian discrimination is “one of the least codified portions” of the law of war ~p. 611!, the authors argued that “to the degree possible and consistent with allowable risk to aircraft and aircrews,” muni- tions and delivery systems were chosen to reduce collateral damage ~p. 612!. “An attacker must exercise reasonable precautions to minimize incidental or collat- eral injury to the civilian population or damage to civilian objects, consistent with mission accomplishments and allowable risk to the attacking forces” ~p. 615!. The report notes that planners targeted “specific military objects in populated areas which the law of war permits” and acknowledges the “commingling” of civilian and military objects, yet the authors maintain that “at no time were civilian areas as such attacked” ~p. 613!. The report carefully constructed a precedent for future conflicts in which human shields might be deployed, noting “the presence of civilians will not render a target immune from attack” ~p. 615!. The report insisted ~pp. 606–607! that Protocol I as well as the 1980 Convention on Prohibitions or Restrictions on the Use of Certain Conventional Weapons “were not legally applicable” to the Gulf War because Iraq as well as some Coalition members had not ratified them. More to the point that law follows practice, the report claimed that certain provisions of Protocol I “are not a codification of the customary practice of nations,” and thus “ignore the realities of war” ~p. 616!.¶ Nor can there be any doubt that a more elaborate legal regime has kept pace with evolving strategy and technology. Michael Ignatieff details in Virtual War ~2000! how targets were “developed” in 72-hour cycles that involved collecting and reviewing aerial reconnaissance, gauging military necessity, and coding antici- pated collateral damage down to the directional spray of bomb debris. A judge advocate then vetted each target in light of the Geneva Conventions and calcu- lated whether or not the overall advantage to be gained outweighed any expected civilian spillover. Ignatieff argues ~2000:198–199! that this elaborate symbiosis of law and technology has given birth to a “veritable casuistry of war.” Legal fine print, hand-in-hand with new technology, replaced deeper deliberation about the use of violence in war. The law provided “harried decision-makers with a critical guarantee of legal coverage, turning complex issues of morality into technical issues of legality.” Astonishingly fine discrimination also meant that unintentional civilian casualties were assumed to have been unintentional, not foreseen tragedies to be justified under the rule of double effect or the fog of war. The crowning irony is that NATO went to such lengths to justify its targets and limit collateral damage, even as it assured long-term civilian harm by destroy- ing the country’s infrastructure.¶ Perhaps the most powerful justification was provided by law itself. War is often dressed up in patriotic abstractions—Periclean oratory, jingoistic newsreels, or heroic memorials. Bellum Americanum is cloaked in the stylized language of law. The DOD report is padded with references to treaty law, some of it obscure, that was “applicable” to the Gulf War, as if a surfeit of legal citation would convince skeptics of the propriety of the war. Instances of humane restraint invariably were presented as the rule of law in action. Thus the Allies did not gas Iraqi troops, torture POWs, or commit acts of perfidy. Most striking is the use of legal language to justify the erosion of noncombatant immunity. Hewing to the legal- isms of double effect, the Allies never intentionally targeted civilians as such. As noted, by codifying double effect the law artificially bifurcates intentions. Har- vard theologian Bryan Hehir ~1996:7! marveled at the Coalition’s legalistic word- play, noting that the “briefers out of Riyadh sounded like Jesuits as they sought to defend the policy from any charge of attempting to directly attack civilians.”¶ The Pentagon’s legal narrative is certainly detached from the carnage on the ground, but it also oversimplifies and even actively obscures the moral choices involved in aerial bombing. Lawyers and tacticians made very deliberate decisions about aircraft, flight altitudes, time of day, ordnance dropped, confidence in intelligence, and so forth. By expanding military necessity to encompass an extremely prudential reading of “force protection,” these choices were calculated to protect pilots and planes at the expense of civilians on the ground, departing from the just war tradition that combatants assume greater risks than civilians. While it is tempting to blame collateral damage on the fog of war, much of that uncertainty has been lifted by technology and precision law. Similarly, in Iraq and in Yugoslavia the focus was on “degrading” military capabilities, yet a loose view of dual use spelled the destruction of what were essentially social, economic, and political targets. Coalition and NATO officials were quick to apologize for accidental civilian casualties, but in hi-tech war most noncombatant suffering is by design.¶ Does the law of war reduce death and destruction? International law certainly has helped to delegitimize, and in rare cases effectively criminalize, direct attacks on civilians. But in general humanitarian law has mirrored wartime practice. On the ad bellum side, the erosion of right authority and just cause has eased the path toward war. Today, foreign offices rarely even bother with formal declara- tions of war. Under the United Nations system it is the responsibility of the Security Council to denounce illegal war, but for a number of reasons its mem- bers have been extremely reluctant to brand states as aggressors. If the law were less accommodating, greater effort might be devoted to diplomacy and war might be averted. On the in bello side the ban on direct civilian strikes remains intact, but double effect and military demands have been contrived to justify unnecessary civilian deaths. Dual use law has been stretched to sanction new forms of violence against civilians. Though not as spectacular as the obliteration bombing to which it so often is favorably compared, infrastructural war is far deadlier than the rhetoric of a “clean and legal” conflict suggests. It is true that rough estimates of the ratio of bomb tonnage to civilian deaths in air attacks show remarkable reductions in immediate collateral damage. There were some 40.83 deaths per ton in the bombing of Guernica in 1937 and 50.33 deaths per ton in the bombing of Tokyo in 1945. In the Kosovo campaign, by contrast, there were between .077 and .084 deaths per ton. In Iraq there were a mere .034 ~Thomas, 2001:169!. According to the classical definition of collateral damage, civilian protection has improved dramatically, but if one takes into account the staggering long-term effects of the war in Iraq, for example, aerial bombing looks anything but humane.¶ For aerial bombers themselves modern war does live up to its clean and legal image. While war and intervention have few steadfast constituents, the myth of immaculate warfare has eased fears that intervening soldiers may come to harm, which polls in the U.S., at least, rank as being of great public concern, and even greater military concern. A new survey of U.S. civilian and military attitudes found that soldiers were two to four times more casualty-averse than civilians thought they should be ~Feaver and Kohn, 2001!. By removing what is perhaps the greatest restraint on the use of force—the possibility of soldiers dying—law and technology have given rise to the novel moral hazards of a “postmodern, risk-free, painless war” ~Woollacott, 1999!. “We’ve come to expect the immacu- late,” notes Martin Cook, who teaches ethics at the U.S. Army War College in Carlisle, PA. “Precision-guided munitions make it very much easier to go to war than it ever has been historically.” Albert Pierce, director of the Center for the Study of Professional Military Ethics at the U.S. Naval Academy argues, “standoff precision weapons give you the option to lower costs and risks . . . but you might be tempted to do things that you might otherwise not do” ~Belsie, 1999!.¶ Conclusion¶ The utility of law to legitimize modern warfare should not be underestimated. Even in the midst of war, legal arguments retain an aura of legitimacy that is missing in “political” justifications. The aspirations of humanitarian law are sound. Rather, it is the instrumental use of law that has oiled the skids of hi-tech violence. Not only does the law defer to military necessity, even when very broadly defined, but more importantly it bestows on those same military demands all the moral and psychological trappings of legality. The result has been to legalize and thus to justify in the public mind “inhumane military methods and their consequences,” as violence against civilians is carried out “behind the protective veil of justice” ~af Jochnick and Normand, 1994a:50!. Hi-tech states can defend hugely destructive, essentially unopposed, aerial bombardment by citing the authority of seemingly secular and universal legal standards. The growing gap between hi- and low-tech means may exacerbate inequalities in moral capital as well, as the sheer barbarism of “premodern” violence committed by ethnic cleansers or atavistic warlords makes the methods employed by hi-tech warriors seem all the more clean and legal by contrast.¶ This fusion of law and technology is likely to propel future American interventions. Despite assurances that the campaign against terrorism would differ from past conflicts, the allied air war in Afghanistan, marked by record numbers of unmanned drones and bomber flights at up to 35,000 feet, or nearly 7 miles aloft, rarely strayed from the hi-tech and legalistic script. While the attack on the World Trade Center confirmed a thousand times over the illegality and inhu- manity of terrorism, the U.S. response has raised further issues of legality and inhumanity in conventional warfare. Civilian deaths in the campaign have been substantial because “military objects” have been targeted on the basis of extremely low-confidence intelligence. In several cases targets appear to have been chosen based on misinformation and even rank rumor. A liberal reading of dual use and the authorization of bombers to strike unvetted “targets of opportunity” also increased collateral damage. Although 10,000 of the 18,000 bombs, missiles, and other ordnance used in Afghanistan were precision-guided munitions, the war resulted in roughly 1000 to 4000 direct civilian deaths, and, according to the UNHCR, produced 900,000 new refugees and displaced persons. The Pentagon has nevertheless viewed the campaign as “a more antiseptic air war even than the one waged in Kosovo” ~Dao, 2001!. General Tommy Franks, who commanded the campaign, called it “the most accurate war ever fought in this nation’s history” ~Schmitt, 2002!.9¶ No fundamental change is in sight. Governments continue to justify collateral damage by citing the marvels of technology and the authority of international law. One does see a widening rift between governments and independent human rights and humanitarian relief groups over the interpretation of targeting and dual-use law. But these disputes have only underscored the ambiguities of human- itarian law. As long as interventionist states dominate the way that the rules of war are crafted and construed, hopes of rescuing law from politics will be dim indeed.

#### The impact outweighs—to tolerate violence to the slightest degree is to engender war as the solution to all problems—this frames all impacts and precludes socially just policymaking

Lawrence 9 (Grant, “Military Industrial "War" Consciousness Responsible for Economic and Social Collapse,” OEN—OpEdNews, March 27)

As a presidential candidate, [Barack Obama](http://obama.senate.gov/) called [Afghanistan](http://en.wikipedia.org/wiki/War_in_Afghanistan_%282001%E2%80%93present%29) ''the war we must win.'' He was absolutely right. Now it is time to win it... Senators [John McCain](http://www.imdb.com/name/nm0564587/) and Joseph Lieberman [calling](http://www.miamiherald.com/opinion/inbox/story/960269.html) for an expanded war in Afghanistan "How true it is that war can destroy everything of value." Pope Benedict XVI [decrying](http://www.google.com/hostednews/afp/article/ALeqM5iuue8kE-e0lYZVFpt4RlbX4M_IEw) the suffering of Africa Where troops have been quartered, brambles and thorns spring up. In the track of great armies there must follow lean years. Lao Tzu on [War](http://www.sacred-texts.com/tao/salt/salt09.htm) As Americans we are raised on the utility of war to conquer every problem. We have a drug problem so we wage war on it. We have a cancer problem so we wage war on it. We have a crime problem so we wage war on it. Poverty cannot be dealt with but it has to be warred against. Terror is another problem that must be warred against. In the [United States](http://maps.google.com/maps?ll=38.8833333333,-77.0166666667&spn=10.0,10.0&q=38.8833333333,-77.0166666667%20%28United%20States%29&t=h), solutions can only be found in terms of wars. In a society that functions to support a massive military industrial war machine and empire, it is important that the terms promoted support the conditioning of its citizens. We are conditioned to see war as the solution to major social ills and major political disagreements. That way when we see so much of our resources devoted to war then we don't question the utility of it. The term "war" excites mind and body and creates a fear mentality that looks at life in terms of attack. In war, there has to be an attack and a must win attitude to carry us to victory. But is this war mentality working for us? In an age when nearly half of our tax money goes to support the war machine and a good deal of the rest is going to support the elite that control the war machine, we can see that our present war mentality is not working. Our values have been so perverted by our war mentality that we see sex as sinful but killing as entertainment. Our society is dripping violence. The violence is fed by poverty, social injustice, the break down of family and community that also arises from economic injustice, and by the managed media. The cycle of violence that exists in our society exists because it is useful to those that control society. It is easier to sell the war machine when your population is conditioned to violence. Our military industrial consciousness may not be working for nearly all of the life of the planet but it does work for the very few that are the master manipulators of our values and our consciousness. Rupert Murdoch, the media monopoly man that runs the "Fair and Balanced" [Fox Network](http://www.fox.com/), Sky Television, and [News Corp](http://www.newscorp.com/) just to name a few, [had](http://en.wikipedia.org/wiki/Rupert_Murdoch) all of his 175 newspapers editorialize in favor of the [Iraq war](http://en.wikipedia.org/wiki/Iraq_War). Murdoch snickers when [he says](http://www.newscorpse.com/ncWP/?p=341) "we tried" to manipulate public opinion." The Iraq war was a good war to Murdoch [because,](http://www.americanprogress.org/issues/2004/07/b122948.html) "The death toll, certainly of Americans there, by the terms of any previous war are quite minute." But, to the media manipulators, the phony politicos, the military industrial elite, a million dead Iraqis are not to be considered. War is big business and it is supported by a war consciousness that allows it to prosper. That is why more war in Afghanistan, the war on Palestinians, and the other wars around the planet in which the [military industrial complex](http://en.wikipedia.org/wiki/Military-industrial_complex) builds massive wealth and power will continue. The military industrial war mentality is not only killing, maiming, and destroying but it is also contributing to the present social and economic collapse. As mentioned previously, the massive wealth transfer that occurs when the American people give half of their money to support death and destruction is money that could have gone to support a just society. It is no accident that after years of war and preparing for war, our society is crumbling. Science and technological resources along with economic and natural resources have been squandered in the never-ending pursuit of enemies. All of that energy could have been utilized for the good of humanity, ¶ instead of maintaining the power positions of the very few super wealthy. So the suffering that we give is ultimately the suffering we get. Humans want to believe that they can escape the consciousness that they live in. But that consciousness determines what we experience and how we live. As long as we choose to live in "War" in our minds then we will continue to get "War" in our lives. When humanity chooses to wage peace on the world then there will be a flowering of life. But until then we will be forced to live the life our present war consciousness is creating.

#### The alternative is a pedagogical commitment to non-violence—refuse the forced choice of the 1AC, interrogating the discursive frames through which its violence is justified is a prerequisite to any ethically tenable political action

**Evans 13**—Lecturer in the School of Politics and International Studies at the University of Leeds and Programme Director for International Relations [the word “a” has been added for correct sentence structure and is denoted by brackets]

(Brad, “INAUGURAL STATEMENT”, On Violence 1:1, 2-6, dml)

Violence is a complex phenomenon that defies neat description. It cannot be reduced to simple explanations, for as many of its victims tell, **there is no totalizing truth about violence**. Nor can the experience of violence be universalized or merely thought of **in terms of** **some** institutional breakdown **or** failure of State. Not only do the most abhorrent acts of violence seemingly happen **when the state system works all too well**; to speak of violence in such terms denies the personal account or at least renders **insignificant** what we may term **the subjective stakes** to the horrifying encounter. The “subject of violence” is always about violent and violated subjects. Violence then is not some objective condition or natural state of affairs. **It is a process that all too often appears to be reasoned and brutally calculated**. To begin theorizing and critiquing violence as such is to accept that the very form of the enquiry we have chosen to engage enters us **into the most dangerous and politically fraught terrain**. Violence is never is **[a] problem to be studied in some** objective **or** neutral **fashion**. It brings to the fore most clearly the realization that education **and** critical pedagogy **are by definition** forms of political intervention. In light of this, we can argue that any critique of violence is not a challenge that should be avoided; on the contrary, **it is the** ethical problem **that compels us to challenge all its multiple forms.**

The concept of violence is not taken lightly here. Violence **remains** poorly understood if it is accounted for simply in terms of **how and what it violates**, **the scale of its destructiveness**, or **any other element** of its annihilative power. **Intellectual violence is no exception** as its qualities point to a deadly and destructive conceptual terrain. Like all violence there are two sides to this relation. There is the annihilative power of nihilistic thought that seeks, through strategies of domination and practices of terminal exclusion, **to** close down the political **as a site for differences**. Such violence often appeals to the authority of a peaceful settlement, though it does so in a way that imposes a distinct moral image of thought **which already maps out what is reasonable to** think**,** speak**, and** act. Since the means and ends are already set out in advance, **the discursive frame is** never brought into critical question. And there is an affirmative counter that directly challenges authoritarian violence. Such affirmation **refuses to accept the parameters of the rehearsed orthodoxy**. **It** brings into question **that which is** not ordinarily questioned **in any given state of political affairs**. Foregrounding the life of the subject as key to understanding political deliberation, **it eschews intellectual dogmatism with a commitment to the open possibilities in thought.**

Hannah Arendt then was only partly correct when she famously contrasted violence with power. We may quite rightly accept her claim that people often resort to violence when power fails them. This is just as true for leaders of tyrannical States which are frequently shown to be powerless and impotent all the while they violently crush popular protest, as it is for those on the margins of existence who feel that all forms of empowerment have been denied and willfully suppressed. And yet as Michel Foucault would have argued, power without conflict is a misnomer for **without the capacity to resist there is no potential to create the world anew**. Not only are conflict and violence strategically different as it is possible to have the former in a way that challenges the latter. What is violence if it is not the attempt to **destroy something that** refuses to conform **to the oppressive model/standard?**

So rather than countering violence with a “purer violence” (discursive or otherwise) **there is a need, especially in the contemporary moment,** **to maintain** the language of critical pedagogy. That is a language that is necessarily conflictual and yet collaborative by definition. By criticality we may then insist here upon forms of thought **which do not have** war **or** violence **as its object.** If there is destruction, this is only apparent when the affirmative is denied. And by criticality we may also insist here upon forms of thought that **do not offer their intellectual soul to** the seductions of militarized power **and** the poverty of its political visions. Too often we find that while the critical gestures towards profane illumination; it is really the beginning of a violence that **amounts to a** death sentence **for critical thought.**

Perhaps **the most difficult task faced today** **is to avoid the false promises of violence** **and** demand a politics **that is** dignified **and** open **to the possibility of non-violent ways of living.** This demands new ways of thinking about and interrogating violence such that the value of critical thought becomes central to any mediation on global citizenry. As we all increasingly find ourselves in a position where the radical and the fundamental have been merged to denial of anything that may challenge the violent effects of contemporary regimes of control, the inevitable assault upon the university and all intellectual spheres **continues with** unrelenting force. **This is** not incidental **to the violence of our times.** It is one of its more pernicious manifestations. Our response, as the authors in this inaugural edition make clear, must be to counter this violence **with a commitment to the value of** criticality **and** public education. Hopefully “On Violence” will provide a modest counter to those who insist that violence may be reasoned for the greater good. Without this hope that **the world may be** transformed non-violently for the better**, the fight for dignity is** already lost**.**

### 1nc case

#### Emissions cuts are impossible

#### a.) Domestic problems undercut both Chinese and U.S. action

**Hale, 11** - PhD Candidate in the Department of Politics at Princeton University and a Visiting Fellow at LSE Global Governance, London School of Economics (Thomas, “A Climate Coalition of the Willing,” Washington Quarterly, Winter,http://www.twq.com/11winter/docs/11winter\_Hale.pdf

Intergovernmental efforts to limit the gases that cause climate change have all but failed. After the unsuccessful 2010 Copenhagen summit, and with little progress at the 2010 Cancun meeting, it is hard to see how major emitters will agree any time soon on mutual emissions reductions that are sufficiently ambitious to prevent a substantial (greater than two degree Celsius) increase in average global temperatures.

It is not hard to see why. No deal excluding the United States and China, which together emit more than 40 percent of the world’s greenhouse gases (GHGs), is worth the paper it is written on. But domestic politics in both countries effectively block ‘‘G-2’’ leadership on climate. In the United States, the Obama administration has basically given up on national cap-and-trade legislation. Even the relatively modest Kerry-Lieberman-Graham energy bill remains dead in the Senate. The Chinese government, in turn, faces an even harsher constraint. Although the nation has adopted important energy efficiency goals, the Chinese Communist Party has staked its legitimacy and political survival on raising the living standard of average Chinese. Accepting international commitments that stand even a small chance of reducing the country’s GDP growth rate below a crucial threshold poses an unacceptable risk to the stability of the regime. Although the G-2 present the largest and most obvious barrier to a global treaty, they also provide a convenient excuse for other governments to avoid aggressive action. Therefore, the international community should not expect to negotiate a worthwhile successor to the Kyoto Protocol, at least not in the near future.

#### b.) International community won’t act – means warming becomes inevitable

**Mckibben 10** – Foreign Policy writer, author, environmentalist, and activist. In 1988, he wrote The End of Nature, the first book for a common audience about global warming. (Bill, 11-22, “Sipping Margaritas While the Climate Burns” http://www.foreignpolicy.com/articles/2010/11/22/sipping\_margaritas\_while\_the\_climate\_burns?page=0,1) Jacome

In fact, I suspect it will be mostly holding pattern and very little landing in Mexico this December. The fundamental problem that has always dogged these talks -- a rich north that won't give up its fossil-fuel addiction, a poor south that can't give up its hope of fossil-fueled development -- has, if anything, gotten worse, mostly because the north has decided to think of itself as poor, too or at least not able to devote resources to changing our climate course.

It is possible -- indeed it has been possible from the start -- that this essential gulf will prevent action to slow greenhouse gas emissions at the pace that physics and chemistry demand before it's too late to reverse or contain the impacts of climate change. There's really only one way to build a bridge across the divide, and that's with big stacks of money. Theoretically, the rich countries pledged at Copenhagen that they would pony up $30 billion in "fast-start" financing to help poor countries get going on building renewable energy. And at last scrupulous count, according to the World Resources Institute, there's actually $28.34 billion on the table, more than half of it coming from Japan. Unfortunately, much of it isn't "new and additional" -- instead it's repurposed money from other development grants. None of that increases anyone's confidence in the $100 billion a year that U.S. Secretary of State Hillary Clinton projected in Copenhagen would be available by 2020 -- especially because the only news that has emerged this year as to its source is that it won't be coming from "public funds."

#### And emissions reductions are key – or else no one will follow

**Mckibben 10** – Foreign Policy writer, author, environmentalist, and activist. In 1988, he wrote The End of Nature, the first book for a common audience about global warming. (Bill, 11-22, “Sipping Margaritas While the Climate Burns” http://www.foreignpolicy.com/articles/2010/11/22/sipping\_margaritas\_while\_the\_climate\_burns?page=0,1) Jacome

At Cancún, the demand from the United States and others will be transparency for access to that "fast-start" cash -- if you want financing, then you have to provide measurable, verifiable reductions in emissions. The south is desperate enough to keep the talks on track that there probably will be at least some advances on related questions of reporting, monitoring, and verification, and there might be real progress on deforestation, too. The main diplomatic effort will center on keeping the process somehow limping forward toward next year's conclave in South Africa -- everyone keeps hoping that if that happens some new opening will emerge. But if the summer of 2010 -- 19 countries setting new heat records, Russia on fire, Pakistan underwater -- didn't rattle leaders, it's not quite clear what will.

Meanwhile, recall the Copenhagen Accord, the face-saving compromise that allowed Obama in particular to frame last year's meeting as something slightly better than a complete failure. It called on countries to set voluntary carbon targets, and report on how they were doing -- a kind of AA model for international efforts in which no one commits to anything, but at least you have to stand up in a meeting and report how you're doing. The problem is, no one is standing up and pledging to go sober. At last count, if you totaled all the commitments associated with the Copenhagen Accord from all the different countries and then assume they'll actually stick to their word, the amount of carbon in the atmosphere will still more than double, and the Earth's temperature will soar way past anyone's definition of safe. As Tom Athanasiou, the relentless campaigner who runs the Greenhouse Development Rights Network, said recently: The pledge and review process is a "collective suicide" pact.

#### The 1AC’s quick-fix solution glosses over the ontological questioning of the human subject. The drive to prevent our inevitable extinction is an example of the same human hubris which has caused the 1AC’s scenarios in the first place.

**Scranton 13**—department of English at Princeton (Roy, November 10th, “Learning How to Die in the Anthropocene”, <http://opinionator.blogs.nytimes.com/2013/11/10/learning-how-to-die-in-the-anthropocene/?_r=1&>,)

The challenge the Anthropocene poses is a challenge not just to national security, to food and energy markets, or to our “way of life” — though these challenges are all real, profound, and inescapable. The greatest challenge the Anthropocene poses may be to our sense of what it means to be human. Within 100 years — within three to five generations — we will face average temperatures 7 degrees Fahrenheit higher than today, rising seas at least three to 10 feet higher, and worldwide shifts in crop belts, growing seasons and population centers. Within a thousand years, unless we stop emitting greenhouse gases wholesale right now, humans will be living in a climate the Earth hasn’t seen since the Pliocene, three million years ago, when oceans were 75 feet higher than they are today. We face the imminent collapse of the agricultural, shipping and energy networks upon which the global economy depends, a large-scale die-off in the biosphere that’s already well on its way, and our own possible extinction. If homo sapiens (or some genetically modified variant) survives the next millenniums, it will be survival in a world unrecognizably different from the one we have inhabited.

Geological time scales, civilizational collapse and species extinction give rise to profound problems that humanities scholars and academic philosophers, with their taste for fine-grained analysis, esoteric debates and archival marginalia, might seem remarkably ill suited to address. After all, how will thinking about Kant help us trap carbon dioxide? Can arguments between object-oriented ontology and historical materialism protect honeybees from colony collapse disorder? Are ancient Greek philosophers, medieval theologians, and contemporary metaphysicians going to keep Bangladesh from being inundated by rising oceans?

Of course not. But the biggest problems the Anthropocene poses are precisely those that have always been at the root of humanistic and philosophical questioning: “What does it mean to be human?” and “What does it mean to live?” In the epoch of the Anthropocene, the question of individual mortality — “What does my life mean in the face of death?” — is universalized and framed in scales that boggle the imagination. What does human existence mean against 100,000 years of climate change? What does one life mean in the face of species death or the collapse of global civilization? How do we make meaningful choices in the shadow of our inevitable end?

These questions have no logical or empirical answers. They are philosophical problems par excellence. Many thinkers, including Cicero, Montaigne, Karl Jaspers, and The Stone’s own Simon Critchley, have argued that studying philosophy is learning how to die. If that’s true, then we have entered humanity’s most philosophical age — for this is precisely the problem of the Anthropocene. The rub is that now we have to learn how to die not as individuals, but as a civilization.

III.

Learning how to die isn’t easy. In Iraq, at the beginning, I was terrified by the idea. Baghdad seemed incredibly dangerous, even though statistically I was pretty safe. We got shot at and mortared, and I.E.D.’s laced every highway, but I had good armor, we had a great medic, and we were part of the most powerful military the world had ever seen. The odds were good I would come home. Maybe wounded, but probably alive. Every day I went out on mission, though, I looked down the barrel of the future and saw a dark, empty hole.

“For the soldier death is the future, the future his profession assigns him,” wrote Simone Weil in her remarkable meditation on war, “The Iliad or the Poem of Force.” “Yet the idea of man’s having death for a future is abhorrent to nature. Once the experience of war makes visible the possibility of death that lies locked up in each moment, our thoughts cannot travel from one day to the next without meeting death’s face.” That was the face I saw in the mirror, and its gaze nearly paralyzed me.

I found my way forward through an 18th-century Samurai manual, Yamamoto Tsunetomo’s “Hagakure,” which commanded: “Meditation on inevitable death should be performed daily.” Instead of fearing my end, I owned it. Every morning, after doing maintenance on my Humvee, I’d imagine getting blown up by an I.E.D., shot by a sniper, burned to death, run over by a tank, torn apart by dogs, captured and beheaded, and succumbing to dysentery. Then, before we rolled out through the gate, I’d tell myself that I didn’t need to worry, because I was already dead. The only thing that mattered was that I did my best to make sure everyone else came back alive. “If by setting one’s heart right every morning and evening, one is able to live as though his body were already dead,” wrote Tsunetomo, “he gains freedom in the Way.”

I got through my tour in Iraq one day at a time, meditating each morning on my inevitable end. When I left Iraq and came back stateside, I thought I’d left that future behind. Then I saw it come home in the chaos that was unleashed after Katrina hit New Orleans. And then I saw it again when Sandy battered New York and New Jersey: Government agencies failed to move quickly enough, and volunteer groups like Team Rubicon had to step in to manage disaster relief.

Now, when I look into our future — into the Anthropocene — I see water rising up to wash out lower Manhattan. I see food riots, hurricanes, and climate refugees. I see 82nd Airborne soldiers shooting looters. I see grid failure, wrecked harbors, Fukushima waste, and plagues. I see Baghdad. I see the Rockaways. I see a strange, precarious world.

Our new home.

The human psyche naturally rebels against the idea of its end. Likewise, civilizations have throughout history marched blindly toward disaster, because humans are wired to believe that tomorrow will be much like today — it is unnatural for us to think that this way of life, this present moment, this order of things is not stable and permanent. Across the world today, our actions testify to our belief that we can go on like this forever, burning oil, poisoning the seas, killing off other species, pumping carbon into the air, ignoring the ominous silence of our coal mine canaries in favor of the unending robotic tweets of our new digital imaginarium. Yet the reality of global climate change is going to keep intruding on our fantasies of perpetual growth, permanent innovation and endless energy, just as the reality of mortality shocks our casual faith in permanence.

The biggest problem climate change poses isn’t how the Department of Defense should plan for resource wars, or how we should put up sea walls to protect Alphabet City, or when we should evacuate Hoboken. It won’t be addressed by buying a Prius, signing a treaty, or turning off the air-conditioning. The biggest problem we face is a philosophical one: understanding that this civilization is already dead. The sooner we confront this problem, and the sooner we realize there’s nothing we can do to save ourselves, the sooner we can get down to the hard work of adapting, with mortal humility, to our new reality.

The choice is a clear one. We can continue acting as if tomorrow will be just like yesterday, growing less and less prepared for each new disaster as it comes, and more and more desperately invested in a life we can’t sustain. Or we can learn to see each day as the death of what came before, freeing ourselves to deal with whatever problems the present offers without attachment or fear.

#### Technocratic management of the environment makes extinction inevitable—no aff proposal can solve.

Crist 7 [Eileen Crist, Associate Professor of Science and Technology in Society at Virginia Tech University, 2007, “Beyond the Climate Crisis: A Critique of Climate Change Discourse,” *Telos*, Volume 141, Winter, Available Online to Subscribing Institutions via Telos Press, p. 49-51]

If mainstream environmentalism is catching up with the solution promoted by Teller, and perhaps harbored all along by the Bush administration, it would certainly be ironic. But the irony is deeper than incidental politics. The projected rationality of a geoengineering solution, stoked by apocalyptic fears surrounding climate change, promises consequences (both physical and ideological) that will only quicken the real ending of wild nature: "here we encounter," notes Murray Bookchin, "the ironic perversity of a 'pragmatism' that is no different, in principle, from the problems it hopes to resolve."58 Even if they work exactly as hoped, geoengineering solutions are far more similar to anthropogenic climate change than they are a counterforce to it: their implementation constitutes an experiment with the biosphere underpinned by technological arrogance, unwillingness to question or limit consumer society, and a sense of entitlement to transmogrifying the planet that boggles the mind. It is indeed these elements of techno-arrogance, unwillingness to advocate radical change, and unlimited entitlement, together with the profound erosion of awe toward the planet that evolved life (and birthed us), that constitute the apocalypse underway—if that is the word of choice, though the words humanization, colonization, or occupation of the biosphere are far more descriptively accurate. Once we grasp the ecological crisis as the escalating conversion of the planet into "a shoddy way station,"59 it becomes evident that inducing "global dimming" in order to offset "global warming" is not a corrective action but another chapter in the project of colonizing the Earth, of what critical theorists called world domination.

Domination comes at a huge cost for the human spirit, a cost that may or may not include the scale of physical imperilment and suffering that apocalyptic fears conjure. Human beings pay for the domination of the biosphere—a domination they are either bent upon or resigned to—with alienation from the living Earth.60 This alienation manifests, first and [end page 50] foremost, in the invisibility of the biodiversity crisis: the steadfast denial and repression, in the public arena, of the epochal event of mass extinction and accelerating depletion of the Earth's biological treasures. It has taken the threat of climate change (to people and civilization) to allow the tip of the biodepletion iceberg to surface into public discourse, but even that has been woefully inadequate in failing to acknowledge two crucial facts: first, the biodiversity crisis has been occurring independently of climate change, and will hardly be stopped by windmills, nuclear power plants, and carbon sequestering, in any amount or combination thereof; and second, the devastation that species and ecosystems have already experienced is what largely will enable more climate-change-driven damage to occur.

Human alienation from the biosphere further manifests in the recalcitrance of instrumental rationality, which reduces all challenges and problems to variables that can be controlled, fixed, managed, or manipulated by technical means. Instrumental rationality is rarely questioned substantively, except in the flagging of potential "unintended consequences" (for example, of implementing geoengineering technologies). The idea that instrumental rationality (in the form of technological fixes for global warming) might save the day hovers between misrepresentation and delusion: firstly, because instrumental rationality has itself been the planet's nemesis by mediating the biosphere's constitution as resource and by condoning the transformation of Homo sapiens into a user species; and secondly, because instrumental rationality tends to invent, adjust, and tweak technical means to work within given contexts—when it is the given, i.e., human civilization as presently configured economically and culturally, that needs to be changed.

**Efficiency doesn’t make us use less energy – only a risk it leads to more consumption**

**Bryce 8** – a senior fellow with the Center for Energy Policy and the Environment at the Manhattan Institute (Robert, interviewed by Brian Doherty, “[The Impossible Dream of Energy Independence](http://reason.com/archives/2008/02/20/the-impossible-dream-of-energy)” <http://reason.com/archives/2008/02/20/the-impossible-dream-of-energy/singlepage>) Jacome

We’re told that if we just push more efficient technologies like fluorescent light bulbs and drive Priuses that energy use will decline. It’s just not true. There’s a graphic in my book that shows the decline in the number of BTUs consumed per dollar of GDP [from 19,000 BTUs consumed per dollar of GDP in 1950, to a projected 9,000 BTUs in 2010], but energy consumption continued to grow.

Efficiency can be a great thing for its own sake. It can mean good things for the economy and for people, but it doesn’t mean we’ll use less energy overall. We’ll use more. And not just the U.S., but the Chinese, Vietnamese, Pakistanis.

One anecdote that illustrates the principle: I had a friend who bought a Prius tell me the other day how he used to take the train to New York to see the opera. But now they have a car that gets 40 miles per gallon, so they just drive. It becomes more efficient on a mile per gallon basis, but on a total BTUs consumed basis, no.

#### Each year, billions of non-human animals are doomed to a life full of suffering and torture – nonexistence is the only ethical alternative

**Southan 11** – a pro-choice former vegan who lives in London (Rhys, July 30th “Why the Top Priority of Vegans Should be Human Extinction, Not Veganism” <http://letthemeatmeat.com/post/8241330449/why-the-top-priority-of-vegans-should-be-human>)

When vegans talk about humanely raised animal products, they may admit that it is at least slightly better than factory farming, but they tend to be like Benatar and focus on the harms. Even if the animals get to wander around, play and eat a natural diet, and are eventually killed painlessly, such a life is worse than never coming into being. While humane farm life may be relatively pleasant overall, the incidents of suffering farm animals often face — branding, dehorning, the separation of the calf from the mother, castration, artificial insemination, and early death — hopelessly taint the life beyond justifiability. As HumaneMyth.org says in “[Happy Cows: Behind the Myth](http://www.humanemyth.org/happycows.htm)”:

The truth of the matter is that each purchase of dairy products or veal directly contributes to more individuals brought into existence who will endure confinement, social deprivation, mutilation, reproductive manipulation, indignity and premature death. (41)

The sufferings can be minimized and some can be eliminated, but even if these animals are going to suffer only a little then be killed before their natural lifespan is up, they just shouldn’t have been born.

Fair enough, but when vegans use any amount of suffering to disqualify the legitimacy of bringing a life into existence, this creates some unintended philosophical consequences. If they are going to be so strict about any amount of suffering ruling out the desirability of starting a life, their priority shouldn’t be merely the end of animal farming — their priority should be ending humans.

There are a few reasons for this. One is that even the self-proclaimed ethical humans cause more suffering than even the most unrepentant carnivore species. As Benatar says:

Although the arguments I have advanced have not been misanthropic, there is a superb misanthropic argument against having children and in favour of human extinction. This argument rests on the indisputable premiss that humans cause colossal amounts of suffering—both for humans and for non-human animals. In Chapter 3, I provided a brief sketch of the kind of suffering humans inflict on one another. In addition to this, they are the cause of untold suffering to other species. Each year, humans inflict suffering on billions of animals that are reared and killed for food and other commodities or used in scientific research. Then there is the suffering inflicted on those animals whose habitat is destroyed by encroaching humans, the suffering caused to animals by pollution and other environmental degradation, and the gratuitous suffering inflicted out of pure malice.

Although there are many non-human species—especially carnivores—that also cause a lot of suffering, humans have the unfortunate distinction of being the most destructive and harmful species on earth. The amount of suffering in the world could be radically reduced if there were no more humans. (223 – 224)

#### And death cannot be bad – the lack of experience is only neutral

**Smuts 12** – Department of Philosophy, Rhode Island College (Aaron, “LESS GOOD BUT NOT BAD: IN DEFENSE OF EPICUREANISM ABOUT DEATH”, Pacific Philosophical Quarterly Volume 93, Issue 2, pages 197–227, June 2012, dml)

In a cryptic passage in his ‘Letter to Menoeceus,’ Epicurus presents what may at first seem to be an absurd argument for the claim that it is irrational to fear death:

Foolish, therefore, is the man who says that he fears death, not because it will pain when it comes, but because it pains in the prospect. Whatever causes no annoyance when it is present, causes only a groundless pain in the expectation. Death, therefore, the most awful of evils, is nothing to us, seeing that, when we are, death is not come, and, when death is come, we are not. It is nothing, then, either to the living or to the dead, for with the living it is not and the dead exist no longer.1

Epicurus’ principal conclusion is that death is nothing to us. Death is nothing to us, because it does not lead to any bad experiences – it is the end of experience. And only experiences are good or bad for a person. Hence, death is not bad for the one who dies. Further, he assumes that it is irrational to fear what does no harm. So, he concludes that if it is irrational to fear what does no harm, then it is irrational to fear death.

Epicurus’ letter raises two distinct questions: (1) Is it rational to fear death? And, (2) Is death bad for the one who dies? In this article, I will say fairly little about the first question concerning the fear of death. My principal goal is to provide support for his answer to the second question – that death is not bad for the one who dies. His position on the badness of death has significant implications for a range of important topics, such as: the rational fear of death, the morality of killing animals for meat and hide, the badness of murder, and the morality of euthanasia. But I will not be exploring the implications here. I have a more limited goal: to defend Epicurus's position on the badness of death and his reasons, or at least an argument in much the same spirit.

Many call the position that death is not bad for the one who dies Epicureanism about the badness of death. Since this label is easily confused with Epicurus's related, but distinct, position on whether it is rational to fear death, I adopt the label innocuousism for the claim that death is not bad for the one who dies.2 This position holds that death is prudentially innocuous because it does no injury to the departing.

I defend innocuousism in the face of a widely accepted style of refutation – the deprivation account of the badness of death.3 The deprivation account holds that death is bad for the one who dies when it deprives her of good experiences that she would have had otherwise. That is, death is bad because it deprives one of the goods of life. This account of the badness of death gives rise to a number of well-known puzzles that I will not explore.4 Instead, I attack the theory of extrinsic badness at the core of the most convincing formulations of the deprivation account. The central goal of this article is to provide reasons to think that the deprivation account is wrong.

Recent defenders of the deprivation account, such as Fred Feldman and Ben Bradley, hold that although death is not intrinsically bad, it is extrinsically bad.5 They argue that death is sometimes extrinsically bad, not because it leads to intrinsically bad states of affairs, but because it leads to states that are less intrinsically good. I argue that this account of extrinsic badness conflates things that are merely less good with those that are bad.6 I intend to show that if we respect the distinction between states of affairs that are bad and those that are merely less good, the deprivation account fails as an objection to innocuousism.

My argument proceeds in a few steps. I begin by developing a contemporary version of Epicurus' argument that I call the Dead End Argument for Innocuousism. I then explain the deprivation account of the badness of death. In response, I raise several objections to the theory of extrinsic badness at the heart of the deprivation account. In support of innocuousism, I defend a competing account of extrinsic badness that avoids these problems. Along the way, I also provide positive support for non-comparative accounts of extrinsic badness. Finally, I respond to several objections to the prima facie absurd suggestion that death is not bad for the one who dies.

2. The Dead End argument for innocuousism

The Dead End Argument for Innocuousism concludes that death is not bad for the one who dies. This is because death leads to nothing – death is an experiential dead end. Since death is the end of experience, it is not intrinsically bad for the one who dies. Neither is it extrinsically bad. To be extrinsically bad, something must lead to intrinsically bad states of affairs. But there are no intrinsically bad states of affairs after death. Only experiences are intrinsically bad or good for a person. Hence, death is neither intrinsically nor extrinsically bad for the one who dies. Death is prudentially innocuous.

Here is a formalization of the argument:

The Dead End Argument for Innocuousism

1The sole bearers of intrinsic prudential value are mental states. (mental statism)

2Death is an experiential blank.

3Hence, the state of being dead is not intrinsically prudentially bad.

4An event is extrinsically bad if and only if it leads to intrinsically bad states of affairs. (causal hypothesis7)

5Hence, death is not extrinsically prudentially bad.

6Therefore, death is not prudentially bad for the one who dies. (innocuousism)

#### And, evaluate impacts using a lens of negative utilitarianism – you should act to minimize suffering rather than maximize pleasure

**Contestabile 12** – doctorate from the Swiss Federal Institute of Technology (Bruno, “Negative Utilitarianism and Justice”, <http://www.socrethics.com/Folder2/Justice.htm#C3>, dml)

In the 20th century, the idea to formulate an ethical goal negatively is attributed to Karl Popper:

…there are no institutional means of making a man happy, but a claim not to be made unhappy, where it can be avoided. The piecemeal engineer will, accordingly, adopt the method of searching for, and fighting against, the greatest and most urgent evils of society, rather than searching for, and fighting for, its greatest ultimate good [Popper, 158]

At this point of chapter 9, Popper added his controversial note 2:

I believe that there is, from the ethical point of view, no symmetry between suffering and happiness, or between pain and pleasure. Both the greatest happiness principle of the Utilitarians and Kant’s principle “Promote other people’s happiness…” seem to me (at least in their formulations) wrong on this point which, however, is not completely decidable by rational argument (…). In my opinion human suffering makes a direct moral appeal, namely, the appeal for help, while there is no similar call to increase the happiness of [someone] **~~a man~~** who is doing well anyway.

A further criticism of the Utilitarian formula “Maximize pleasure” is that it assumes, in principle, a continuous pleasure-pain scale which allows us to treat degrees of pain as negative degrees of pleasure. But, from the moral point of view, pain cannot be outweighed by pleasure and especially not one man’s pain by another man’s pleasure. Instead of the greatest happiness for the greatest number, one should demand, more modestly, the least amount of avoidable suffering for all; and further, that unavoidable suffering – such as hunger in times of unavoidable shortage of food – should be distributed as equally as possible.

There is some analogy between this view of ethics and the view of scientific methodology which I have advocated in my The Logic of Scientific Discovery. It adds to clarity in the fields of ethics, if we formulate our demands negatively, i.e. if we demand the elimination of suffering rather than the promotion of happiness. Similarly, it is helpful to formulate the task of scientific method as the elimination of false theories (from the various theories tentatively preferred) rather than the attainment of established truths [Popper, 284].

## 2NC

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#### a.) Legitimate violence – the sole focus on positive law glosses over the ethical conceptions behind law. However, the two are inseparable. Before we make policies over what ‘legitimate violence’ is, we make formulations over which lives are valuable and which lives are not. Their sole focus on policy makes it impossible to interrogate or understand the broader underpinnings of law

**Kochi 09** - Sussex Law School, University of Sussex, Brighton, UK (Tarik, “Species War: Law, Violence and Animals,” SAGE Journals)

In everyday speech, in the words of the media, politicians, protestors, soldiers and dissidents, the language of war is linked to and intimately bound up with the language of law. That a war might be said to be legal or illegal, just or unjust, or that an act might be called “war” rather than terror or crime, displays aspects of reference, connection, and constitution in which the social meaning of the concepts we use to talk about and understand war and law are organised in particular ways. The manner in which specific terms (i.e. war, terror, murder, slaughter, and genocide) are defined and their meanings ordered has powerful and bloody consequences for those who feel the force and brunt of these words in the realm of human action. In this paper I argue that the juridical language of war contains a hidden foundation – species war. That is, at the foundation of the Law of war resides a species war carried out by humans against non-human animals. At first glance such a claim may sound like it has little to do with law and war. In contemporary public debates the “laws of war” are typically understood as referring to the rules set out by the conventions and customs that define the legality of a state’s right to go to war under international law. However, such a perspective is only a narrow and limited view of what constitutes the Law of war and of the relationship between law and war more generally. Here the “Law” of the “Law of war” needs to be understood as involving something more than the limited sense of positive law. The Law of war denotes a broader category that includes differing historical senses of positive law as well as various ethical conceptions of justice, right and rights. This distinction is clearer in German than it is in English whereby the term Recht denotes a broader ethical and juristic category than that of Gesetz which refers more closely to positive or black letter laws.

1 To focus upon the broader category of the Law of war is to put specific (positive law) formulations of the laws of war into a historical, conceptual context. The Law of war contains at its heart arguments about and mechanisms for determining what constitutes legitimate violence. The question of what constitutes legitimate violence lies at the centre of the relationrship between war and law, and, the specific historical laws of war are merely different juridical ways of setting-out (positing) a particular answer to this question. In this respect the Law of war (and thus its particular laws of war) involves a practice of normative thinking and rule making concerned with determining answers to such questions as: what types of coercion, violence and killing may be included within the definition of “war,” who may legitimately use coercion, violence and killing, and for what reasons, under what circumstances and to what extent may particular actors use coercion, violence and killing understood as war? When we consider the relationship between war and law in this broader sense then it is not unreasonable to entertain the suggestion that at the foundation of the Law of war resides species war. At present, the Law of war is dominated by two cultural-conceptual formulations or discourses. The Westphalian system of interstate relations and the system of international human rights law are held to be modern foundations of the Law of war. In the West, most people’s conceptions of what constitutes “war” and of what constitutes a “legitimate” act of war are shaped by these two historical traditions. That is to say, these traditions have ordered how we understand the legitimate use of violence. 2

#### b.) Agency – focusing on only macro level change obscures how we, as individuals, participate in violence everyday of our lives. Just like complicit citizens in Nazi Germany, failure to confront anthropocentrism guarantees violence. Their view represents a delusional belief based on the banality of individual violence within an inherently violent system

Kochi and Ordan 8 – Lecturer in Law and International Security at the U of Sussex, and \*Research in Translation Studies at Bar Ilan U, (Tarik and Noam, “An argument for the global suicide of humanity” borderlands”, http://findarticles.com/p/articles/mi\_6981/is\_3\_7/ai\_n31524968/

In one sense, the human individual’s modern complicity in environmental violence represents something of a bizarre symmetry to Hannah Arendt’s notion of the ‘banality of evil’ (Arendt, 1994). For Arendt, the Nazi regime was an emblem of modernity, being a collection of official institutions (scientific, educational, military etc.) in which citizens and soldiers alike served as clerks in a bureaucratic mechanism run by the state. These individuals committed evil, but they did so in a very banal manner: fitting into the state mechanism, following orders, filling in paperwork, working in factories, driving trucks and generally respecting the rule of law. In this way perhaps all individuals within the modern industrial world carry out a banal evil against the environment simply by going to work, sitting in their offices and living in homes attached to a power grid. Conversely, those individuals who are driven by a moral intention to not do evil and act so as to save the environment, are drawn back into a banality of the good. By their ability to effect change in only very small aspects of their daily life, or in political-social life more generally, modern individuals are forced to participate in the active destruction of the environment even if they are the voices of contrary intention. What is ‘banal’ in this sense is not the lack of a definite moral intention but, rather, the way in which the individual’s or institution’s participation in everyday modern life, and the unintentional contribution to environmental destruction therein, contradicts and counteracts the smaller acts of good intention.

#### Their sole focus on governmental action is flawed – the world only exists in terms of individual power relations, altering our own practices are a necessary prerequisite

Nayar 99 – Professor in the School of Law at the University of Warwick (Jayan, “Orders of Inhumanity,” Transnational Law & Contemporary Problems, Fall 1999)

The "world," as we perceive it today, did not exist in times past. It does not exist today. There is no such thing as the global "one world." The world can only exist in the locations and experiences revealed through and in human relationships. It is often that we think that to change the world it is necessary to change the way power is exercised in the world; so we go about the business of exposing and denouncing the many power configurations that dominate. Power indeed does lie at the core of human misery, yet we blind ourselves if we regard this power as the power out there. Power, when all the complex networks of its reach are untangled, is personal; power does not exist out there, [\*630] it only exists in relationship. To say the word, power, is to describe relationship, to acknowledge power, is to acknowledge our subservience in that relationship. There can exist no power if the subservient relationship is refused--then power can only achieve its ambitions through its naked form, as violence. Changing the world therefore is a misnomer for in truth it is relationships that are to be changed. And the only relationships that we can change for sure are our own. And the constant in our relationships is ourselves--the "I" of all of us. And so, to change our relationships, we must change the "I" that is each of us. Transformations of "structures" will soon follow. This is, perhaps, the beginning of all emancipations. This is, perhaps, the essential message of Mahatmas.

#### First inevitability does not justify a lack of action and allowing this violence to continue unabated, and if it were truly inevitable, then that means only accepting global suicide can solve

Kochi and Ordan 8 – Lecturer in Law and International Security at the U of Sussex, and \*Research in Translation Studies at Bar Ilan U, (Tarik and Noam, “An argument for the global suicide of humanity” borderlands”, http://findarticles.com/p/articles/mi\_6981/is\_3\_7/ai\_n31524968/

The move towards critical historical reflection, the assuming of responsibility, and action guided by such an attitude, is certainly a better approach than shutting one’s eyes to the violence and errors of human history or placing blind faith in technology. Indeed, criticism of these latter views is heard from within eco-ethics circles themselves, either by labelling such endeavours as ‘technofix’ or ‘technocentric’ (Smith, 1998), or by criticizing the modes of action of green-politics as ‘eco-bureaucracy’ and ‘men-politics’ (Seager, 1993). However, even if we try to avoid falling into the above patterns, maybe it is actually too late to change the course of the events and forces that are of our own making. Perhaps a modern discourse or belief in the possibilities of human action has run aground, hamstrung by its own success. Perhaps the only forms of action available are attempts to revert to a pre-industrial lifestyle, or a new radical form of action, an action that lets go of action itself and the human claim to continued habitation within the world. In this case, the action of cosmic colonisation envisaged by Hawking would not be enough. It would merely perpetuate a cycle of destructive speciesist violence. Further, general humanist action, guided by some obligation of ‘care’ for the environment, would also not be enough as it could not overcome an individual’s complicity in systematic and institutional speciesist violence.

The question here is open. Could a modern discourse of reflection, responsibility and action be strong enough to fundamentally reorientate the relationship between humans and other species and the natural environment? If so, then maybe a truly revolutionary change in how humans, and specifically humans in the West, conceive of and interact with the natural world might be enough to counter environmental disaster and redeem humanity. Nonetheless, anything short of fundamental change – for instance, the transformation of modern, industrial society into something completely different – would merely perpetuate in a less exaggerated fashion the long process of human violence against the non-human world.

#### And, anthropocentrism has been a foundational model for any and every form of discrimination. Any argument which attempts to claim human superiority over the nonhuman rests on the same justifications used by White European males to subjugate other humans

Best 7 – Associate Professor at the University of Texas in the Department of Humanities and Philosophy (Steven, “Eternal Treblinka: Our Treatment of Animals and the Holocaust, by Charles Patterson” *Journal for Critical Animal Studies*, <http://www.criticalanimalstudies.org/JCAS/Journal_Articles_download/Issue_7/bestpatterson.pdf>)

While a welcome advance over the anthropocentric conceit that only humans shape human actions, the environmental determinism approach typically fails to emphasize the crucial role that animals play in human history, as well as how the human exploitation of animals is a key cause of hierarchy, social conflict, and environmental breakdown. A core thesis of what I call “animal standpoint theory” is that animals have been key driving and shaping forces of human thought, psychology, moral and social life, and history overall. More specifically, animal standpoint theory argues that the oppression of human over human has deep roots in the oppression of human over animal.1

In this context, Charles Patterson’s recent book, The Eternal Treblinka: Our Treatment of Animals and the Holocaust, articulates the animal standpoint in a powerful form with revolutionary implications. The main argument of Eternal Treblinka is that the human domination of animals, such as it emerged some ten thousand years ago with the rise of agricultural society, was the first hierarchical domination and laid the groundwork for patriarchy, slavery, warfare, genocide, and other systems of violence and power. A key implication of Patterson’s theory is that human liberation is implausible if disconnected from animal liberation, and thus humanism -- a speciesist philosophy that constructs a hierarchal relationship privileging superior humans over inferior animals and reduces animals to resources for human use -- collapses under the weight of its logical contradictions.

Patterson lays out his complex holistic argument in three parts. In Part I, he demonstrates that animal exploitation and speciesism have direct and profound connections to slavery, colonialism, racism, and anti-Semitism. In Part II, he shows how these connections exist not only in the realm of ideology – as conceptual systems of justifying and underpinning domination and hierarchy – but also in systems of technology, such that the tools and techniques humans devised for the rationalized mass confinement and slaughter of animals were mobilized against human groups for the same ends. Finally, in the fascinating interviews and narratives of Part III, Patterson describes how personal experience with German Nazism prompted Jewish to take antithetical paths: whereas most retreated to an insular identity and dogmatic emphasis on the singularity of Nazi evil and its tragic experience, others recognized the profound similarities between how Nazis treated their human captives and how humanity as a whole treats other animals, an epiphany that led them to adopt vegetarianism, to become advocates for the animals, and develop a far broader and more inclusive ethic informed by universal compassion for all suffering and oppressed beings. The Origins of Hierarchy "As long as men massacre animals, they will kill each other" –Pythagoras

It is little understood that the first form of oppression, domination, and hierarchy involves human domination over animals.2 Patterson’s thesis stands in bold contrast to the Marxist theory that the domination over nature is fundamental to the domination over other humans. It differs as well from the social ecology position of Murray Bookchin that domination over humans brings about alienation from the natural world, provokes hierarchical mindsets and institutions, and is the root of the long-standing western goal to “dominate” nature.3 In the case of Marxists, anarchists, and so many others, theorists typically don’t even mention human domination of animals, let alone assign it causal primacy or significance. In Patterson’s model, however, the human subjugation of animals is the first form of hierarchy and it paves the way for all other systems of domination such as include patriarchy, racism, colonialism, anti-Semitism, and the Holocaust. As he puts it, “the exploitation of animals was the model and inspiration for the atrocities people committed against each other, slavery and the Holocaust being but two of the more dramatic examples.”4

Hierarchy emerged with the rise of agricultural society some ten thousand years ago. In the shift from nomadic hunting and gathering bands to settled agricultural practices, humans began to establish their dominance over animals through “domestication.” In animal domestication (often a euphemism disguising coercion and cruelty), humans began to exploit animals for purposes such as obtaining food, milk, clothing, plowing, and transportation. As they gained increasing control over the lives and labor power of animals, humans bred them for desired traits and controlled them in various ways, such as castrating males to make them more docile. To conquer, enslave, and claim animals as their own property, humans developed numerous technologies, such as pens, cages, collars, ropes, chains, and branding irons.

The domination of animals paved the way for the domination of humans. The sexual subjugation of women, Patterson suggests, was modeled after the domestication of animals, such that men began to control women’s reproductive capacity, to enforce repressive sexual norms, and to rape them as they forced breeding in their animals. Not coincidentally, Patterson argues, slavery emerged in the same region of the Middle East that spawned agriculture, and, in fact, developed as an extension of animal domestication practices. In areas like Sumer, slaves were managed like livestock, and males were castrated and forced to work along with females.

In the fifteenth century, when Europeans began the colonization of Africa and Spain introduced the first international slave markets, the metaphors, models, and technologies used to exploit animal slaves were applied with equal cruelty and force to human slaves. Stealing Africans from their native environment and homeland, breaking up families who scream in anguish, wrapping chains around slaves’ bodies, shipping them in cramped quarters across continents for weeks or months with no regard for their needs or suffering, branding their skin with a hot iron to mark them as property, auctioning them as servants, breeding them for service and labor, exploiting them for profit, beating them in rages of hatred and anger, and killing them in vast numbers – all these horrors and countless others inflicted on black slaves were developed and perfected centuries earlier through animal exploitation.

As the domestication of animals developed in agricultural society, humans lost the intimate connections they once had with animals. By the time of Aristotle, certainly, and with the bigoted assistance of medieval theologians such as St. Augustine and Thomas Aquinas, western humanity had developed an explicitly hierarchical worldview – that came to be known as the “Great Chain of Being” – used to position humans as the end to which all other beings were mere means.

Patterson underscores the crucial point that the domination of human over human and its exercise through slavery, warfare, and genocide typically begins with the denigration of victims. But the means and methods of dehumanization are derivative, for speciesism provided the conceptual paradigm that encouraged, sustained, and justified western brutality toward other peoples. “Throughout the history of our ascent to dominance as the master species,” Patterson writes, “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 animals and do the same to them.”5 Whether the conquerors are European imperialists, American colonialists, or German Nazis, western aggressors engaged in wordplay before swordplay, vilifying their victims – Africans, Native Americans, Filipinos, Japanese, Vietnamese, Iraqis, and other unfortunates – with opprobrious terms such as “rats,” “pigs,” “swine,” “monkeys,” “beasts,” and “filthy animals.”

Once perceived as brute beasts or sub-humans occupying a lower evolutionary rung than white westerners, subjugated peoples were treated accordingly; once characterized as animals, they could be hunted down like animals.6 The first exiles from the moral community, animals provided a convenient discard bin for oppressors to dispose the oppressed. The connections are clear: “For a civilization built on the exploitation and slaughter of animals, the `lower’ and more degraded the human victims are, the easier it is to kill them.”7 Thus, colonialism, as Patterson describes, was a “natural extension of human supremacy over the animal kingdom.”8 For just as humans had subdued animals with their superior intelligence and technologies, so many Europeans believed that the white race had proven its superiority by bringing the “lower races” under its command.

There are important parallels between speciesism and sexism and racism in the elevation of white male rationality to the touchstone of moral worth. The arguments European colonialists used to legitimate exploiting Africans – that they were less than human and inferior to white Europeans in ability to reason – are the very same justifications humans use to trap, hunt, confine, and kill animals. Once western norms of rationality were defined as the essence of humanity and social normality, by first using non-human animals as the measure of alterity, it was a short step to begin viewing odd, different, exotic, and eccentric peoples and types as non- or sub-human. Thus, the same criterion created to exclude animals from humans was also used to ostracize blacks, women, and numerous other groups from “humanity.” The oppression of blacks, women, and animals alike was grounded in an argument that biological inferiority predestined them for servitude. In the major strain of western thought, alleged rational beings (i.e., elite, white, western males) pronounce that the Other (i.e., women, people of color, animals) is deficient in rationality in ways crucial to their nature and status, and therefore are deemed and treated as inferior, subhuman, or nonhuman. Whereas the racist mindset creates a hierarchy of superior/inferior on the basis of skin color, and the sexist mentality splits men and women into greater and lower classes of beings, the speciesist outlook demeans and objectifies animals by dichotomizing the biological continuum into the antipodes of humans and animals. As racism stems from a hateful white supremacism, and sexism is the product of a bigoted male supremacism, so speciesism stems from and informs a violent human supremacism -- namely, the arrogant belief that humans have a natural or God-given right to use animals for any purpose they devise or, more generously, within the moral boundaries of welfarism and stewardship, which however was Judaic moral baggage official Chistianithy left behind.

## 1NR

### case

#### Warming doesn’t kill species

**Carter 11–** Robert, PhD, Adjuct Research Fellow, James Cook University, Craig Idso, PhD, Chairman at the Center for the Study of Carbon Dioxide and Global Change, Fred Singer, PhD, President of the Science and Environmental Policy Project, Susan Crockford, evolutionary biologist with a specialty in skeletal taxonomy , paleozoology and vertebrate evolution, Joseph D’Aleo, 30 years of experience in professional meteorology, former college professor of Meteorology at Lyndon State College, Indur Goklany, independent scholar, author, and co-editor of the Electronic Journal of Sustainable Development, Sherwood Idso, President of the Center for the Study of Carbon Dioxide and Global Change, Research Physicist with the US Department of Agriculture, Adjunct Professor in the Departments of Geology, Botany, and Microbiology at Arizona State University, Bachelor of Physics, Master of Science, and Doctor of Philosophy, all from the University of Minnesota, Madhav Khandekar, former research scientist from Environment Canada and is an expert reviewer for the IPCC 2007 Climate Change Panel, Anthony Lupo, Department Chair and Professor of Atmospheric Science at the University of Missouri, Willie Soon, astrophysicist at the Solar and Stellar Physics Division of the Harvard-Smithsonian Center for Astrophysics, Mitch Taylor (Canada) (March 8th, “[Surviving](file:///C%3A%5CUsers%5CMarc%5CDesktop%5CSurviving) the Unpreceented Climate Change of the IPCC” <http://www.nipccreport.org/articles/2011/mar/8mar2011a5.html>) Jacome

On the other hand, they indicate that some biologists and climatologists have pointed out that "many of the predicted increases in climate have happened before, in terms of both magnitude and rate of change (e.g. Royer, 2008; Zachos *et al*., 2008), and yet biotic communities have remained remarkably resilient (Mayle and Power, 2008) and in some cases thrived (Svenning and Condit, 2008)." But they report that those who mention these things are often "placed in the 'climate-change denier' category," although the purpose for pointing out these facts is simply to present "a sound scientific basis for understanding biotic responses to the magnitudes and rates of climate change predicted for the future through using the vast data resource that we can exploit in fossil records." Going on to do just that, Willis *et al*. focus on "intervals in time in the fossil record when atmospheric CO2 concentrations increased up to 1200 ppm, temperatures in mid- to high-latitudes increased by greater than 4°C within 60 years, and sea levels rose by up to 3 m higher than present," describing studies of past biotic responses that indicate "the scale and impact of the magnitude and rate of such climate changes on biodiversity." And what emerges from those studies, as they describe it, "is evidence for rapid community turnover, migrations, development of novel ecosystems and thresholds from one stable ecosystem state to another." And, most importantly in this regard, they report "there is very little evidence for broad-scale extinctions due to a warming world." In concluding, the Norwegian, Swedish and UK researchers say that "based on such evidence we urge some caution in assuming broad-scale extinctions of species will occur due solely to climate changes of the magnitude and rate predicted for the next century," reiterating that "the fossil record indicates remarkable biotic resilience to wide amplitude fluctuations in climate.

### nonviolence

#### This comes first—problematizing the normative structures that shape how bodies are targeted by war is critical to understanding how and why violence occurs in concretized scenarios

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(Moya, “Who counts? Understanding the relation between normative violence and the production of political bodies”, paper presented to the panel: ‘Power, Violence and the Body’ Annual Meeting of the American Political Science Association Philadelphia, 31 August – 3 rd September 2006, dml)

It might be objected, of course, that extending the idea of violence any further in order to incorporate normative violence within it results in a proliferation of meaning that merely hampers the usefulness of ‘violence’ as a descriptive and evaluative political concept. 27 And, this is not just because the very idea of a normative violence may itself appear paradoxical, if not downright contradictory given that normative is conventionally used to designate something that ought to happen. It is also because it is not perhaps transparently obvious that some of the actions Butler identifies as sustaining normative gender (in the examples given) qualify as recognizable acts of violence in the first place (e.g. losing lovers and jobs). Moreover, given that **so many die in wars**, as a consequence of acts of internecine conflict, terrorism, random killings, and so many are brutalized in civil wars, in racially-motivated or homophobic assaults, through rape or acts of domestic violence, as a result of torture, not to mention the violence of child abuse, some critics will no doubt claim that **time is better spent** finding solutions **to deal with these instances of actual violence** rather than speculating about forms of figurative or categorical violence and how they do or do not relate to **what happens in the ‘real world’.** But what if what we recognize as physical violence depends on certain categorizations **that are**, in themselves, **normatively violent**, that operate, in other words, to exclude certain subjects and/or acts of violence? **What if physical violence occurs** precisely because **some people are apprehended as less valuable than others?** And, here we have only to think of homophobic or racist violence. **What if we** cannot see **the violence that certain peoples suffer as violence at all because those people are invisible** (‘unreal’, in Butler’s lexicon) to us; that is, fail to figure within our consciousness as human and are thus denied the rights, privileges, protections and help that accrue to the human? **Should we still argue for an** exclusive focus **on** actual, empirical **violence?** Or would we be better **evaluating** how **and** why **certain persons are construed as somehow deserving of**, or soliciting, **violence in the first place?** It is my contention in this section that an analysis of normative violence is, in fact, something we cannot do without **since it not only sheds** valuable light **on the kinds of political violence that characterize the contemporary world** (including war, ethnic conflict, terrorism, racist violence to mention only some of the most obvious) but also because it forces us to consider how our ability to recognize certain actions as violent **might itself depend on the effacement of other (violent) actions**. To illustrate how this argument works, I now want to turn to Precarious Life.