1) The Abu Ghraib picture of a man being tortured on a box with a hood on his head. ([link](https://media.newyorker.com/photos/59096fd41c7a8e33fb38e9ee/master/w_2560%2Cc_limit/040510_ra378.jpg))

This exhibit dates back to 2004 in Abu Ghraib, twenty miles west of Baghdad, where American solders had crammed thousands of Iraqi prisoners into a repurposed prison complex with no outside supervision. The picture itself is of an Iraqi man, made to stand on a box under the treat of electrocution upon falling off. The photograph epitomizes Scarry’s idea that “the human capacity to injure other people is very great precisely because our capacity to imagine other people is very small.” The man is separated and dehumanized in so many ways: not only is his face covered remove any expression of terror or fear that might evoke empathy, but he is also also an unknown man in an unaccountable prison site across the world from where his torturers are from. The reason such cruelty occurred as exactly because his captors had absolutely no ability to imagine the person behind the hood at all.

2) Malcolm X’s The Ballot or the Bullet ([link](http://www.edchange.org/multicultural/speeches/malcolm_x_ballot.html))

This exhibit is one of Malcom X’s best known speeches in which he talks about the political future for black people in America. He offers two solutions, one stemming from electoral and reformist politics, and the other one that involves extra-governmental militancy within African-American communities. Within Scarry, we have that this idea of the creation of a social contract predicated on harm reduction points to a “circular relation” between the infliction of pain and otherness. However, if that social contract is in the status quo a mechanism for the infliction of injury onto enemies not bound by the contract, Malcolm X is proposing one in which the establishment of a us-them community is done in pursuit of a society in which an out-group is better off.