## 1NC

**Off**

**Reject the 1AC’s call for the ballot –**

**It is a moment of interest convergence between the Affirmative and the judge – This rhetorical alliance with alterity is a technology of political demand that repeats the strategic attitude of the system it seeks to overturn – The guilty solidarity of the 1AC masks the privilege that prevents the AFF project from directly changing the lives of the people they invoke to warrant a ballot.**

**Chow** – Andrew W. Mellon Professor of the Humanities @ Brown - **1993**

(Rey, *Writing Diaspora: Tactics of Intervention in Contemporary Cultural Studies*, p. 16-17)

Why are "tactics" useful at this moment? As discussions about "multiculturalism,' "interdisciplinarity," "the third world intellectual," and other companion issues develop in the American academy and society today, and as rhetorical claims to political change and difference are being put forth, many deep-rooted, politically reactionary forces return to haunt us. Essentialist notions of culture and history; conservative notions of territorial and linguistic propriety, and the "otherness” ensuing from them; unattested claims of oppression and victimization that are used merely to guilt-trip and to control; sexist and racist reaffirmations of sexual and racial diversities that are made merely in the name of righteousness—all these forces create new "solidarities" whose ideological premises remain unquestioned. These new solidarities arc often informed by a strategic attitude which repeats what they seek to overthrow. The weight of old ideologies being reinforced over and over again is We need to remember as intellectuals that the battles we fight are battles of words. Those who argue the oppositional standpoint are not doing anything different from their enemies and are most certainly not directly changing the downtrodden lives of those who seek their survival in metropolitan and nonmetropolitan spaces alike. What academic intellectuals must confront is thus not their "victimization" by society at large (or their victimization-in-solidarity-with-the-oppressed), but the power, wealth, and privilege that ironically accumulate from their "oppositional" viewpoint, and the widening gap between the professed contents of their words and the upward mobility they gain from such words. (When Foucault said intellectuals need to struggle against becoming the object and instrument of power, he spoke precisely to this kind of situation.) The predicament we face in the West, where intellectual freedom shares a history with economic enterprise, is that "if a professor wishes to denounce aspects of big business, ... he will be wise to locate in a school whose trustees are big businessmen."28 Why should we believe in those who continue to speak a language of alterity-as-lack while their salaries and honoraria keep rising? How do we resist the turning-into-propriety of oppositional discourses, when the intention of such discourses has been that of displacing and disowning the proper? How do we prevent what begin as tactics—that which is "without any base where it could stockpile its winnings" (de Certeau, p. 37)—from turning into a solidly fenced-off field, in the military no less than in the academic sense?

**It is a form of self-subalternization, where the judge is encouraged to found solidarity with the Affirmative Other by valorizing suffering portrayed in the 1AC – However, their rhetorical strategy amounts to nothing more than a sham renunciation authorized by the same structures of power that produce alterity in the first place, turning the case at a higher level of analysis.**

**Chow** – Andrew W. Mellon Professor of the Humanities @ Brown - **1993**

(Rey, *Writing Diaspora: Tactics of Intervention in Contemporary Cultural Studies*, p. 10-11)

The Orientalist has a special sibling whom I will, in order to highlight her significance as a kind of representational agency, call the Maoist. Arif Dirlik, who has written extensively on the history of political movements in twentieth-century China, sums up the interpretation of Mao Zedong commonly found in Western Marxist analyses in terms of a "Third Worldist fantasy"—"a fantasy of Mao as a Chinese reincarnation of Marx who fulfilled the Marxist premise that had been betrayed in the West."16 The Maoist was the phoenix which arose from the ashes of the great disillusionment with Western culture in the 1960s and which found hope in the Chinese Communist Revolution.17 In the 1970s, when it became possible for Westerners to visit China as guided and pampered guests of the Beijing establishment, Maoists came back with reports of Chinese society's absolute, positive difference from Western society and of the Cultural Revolution as "the most important and innovative example of Mao's concern with the pursuit of egalitarian, populist, and communitarian ideals in the course of economic modernization" (Harding, p. 939). At that time, even poverty in China was regarded as "spiritually ennobling, since it meant that [the] Chinese were not possessed by the wasteful and acquisitive consumerism of the United States" (Harding, p. 941). Although the excessive admiration of the 1970s has since been replaced by an oftentimes equally excessive denigration of China, the Maoist is very much alive among us, and her significance goes far beyond the China and East Asian fields. Typically, the Maoist is a cultural critic who lives in a capitalist society hut who is fed up with capitalism—a cultural critic, in other words, who wants a social order opposed to the one that is supporting her own undertaking. The Maoist is thus a supreme example of the way desire works: What she wants is always located in the other, resulting in an identification with and valorization of that which she is not/does not have. Since what is valorized is often the other's deprivation—"having" poverty or "having" nothing—the Maoist's strategy becomes in the main a rhetorical renunciation of the material power that enables her rhetoric.

**The subaltern is subsequently reduced to a fungible object, a passive object for the consumption of the debate community – the affirmative absorbs the power of alterity only to toss its carcass back into the dust**

**Chow 93** (Rey, Andrew W. Mellon, Professor of the Humanities at Brown University, Writing Diaspora: Contemporary Tactics of Intervention in Contemporary Cultural Studies, Indiana University Press, pg. 12-13.)

In the “cultural studies” of the American academy in the 1990s. The Maoist is reproducing with prowess. We see this in the way terms such as “oppression,” “victimization,” and “subalternity” are now being used. Contrary to the Orientalist disdain for the contemporary native cultures in the non-West, the Maoist turns the precisely disdained other into the object of his/her study and, in some cases identification. In a mixture of admiration and moralist, the Maoist sometimes turns all people from non-Western cultures into a generalized “subaltern” that is then used to flog an equally generalized “West.” Because the representation of “the other” as such ignores (1) the class and intellectual hierarchies within these other cultures, which are usually as elaborate as those in the West, and (2) the discursive power relations structuring the Maoist’s mode of inquiry and valorization, it produces a way of talking in which notions of lack, subalternity, victimization and so forth are drawn upon indiscriminately, often with the intention of spotlighting the speaker’s own sense of alterity and political righteousness. A comfortably wealthy white American intellectual I know claimed that he was a “third world intellectual” citing as one of his credentials his marriage to a Western European woman of part-Jewish heritage; a professor of English complained about being “victimized” by the structured time at an Ivy League Institution, meaning that she needed to be on time for classes; a graduate student of upper-class background from one of the world’s poorest countries told his American friends that he was of poor peasant stock in order to authenticate his identity as a radical “third worlder representative; male and female academics across the U.S. frequently say they were “raped” when they report experiences of professional frustration and conflict. Whether sincere or delusional, such cases of self-dramatization all take the route of self-sub-alternization, which has increasingly become the assured means to authority and power. What these intellectuals are doing is robbing the terms of oppression of their critical and oppositional import, and thus depriving the oppressed of even the vocabulary of protest and rightful demand. The oppressed, whose voices we seldom hear, are robbed twice - the first time of their economic chances, the second time of their language, which is no longer distinguishable from those who have had our consciousnesses “raised.”

**Off**

**The affirmative’s understanding of critical pedagogy reproduces humanism**

**Bell and Russell 2k** (Anne and Constance, Canadian journal of education, http://www.csse-scee.ca/CJE/Articles/FullText/CJE25-3/CJE25-3-bell.pdf)

Take, for example, Freire’s (1990) statements about the differences between “Man” and animals. To set up his discussion of praxis and the importance of “naming” the world, he outlines what he assumes to be shared, commonsensical beliefs about humans and other animals. He defines the boundaries of human membership according to a sharp, hierarchical dichotomy that establishes human superiority. Humans alone, he reminds us, are aware and self-conscious beings who can act to fulfill the objectives they set for themselves. Humans alone are able to **infuse the world with their creative presence**, to overcome situations that limit them, and thus to demonstrate a “decisive attitude towards the world” (p. 90). Freire (1990, pp. 87–91) represents other animals in terms of their **lack** of such traits. They are doomed to passively accept the given, their lives “totally determined” because their decisions belong not to themselves but to their species. Thus whereas humans inhabit a “world” which they **create and transform and from which they can separate themselves**, for animals there is only habitat, a mere physical space to which they are “organically bound.” To accept Freire’s assumptions is to believe that humans are animals only in a nominal sense. We are different not in degree but in kind, and though we might recognize that other animals have distinct qualities, we as humans are somehow **more unique.** We have the edge over other creatures because we are able to rise above **monotonous**, species-determined biological existence. Change in the service of human freedom is seen to be **our primary agenda.** Humans are thus cast as active agents whose very essence is to **transform the world** – as if somehow acceptance, appreciation, wonder, and reverence were beyond the pale. This discursive frame of reference is characteristic of critical pedagogy. The human/animal opposition upon which it rests is **taken for granted**, its cultural and historical specificity **not acknowledged. And therein lies the problem.** Like other social constructions, this one derives its persuasiveness from its “seeming facticity and from the deep investments individuals and communities have in setting themselves off from others” (Britzman et al., 1991, p. 91). This becomes the normal way of seeing the world, and like other discourses of normalcy, it limits possibilities of taking up and confronting inequities (see Britzman, 1995). The primacy of the human enterprise is simply **not questioned.** Precisely how an anthropocentric pedagogy might exacerbate the environmental crisis has not received much consideration in the literature of critical pedagogy, especially in North America. Although there may be passing reference to planetary destruction, there is seldom mention of the relationship between education and the domination of nature, let alone any sustained exploration of the links between the domination of nature and other social injustices. Concerns about the nonhuman are **relegated** to environmental education. And since environmental education, in turn, remains peripheral to the core curriculum (A. Gough, 1997; Russell, Bell, & Fawcett, 2000), anthropocentrism passes unchallenged. ROOTS OF A CRITIQUE Bowers (1993a, 1993b) has identified a number of root metaphors or “analogs” in critical pedagogy that reinforce the problem of anthropocentric thinking. These include the notion of change as inherently progressive, faith in the power of rational thought, and an understanding of individuals as “potentially free, voluntaristic entities who will take responsibility for creating themselves when freed from societal forms of oppression” (1993a, pp. 25–26). Such assumptions, argues Bowers, are part of the Enlightenment legacy on which critical pedagogy, and indeed liberal education generally, is based. In other words, they are culturally specific and stem from a period in Western history when the modern industrial world view was beginning to take shape. To be fair, Bowers understates the extent to which these assumptions are being questioned within critical pedagogy (e.g., Giroux, 1995; Peters, 1995; Shapiro, 1994; Weiler & Mitchell, 1992, pp. 1, 5). Nevertheless, his main point is well taken: proponents of critical pedagogy have yet to confront the ecological consequences of an educational process that reinforces beliefs and practices formed when unlimited economic expansion and social progress seemed promised (Bowers, 1993b, p. 3). What happens when the expansion of human possibilities is equated with the possibilities of consumption? How is educating for freedom predicated on the exploitation of the nonhuman? Such queries push against taken-for-granted understandings of human, nature, **self**, and community, and thus bring into focus the underlying tension between “freedom” as it is constituted within critical pedagogy and the limits that emerge through consideration of humans’ interdependence with the more-than-human world. This tension is symptomatic of anthropocentrism. Humans are assumed to be **free agents** separate from and pitted against the rest of nature, our fulfillment predicated on overcoming material constraints. This assumption of human difference and superiority, central to Western thought since Aristotle (Abram, 1996, p. 77), has long been used to justify the exploitation of nature by and for humankind (Evernden, 1992, p. 96). **It has also been used to justify the exploitation of human groups (e.g., women, Blacks, queers, indigenous peoples) deemed to be closer to nature – that is, animalistic, irrational, savage, or uncivilized** (Gaard, 1997; Haraway, 1989, p. 30; Selby, 1995, pp. 17–20; Spiegel, 1988). This “organic apartheid” (Evernden, 1992, p. 119) is bolstered by the belief that language is an exclusively human property that elevates mere biological existence to meaningful, social existence. Understood in this way, language undermines our embodied sense of interdependence with a more-than-human world. Rather than being a point of entry into the webs of communication all around us, language becomes a medium through which we set ourselves **apart and above.** This view of language is deeply embedded in the conceptual framework of critical pedagogy, including poststructuralist approaches. So too is the human/nature dichotomy upon which it rests. When writers assume that “it is language that enables us to think, speak and give meaning to the world around us,” that “meaning and consciousness do not exist outside language” (Weedon, 1987, p. 32) and that “subjectivity is constructed by and in language” (Luke & Luke, 1995, p. 378), then their transformative projects are encoded so as to exclude any consideration of the nonhuman. Such assumptions effectively remove all subjects from nature. As Evernden (1992) puts it, “if subjectivity, willing, valuation, and meaning are securely lodged in the domain of humanity, the possibility of encountering anything more than material objects in nature is **nil**” (p. 108). What is forgotten? What is erased when the real is equated with a proliferating culture of commodified signs (see Luke & Luke, 1995, on Baudrillard)? To begin, we forget that we humans are surrounded by an astonishing diversity of life forms. We no longer perceive or give expression to a world in which everything has intelligence, personality, and voice. Polyphonous echoes are reduced to homophony, a term Kane (1994) uses to denote “the reduced sound of human language when it is used under the assumption that speech is something belonging only to human beings” (p. 192). We forget too what Abram (1996) describes as the gestural, somatic dimension of language, its sensory and physical resonance that we share with all expressive bodies (p. 80).

**Their conception of the future reproduces humanism**

Dell’Aversano 2010 (Carmen – English Department @ University of Pisa, “The Love Whose Name Cannot Be Spoken: Queering the Human-Animal Bond”, Journal for Critical Animal Studies, http://www.academia.edu/282300/The\_Love\_Whose\_Name\_Cannot\_Be\_Spoken\_Queering\_the\_Human-Animal\_Bond) Mike

And reciprocally, everything that concerns animals, however well-founded and urgent, by definition cannot make its way into political discourse. If the child is “the prop of the secular theology on which our social reality rests: the secular theology that shapes at once the meaning of our collective narratives and our collective narratives of meaning” (Edelman 12), the animal, as the prop for the performance of “dehumanization”, is the locus of the permanent denial of all meaning and relevance. If, as Edelman writes, queerness names the side of those not „fighting for the children‟, the side outside the consensus by which all politics confirms the absolute value of reproductive futurism. […] [while] queerness, by contrast, figures […] the place of the social order‟s death drive […] queerness attains its ethical value precisely insofar as it accedes to that place, accepting its figural status as resistance to the viability of the social (Edelman 2004: 3) nothing could be queerer than the love for animals, which, by its very nature, which entails a serious and irrevocable commitment to the dismantling of the performances and devices on which social order as such rests, “marks the „other‟ side of politics: […] the side outside all political sides, committed as they are, on every side, to futurism‟s unquestioned good” (Edelman 2004: 7). It is thus no coincidence that the fetish of the Child should be omnipresent in the many-sided polemic against animal rights. In public debates, anti-vivisection activists are routinely asked by experimenters whether they would rather kill a mouse or a child (the answer is, of course, neither); and every time the subject of animal rights is brought up not merely as a topic of academic discussion but in appeals for practical or Journal for Critical Animal Studies, Volume VIII, Issue 1/2, 2010 (ISSN1948-352X) 106 financial support, the most common form of refusal invariably brings up starving children as the more appropriate recipients of concern and aid. That the people who give this kind of answers do nothing whatsoever to relieve the plight of children in need does not matter rhetorically: what does matter is that the appeal for children “is impossible to refuse […] this issue, like an ideological Möbius strip, only permit[s] one side” (Edelman 2004 2).. And any animal queer human can, from systematic and bitter personal experience, agree with Edelman that this is “oppressively political […] insofar as the fantasy subtending the image of the Child invariably shapes the logic within which the political itself must be thought” (Edelman 2004 2). The emotions, feelings, thoughts and actions which make up the fabric of life for an animal queer person decentre the human and humanity from their positions as the taken-for granted subjects, and implicitly but powerfully question reproductive futurism. What Edelman calls the ideological limit on political discourse as such, preserving in the process the absolute privilege of heteronormativity, by rendering unthinkable, by casting outside the political domain, the possibility of a queer resistance to this organizing principle of human relations (Edelman 2004: 2) is shattered by an animal queer perspective. In its animal incarnation, more than in any other of its innumerable avatars, “[t]he queer comes to figure the bar to every realization of futurity, the resistance […] to every social structure or form” (Edelman 2004 4)”. And the real reason why liberalism grants a place to “the queer” in its LGBT incarnation but marginalizes, ridicules, represses and murders animal queer is that the denial and repression of “the queerness of resistance to futurism and thus the queerness of the queer” (Edelman 2004 27) are perfectly compatible with a civil rights perspective on same-sex love, but utterly incompatible with animal rights. An animal queer perspective is indeed [i]ntent on the end, not the ends, of the social, [...] insists that the drive toward that end, which liberalism refuses to imagine, can never be excluded from the structuring fantasy of the social order itself. (Edelman 2004: 28) The “deliberate[...] severing of us from ourselves” that Edelman (5) mentions as the hallmark of queer is implicit in the love for an animal. Animal queer severs us from Journal for Critical Animal Studies, Volume VIII, Issue 1/2, 2010 (ISSN1948-352X) 107 ourselves because it decentres our perspective: suddenly, other values, other interests, other feelings, though incommensurable and unimaginable, become equivalent to our own. The queerest expression of this attitude in the animal rights field (or, for that matter, anywhere, at least as far as I know...) is VHEMT, **the Voluntary Human Extinction Movement, which unwittingly but appropriately takes up Edelman‟s challenge that “Queerness should and must redefine such notions as “civil order” through a rupturing of our foundational faith in the reproduction of futurity” (Edelman 2004 16-17) and embodies the only oppositional status to which our queerness could ever lead [which] would depend on us taking seriously the place of the death drive […] and insisting […] that we do not intend a new politics, a better society, a brighter tomorrow, since all of those fantasies reproduce the past, through displacement, in the form of the future**. (Edelman 2004 31) The Voluntary Human Extinction Movement Motto: “May we live long and die out” VHEMT (pronounced vehement) is a movement not an organization. It‟s a movement advanced by people who care about life on planet Earth. [...] As VHEMT Volunteers know, the hopeful alternative to the extinction of millions of species of plants and animals is the voluntary extinction of one species: Homo sapiens... us.[...] When every human chooses to stop breeding, Earth‟s biosphere will be allowed to return to its former glory, and all remaining creatures will be free to live, die, evolve (if they believe in evolution), and will perhaps pass away, as so many of Nature‟s “experiments” have done throughout the eons. It‟s going to take all of us going. At first glance, some people assume that VHEMT Volunteers and Supporters must hate people and that we want everyone to commit suicide or become victims of mass murder. It‟s easy to forget that another way to bring about a reduction in our numbers is to simply stop making more of us. Making babies seems to be a blind spot in our outlooks on life. (http://www.vhemt.org/) Instead of worshipping the Child as the guarantee of our own eternity in a future where progress will always confirm we were right, VHEMT calls for a voluntary and lucid renunciation of the Child both as a symbol and as a reality, and for restoring the beauty, glory and holiness of the planet by returning it to its rightful, non-human, Journal for Critical Animal Studies, Volume VIII, Issue 1/2, 2010 (ISSN1948-352X) 108 owners, the ones who kept it for half a billion years without making a mess of it. The mission of VHEMT actualizes what Edelman wrote about: “the death drive names what the queer, in the order of the social, is called forth to figure: the negativity opposed to every form of social viability” (Edelman 2004 9). In envisioning a world where no opposition to the social will be necessary, because the social will no longer be a possibility, VHEMT radically refuses this mandate by which our political institutions compel the collective reproduction of the Child [and therefore] must appear as a threat not only to the organization of a given social order but also, and far more ominously, to social order as such, insofar as it threatens the order of futurism on which meaning always depends. (Edelman 2004: 11) Because of its refusal of any “identification both of and with the Child as the preeminent emblem of the motivating end, though one endlessly postponed, of every political vision as a vision of futurity”, VHEMT is the most coherent and most radical incarnation of “a queer oppositional politics” (Edelman 2004: 13).

**Such anthropocentrism guarantees violence – humanism is the *original* hierarchy – we need politics that can respect more than human life. Their politics dooms us to a future that endlessly repeats the oppression of the status quo.**

**Best, 7** (Steven – Chair of Philosophy @ University of Texas – El Paso, Review of Charles Patterson’s “The Eternal Treblinka: Our Treatment of Animals and the Holocaust”, Journal for Critical Animal Studies, <http://www.drstevebest.org/EternalTriblenka.pdf>) //MD

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.** 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.** 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. 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.” 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.” 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. 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.” Thus, colonialism, as Patterson describes, was a “natural extension of human supremacy over the animal kingdom.” 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 Christianity left behind.

**Our alternative is to endorse the thought experiment of the voluntary global suicide of humanity – that solves**

**Kochi and Ordan, 8** – (Dec. 2008, Tarik Kochi, PhD, Lecturer in Law & International Security, University of Sussex, Noam Ordan, linguist and translator, conducts research in Translation Studies at Bar Ilan University, research focus on human cultural history, “An argument for the global suicide of humanity,” Borderlands, <http://www.borderlands.net.au/vol7no3_2008/kochiordan_argument.pdf>)

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.

**Off**

**The affirmative’s logic of preemption as per their Meszaros evidence is violent – it replicates the organizing principle of the global war on terror – turns the case**

**De Goede 8**

Security Dialogue April 2008 vol. 39 no. 2-3 155-176 icle: Beyond Risk: Premediation and the Post-9/11 Security Imagination Author: De Goede, M. Journal: Security dialogue ISSN: 0967-0106 Date: 04/2008 Volume: 39 Issue: 2-3 Page: 155 DOI: 10.1177/0967010608088773 Marieke de Goede is Professor of Politics, with a focus on 'Europe in a Global Order,' at the Department of Politics of the University of Amsterdam Previously, she worked as Senior Lecturer at the Department of European Studies of the University of Amsterdam. She received her doctorate in International Politics from the University of Newcastle in 2001. She previously held the Vera List Fellowship at the Graduate Faculty of the New School University in New York (1997-1998) and a post-doctoral Fellowship of the Economic and Social Research Council (ESRC) (2001-2003).

Through its self-conscious deployment of imagination, **premediation** can be understood to address itself to risk beyond risk (Ewald, 2002: 249). The imagined catastrophe driving premediation is seen to be simultaneously incalculable and demanding new methodologies of calculation and imagination. In this sense, it is akin to a politics of precaution, which, according to Claudia Aradau & Rens van Munster (2007, 2008) is **the dispositif through which the ‘war on terror’ has to be understood.** ‘Precautionary risk’, write Aradau & van Munster (2007: 101) ‘introduces within the computation of the future its very limit, the infinity of uncertainty and potential damage.’ It is in this very computation of the future at the limit, of course, that financial practices are historically experienced. Indeed, Melinda Cooper (2006: 119) draws out this affinity with speculation when she writes of the logic of precaution: ‘If the catastrophe befalls us, it is from a future without chronological continuity with the past. Though we might suspect something is wrong with the world . . . no mass of information will help us pin-point the precise when, where and how of the coming havoc. We can only speculate’ (emphasis added).

**Case**

**The aff reveals the perspective of the oppressed, and in so doing shares their secrets—this undermines the potential for resistance, turning the case**

**Hundleby 5** (Catherine, U of Windsor, The Epistemological Evaluation of Oppositional Secrets, Hypatia, 20(4), Fall 2005, p. 44-58)//LA

I keep secrets. Even though I am told over and over by white feminists that we must reveal ourselves, open ourselves, I keep secrets. Disclosing our secrets threatens our survival. —María Lugones Postcolonial and other oppositional literature introduces many readers to secrets from the social margins, sometimes only mentioning them, sometimes sharing their content. Moving beyond colonialism and other forms of oppression is as much a goal as a description of this writing. Because survival may be threatened, the question arises in what circumstances feminists should expect the secrets of oppressed people to be shared, and so in what circumstances we should investigate or reveal them. This issue seems to confound the central claim of standpoint epistemologists—postcolonial, feminist, or otherwise—that there is cognitive value in learning from people’s experiences of oppression (Harding 1991; Hartsock 1986; Mills 1998). Whether or not one shares similar experiences, standpoint theorists argue, to begin thought from the perspective of “others” and “other ‘others,’” as Sandra Harding puts it, provides an epistemic advantage. Secrets concerned with resistance, such as in the Underground Railroad, women’s shelters, and lesbian passing, must be especially valuable and relevant to developing knowledge from a standpoint, because activism is supposed to be necessary to acquire the advantage. Yet, revealing aspects of resistance so vulnerable that they are kept secret threatens to undermine the potential of those secrets for resisting and opposing oppression. Thus, the epistemological value of oppositional secrecy seems to conflict with standpoint theorists’ advice of emancipatory activism. The case of oppositional secrecy seems to indicate an exception to standpoint theory, a case in which emancipatory politics does not encourage but prohibits sharing understanding. However, as I argue in this essay, the need to preserve oppositional secrecy is not an exception to, but only a limited case of, standpoint epistemology. Political considerations do not bar some of the understandings that might be gained, but political distinctions do indicate when and where the cognitive value of such understandings tapers off. The cognitive signifi- cance of exposing hidden understanding reduces in cases of extreme political vulnerability that morally require secrecy.

## 2NC

### \*\*\*Preemption

### Impact

The destruction of otherness results in the destruction of our own identities and oppositional violence.

Woodward 2k10 (Ashley Woodward is a member of the Melbourne School of Continental Philosophy, Australia. Baudrillard Dictionary. 2010. Edinburgh university press Pg. 147-150)

Baudrillard sees the erasure of otherness as a deeply destructive process. One way in which he tries to show this is with reference to major figures in continental philosophy - such as Hegel, Sartre and Lacan. In this tradition, the Other (with a capital ‘O’) designates something which plays a constitutive role in its very opposition to the self. For example, in his theory of the ‘mirror phase’, Lacan suggests that our sense of self is constituted by an identification with the Other, which splits the subject and alienates us from ourselves, but which is nevertheless necessary for our identity. Because otherness is a constitutive condition for our identity, our very attempt to erase otherness and constitute pure identity ends up being self-destructive. Baudrillard ingeniously identifies recent developments in science and culture, from cloning to devitalised substances such as sugar without calories, as denials of otherness which will have destructive effects on identity. Because they bypass constitutive otherness, Baudrillard sees these ideals of full positivity as a kind of hell in which we lose what it means to be subjects or selves. He paraphrases Sartre: ‘No longer the hell of other people, but the hell of the Same’ (TE, 122). Although he sometimes alludes to Hegel, Lacan, Sartre and so on strategically to make his point, there is an important sense in which the otherness Baudrillard defends is not simply the otherness of these thinkers, which is typically another consciousness, a human Other. Baudrillard’s insistence on the irreducible singularity and incomparability of genuine otherness is arguably more extreme than any of his predecessors or contemporaries. For Baudrillard, that which is radically Other is of a completely different order and cannot be brought into a relation of opposition. An instructive example of this is his discussion of the otherness of microbes to the human race: ‘the absolute Other is indeed the microbe in its radical non-humanness - a being of which we know nothing, and which cannot even be deemed different from us’ (TE, 163). Despite pervasive attempts to eradicate it, Baudrillard insists that otherness cannot be destroyed; it persists in the contemporary world and will have its revenge. This is, first, because identity without otherness is impossible and any attempt to establish this will be self-destructive. Moreover, the otherness expelled from the contemporary system will become monstrous and destructive because the system can neither eradicate it nor incorporate it into itself. Baudrillard argues that radical otherness is a necessary rule or principle which governs the world at a fundamental level. In this sense, radical otherness has strong affinities with other concepts which play this role in Baudrillard’s thought, such as seduction, impossible exchange and so on.

### \*\*\*Anthro

### Link

**Obsession with language and human communication replicates anthropocentric norms**

**Bell and Russel 2k** (Anne C. Bell, department of education, York University, Canada, and Constance L. Russel, Associate Professor, Faculty of Education, Lakehead University, Co-Editor, Canadian Journal of Environmental Education, “Beyond Human, Beyond Words: Anthropocentrism, Critical Pedagogy, and the Poststructuralist Turn,” CANADIAN JOURNAL OF EDUCATION 25, 3 (2000):188–203, http://www.csse-scee.ca/CJE/Articles/FullText/CJE25-3/CJE25-3-bell.pdf)

Although we acknowledge the important contribution of poststructuralism to analyses of oppression, privilege, and power in education, we believe that educators must continue to probe its limitations and implications. Accordingly, we consider here how poststructuralism, as it is taken up within critical pedagogy, tends to reinforce rather than subvert deepseated humanist assumptions about humans and nature by taking for granted the “borders” (as in Giroux, 1991) that define nature as the devalued Other. We ask what meanings and voices have been pre-empted by the virtually exclusive focus on humans and human language in a humancentred epistemological framework. At the same time, we discuss how relationships between language, communication, and meaningful experience are being conceptualized outside the field of critical pedagogy (in some cases from a poststructuralist perspective) to call into question these very assumptions. Although we concentrate primarily on societal narratives that shape understandings of human and nature, we also touch on two related issues of language: the “forgetting” of nonverbal, somatic experience and the misplaced presumption of human superiority based on linguistic capabilities. In so doing, our intention is to deal constructively with some of the anthropocentric blind spots within critical pedagogy generally and within poststructuralist approaches to critical pedagogy in particular. We hope to illuminate places where these streams of thought and practice move in directions compatible with our own aspirations as educators.

The affirmative’s valorization of “human rights” is not natural – it is explicitly anthropocentric and is the foundation of the dichotomy between “human” and the “environment”

Burdon 12 (Peter Burdon – PhD in Earth Jurisprudence and lecturer at Alelaide Law School, August 10, 2010, “ENVIRONMENTAL PROTECTION AND THE LIMITS OF RIGHTS TALK”, http://rightnow.org.au/topics/environment/environmental-protection-and-the-limits-of-rights-talk/) //MD

The rise of environmental human rights

During the 1970s the language of human rights began to make sense to broad communities of people as an “umbrella concept” for combating multiple forms of injustice. Most recently, there has been an attempt to extend human rights for environmental protection. There are two main arguments. First, that human beings have a right to a healthy environment i.e. a right to clean water. Second, that there are ecological limitations to human rights. While not yet implemented in “hard law” the latter argument refers to the idea that individual freedom is not only determined by a social context – but also by an ecological context.¶ Human rights discourse has assumed hegemonic status and is widely billed as “the only game in town” for environmental protection. Yet, many commentators have voiced serious concerns that a human rights model cannot address the root causes of environmental exploitation. To begin, the approach is overtly anthropocentric. Even the phrase “human rights and the environment” is species specific, focuses on “rights” which is an inherently individualistic concept and sets up an immediate dichotomy between the “human” and the “environment”.¶ Linguistics aside, **the very existence of environmental human rights reinforces the idea that the environment and natural resources exist only for human benefit and have no intrinsic worth.** In the example I cited above concerning groundwater pollution, my discussant’s rebuff could easily be viewed as consistent with the ethical framework of environmental human rights. Indeed, no human rights were being infringed, so what is the problem? Thus, while the language of environmental human rights has been seen as a politically useful tool for environmental groups to sway public opinion, it does not fundamentally challenge the mental ideas that partially explain environmental exploitation.¶ A second major critique of environmental human rights is that it seeks to adopt bourgeois legal concepts and treat them as both universal and foundational for the development of an alternative social form. In reality, this is no alternative at all since it merely re-inscribes dominant conceptions of value in a supposedly new framework. Foundational documents for environmental human rights discourse, such as the UN Universal Declaration of Human Right (1948), have also been used as central documents for market-based individualism. As such, it is doubtful whether they can provide the basis for a thoroughgoing critique of liberal or neoliberal capitalism. Indeed, whether it is politically useful to insist that the capitalist political order live up to its own foundational principles is one thing, but to imagine that this politics can lead to a radical displacement of capitalist growth economics is a serious error.

### AT: Perm

**Total rejection is key**   
**Kochi and Ordan 08** – (Dec. 2008, Tarik Kochi, PhD, Lecturer in Law & International Security, University of Sussex, Noam Ordan, linguist and translator, conducts research in Translation Studies at Bar Ilan University, research focus on human cultural history, “An argument for the global suicide of humanity,” Borderlands, http://www.borderlands.net.au/vol7no3\_2008/kochiordan\_argument.pdf)  
  
Both liberal and social revolutionary models thus seem to run into the same problems that surround the notion of progress; each play out a modern discourse of sacrifice in which some forms of life and modes of living are set aside in favour of the promise of a future good. Caught between social hopes and political myths, the challenge of responding to environmental destruction confronts, starkly, the core of a discourse of modernity characterised by reflection, responsibility and action. Given the increasing pressures upon the human habitat, this modern discourse will either deliver or it will fail. There is little room for an existence in between: either the Enlightenment fulfils its potentiality or it shows its hand as the bearer of impossibility. If the possibilities of the Enlightenment are to be fulfilled then this can *only* happen if the old idea of the progress of the human species, exemplified by Hawking’s cosmic colonisation, is fundamentally rethought and replaced by a new form of self-comprehension. This self-comprehension would need to negate and limit the old modern humanism by a radical anti-humanism. The aim, however, would be to not just accept one side or the other, but to re-think the basis of moral action along the lines of a dialectical, utopian anti-humanism. Importantly, though, getting past inadequate conceptions of action, historical time and the futural promise of progress may be dependent upon radically re-comprehending the relationship between humanity and nature in such a way that the human is no longer viewed as the sole core of the subject, or the being of highest value. The human would thus need to no longer be thought of as a master that stands over the non-human. Rather, the human and the non-human need to be grasped together, with the former bearing dignity only so long as it understands itself as a part of the latter.

## 1NR

[no cards]