# 1NC

## Anthro

The affirmative’s valorization of “human rights” is not neutral – 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.

Anthropocentrism is the original and foundational hierarchy that structures all other forms of oppression.

**Best 2007** (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 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>)

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.

## FW

#### Interpretation: To win, the aff must defend that it would be a good idea for the United States federal government to enact a topical, hypothetical example of the resolution

**“Resolved” before a colon reflects a legislative forum**

**Army Officer School ‘04**

(5-12, “# 12, Punctuation – The Colon and Semicolon”, http://usawocc.army.mil/IMI/wg12.htm)

The colon introduces the following: a.  A list, but only after "as follows," "the following," or a noun for which the list is an appositive: Each scout will carry the following: (colon) meals for three days, a survival knife, and his sleeping bag. The company had four new officers: (colon) Bill Smith, Frank Tucker, Peter Fillmore, and Oliver Lewis. b.  A long quotation (one or more paragraphs): In The Killer Angels Michael Shaara wrote: (colon) You may find it a different story from the one you learned in school. There have been many versions of that battle [Gettysburg] and that war [the Civil War]. (The quote continues for two more paragraphs.) c.  A formal quotation or question: The President declared: (colon) "The only thing we have to fear is fear itself." The question is: (colon) what can we do about it? d.  A second independent clause which explains the first: Potter's motive is clear: (colon) he wants the assignment. e.  After the introduction of a business letter: Dear Sirs: (colon) Dear Madam: (colon) f.  The details following an announcement For sale: (colon) large lakeside cabin with dock g.  A formal resolution, after the word "resolved:"

Resolved: (colon) That this council petition the mayor.

**“USFG should” means the debate is solely about a policy established by governmental means**

**Ericson ‘03**

(Jon M., Dean Emeritus of the College of Liberal Arts – California Polytechnic U., et al., The Debater’s Guide, Third Edition, p. 4)

The Proposition of Policy: Urging Future Action In policy propositions, each topic contains certain key elements, although they have slightly different functions from comparable elements of value-oriented propositions. 1. An agent doing the acting ---“The United States” in “The United States should adopt a policy of free trade.” Like the object of evaluation in a proposition of value, the agent is the subject of the sentence. 2. The verb should—the first part of a verb phrase that urges action. 3. An action verb to follow should in the should-verb combination. For example, should adopt here **means to put a** program or **policy into action though governmental means**. 4. A specification of directions or a limitation of the action desired. The phrase free trade, for example, gives direction and limits to the topic, which would, for example, eliminate consideration of increasing tariffs, discussing diplomatic recognition, or discussing interstate commerce. Propositions of policy deal with future action. Nothing has yet occurred. The **entire debate** is about whether something ought to occur. What you agree to do, then, when you accept the affirmative side in such a debate is to offer sufficient and compelling reasons for an audience to perform the future action that you propose.

**Vote Neg**

**First is preparation and clash—changing the question post facto manipulates balance of prep, which structurally favors the aff because they speak last and permute alternatives—strategic fairness is key to engaging a well-prepared opponent**

**Second is decisionmaking**

**A limited topic of discussion is key to inculcation of decision-making and advocacy skills – even if their position is contestable that’s distinct from being debatable – this still allows innovation, but avoids statements of fact**

**Steinberg,** lecturer of communication studies – University of Miami, **and Freeley**, Boston based attorney who focuses on criminal, personal injury and civil rights law, **‘8**

(David L. and Austin J., Argumentation and Debate: Critical Thinking for Reasoned Decision Making p. 45)

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

**The discussion of specific policy questions is key to skill development – we control uniqueness – university students already have preconceived ideological notions of the way the world operates – governmental policy discussions is key to force engagement with competing perspectives**

**Esberg & Sagan 12** \*Jane Esberg is special assistant to the director at New York University's Center on. International Cooperation. She was the winner of 2009 Firestone Medal, AND \*\*Scott Sagan is a professor of political science and director of Stanford's Center for International Security and Cooperation “NEGOTIATING NONPROLIFERATION: Scholarship, Pedagogy, and Nuclear Weapons Policy,” 2/17 The Nonproliferation Review, 19:1, 95-108

These government or quasi-government think tank simulations often provide very similar lessons for high-level players as are learned by students in educational simulations. Government participants learn about the importance of understanding foreign perspectives, the need to practice internal coordination, and the necessity to compromise and coordinate with other governments in negotiations and crises. During the Cold War, political scientist Robert Mandel noted how crisis exercises and war games forced government officials to overcome ‘‘bureaucratic myopia,’’ moving beyond their normal organizational roles and thinking more creatively about how others might react in a crisis or conflict.6 The skills of imagination and the subsequent ability to predict foreign interests and reactions remain critical for real-world foreign policy makers. For example, simulations of the Iranian nuclear crisis\*held in 2009 and 2010 at the Brookings Institution’s Saban Center and at Harvard University’s Belfer Center, and involving former US senior officials and regional experts\*highlighted the dangers of misunderstanding foreign governments’ preferences and misinterpreting their subsequent behavior. In both simulations, the primary criticism of the US negotiating team lay in a failure to predict accurately how other states, both allies and adversaries, would behave in response to US policy initiatives.7 By university age, students often have a pre-defined view of international affairs, and the literature on simulations in education has long emphasized how such exercises force students to challenge their assumptions about how other governments behave and how their own government works.8 Since simulations became more common as a teaching tool in the late 1950s, educational literature has expounded on their benefits, from encouraging engagement by breaking from the typical lecture format, to improving communication skills, to promoting teamwork.9 More broadly, simulations can deepen understanding by asking students to link fact and theory, providing a context for facts while bringing theory into the realm of practice.10 These exercises are particularly valuable in teaching international affairs for many of the same reasons they are useful for policy makers: they force participants to ‘‘grapple with the issues arising from a world in flux.’’11 Simulations have been used successfully to teach students about such disparate topics as European politics, the Kashmir crisis, and US response to the mass killings in Darfur.12 Role-playing exercises certainly encourage students to learn political and technical facts\* but they learn them in a more active style. Rather than sitting in a classroom and merely receiving knowledge, students actively research ‘‘their’’ government’s positions and actively argue, brief, and negotiate with others.13 Facts can change quickly; simulations teach students how to contextualize and act on information.14

**That outweighs – decisionmaking is the only portable skill**

Steinberg and Freeley ‘13

David Director of Debate at U Miami, Former President of CEDA, officer, American Forensic Association and National Communication Association. Lecturer in Communication studies and rhetoric. Advisor to Miami Urban Debate League, Masters in Communication, and Austin, JD, Suffolk University, attorney who focuses on criminal, personal injury and civil rights law, *Argumentation and Debate*

*Critical Thinking for Reasoned Decision Making*, Thirteen Edition

In the spring of 2011, facing a legacy of problematic U.S, military involvement in Bosnia, Iraq, and Afghanistan, and criticism for what some saw as slow sup­port of the United States for the people of Egypt and Tunisia as citizens of those nations ousted their formerly American-backed dictators, the administration of President Barack Obama considered its options in providing support for rebels seeking to overthrow the government of Muammar el-Qaddafi in Libya. Public debate was robust as the administration sought to determine its most appropriate action. The president ultimately decided to engage in an international coalition, enforcing United Nations Security Council Resolution 1973 through a number of measures including establishment of a no-fly zone through air and missile strikes to support rebels in Libya, but stopping short of direct U.S. intervention with ground forces or any occupation of Libya. While the action seemed to achieve its immediate objectives, most notably the defeat of Qaddafi and his regime, the American president received both criticism and praise for his mea­sured yet assertive decision. In fact, the past decade has challenged American leaders to make many difficult decisions in response to potentially catastrophic problems. Public debate has raged in chaotic environment of political division and apparent animosity, The process of public decision making may have never been so consequential or difficult. Beginning in the fall of 2008, Presidents Bush and Obama faced a growing eco­nomic crisis and responded in part with '’bailouts'' of certain Wall Street financial entities, additional bailouts of Detroit automakers, and a major economic stimu­lus package. All these actions generated substantial public discourse regarding the necessity, wisdom, and consequences of acting (or not acting). In the summer of 2011, the president and the Congress participated in heated debates (and attempted negotiations) to raise the nation's debt ceiling such that the U.S. Federal Govern­ment could pay its debts and continue government operations. This discussion was linked to a debate about the size of the exponentially growing national debt, gov­ernment spending, and taxation. Further, in the spring of 2012, U.S. leaders sought to prevent Iran from developing nuclear weapon capability while gas prices in the United States rose, The United States considered its ongoing military involvement in Afghanistan in the face of nationwide protests and violence in that country1 sparked by the alleged burning of Korans by American soldiers, and Americans observed the actions of President Bashir Al-Assad and Syrian forces as they killed Syrian citizens in response to a rebel uprising in that nation and considered the role of the United States in that action. Meanwhile, public discourse, in part generated and intensified by the cam­paigns of the GOP candidates for president and consequent media coverage, addressed issues dividing Americans, including health care, women's rights to reproductive health services, the freedom of churches and church-run organiza­tions to remain true to their beliefs in providing (or electing not to provide) health care services which they oppose, the growing gap between the wealthiest 1 percent of Americans and the rest of the American population, and continued high levels of unemployment. More division among the American public would be hard to imagine. Yet through all the tension, conflict was almost entirely ver­bal in nature, aimed at discovering or advocating solutions to growing problems. Individuals also faced daunting decisions. A young couple, underwater with their mortgage and struggling to make their monthly payments, considered walking away from their loan; elsewhere a college sophomore reconsidered his major and a senior her choice of law school, graduate school, or a job and a teenager decided between an iPhone and an iPad. Each of these situations called for decisions to be made. Each decision maker worked hard to make well-reasoned decisions. Decision making is a thoughtful process of choosing among a variety of options for acting or thinking. It requires that the decider make a choice. Life demands decision making. We make countless individual decisions every day. To make some of those decisions, we work hard to employ care and consider­ation: others scorn to just happen. Couples, families, groups of friends, and co­workers come together to make choices, and decision-making bodies from committees to juries to the U.S. Congress and the United Nations make deci­sions that impact us all. Every profession requires effective and ethical decision making, as do our school, community, and social organizations. We all engage in discourse surrounding our necessary decisions every day. To refinance or sell one’s home, to buy a high-performance SUV or an eco­nomical hybrid car, what major to select, what to have for dinner, what candi­date to vote for, paper or plastic, all present us with choices. Should the president deal with an international crisis through military invasion or diplomacy? How should the U.S. Congress act to address illegal immigration? Is the defendant guilty as accused? Should we watch The Daily Show or the ball game? And upon what information should I rely to make my decision? Certainly some of these decisions are more consequential than others. Which amendment to vote for, what television program to watch, what course to take, which phone plan to purchase, and which diet to pursue—all present unique challenges. At our best, we seek out research and data to inform our decisions. Yet even the choice of which information to attend to requires decision making. In 2006, Time magazine named YOU its "Person of the Year.” Congratulations! Its selection was based on the participation not of “great men” in the creation of his­tory, but rather on the contributions of a community of anonymous participants in the evolution of information. Through blogs, online networking, YouTube, Facebook, Twitter, Wikipedia, and many other “wikis," and social networking sites, knowledge and truth are created from the bottom up, bypassing the authoritarian control of newspeople, academics, and publishers. Through a quick keyword search, we have access to infinite quantities of information, but how do we sort through it and select the best information for our needs? Much of what suffices as information is not reliable, or even ethically motivated. The ability of every decision maker to make good, reasoned, and ethical deci­sions' relies heavily upon their ability to think critically. Critical thinking enables one to break argumentation down to its component parts in order to evaluate its relative validity and strength, And, critical thinking offers tools enabling the user to better understand the' nature and relative quality of the message under consider­ation. Critical thinkers are better users of information as well as better advocates. Colleges and universities expect their students to develop their critical thinking skills and may require students to take designated courses to that end. The importance and value of such study is widely recognized. The executive order establishing California's requirement states; Instruction in critical thinking is designed to achieve an understanding of the relationship of language to logic, which would lead to the ability to analyze, criticize and advocate ideas, to reason inductively and deductively, and to reach factual or judgmental conclusions based on sound inferences drawn from unambigu­ous statements of knowledge or belief. The minimal competence to be expected at the successful conclusion of instruction in critical thinking should be the ability to distinguish fact from judgment, belief from knowledge, and skills in elementary inductive arid deductive processes, including an under­standing of die formal and informal fallacies of language and thought. Competency in critical thinking is a prerequisite to participating effectively in human affairs, pursuing higher education, and succeeding in the highly com­petitive world of business and the professions. Michael Scriven and Richard Paul for the National Council for Excellence in Critical Thinking Instruction argued that the effective critical thinker: raises vital questions and problems, formulating them clearly and precisely; gathers and assesses relevant information, using abstract ideas to interpret it effectively; comes to well-reasoned conclusions and solutions, testing them against relevant criteria and standards; thinks open-mindedly within alternative systems of thought, recognizing, and assessing, as need be, their assumptions, implications, and practical con­sequences; and communicates effectively with others in figuring our solutions to complex problems. They also observed that critical thinking entails effective communication and problem solving abilities and a commitment to overcome our native egocentrism and sociocentrism,"1 Debate as a classroom exercise and as a mode of thinking and behaving uniquely promotes development of each of these skill sets. Since classical times, debate has been one of the best methods of learning and applying the principles of critical thinking. Contemporary research confirms the value of debate. One study concluded: The impact of public communication training on the critical thinking ability of the participants is demonstrably positive. This summary of existing research reaffirms what many ex-debaters and others in forensics, public speaking, mock trial, or argumentation would support: participation improves die thinking of those involved,2 In particular, debate education improves the ability to think critically. In a com­prehensive review of the relevant research, Kent Colbert concluded, "'The debate-critical thinking literature provides presumptive proof ■favoring a positive debate-critical thinking relationship.11'1 Much of the most significant communication of our lives is conducted in the form of debates, formal or informal, These take place in intrapersonal commu­nications, with which we weigh the pros and cons of an important decision in our own minds, and in interpersonal communications, in which we listen to argu­ments intended to influence our decision or participate in exchanges to influence the decisions of others. Our success or failure in life is largely determined by our ability to make wise decisions for ourselves and to influence the decisions of’ others in ways that are beneficial to us. Much of our significant, purposeful activity is concerned with making decisions. Whether to join a campus organization, go to graduate school, accept a job offer, buy a car or house, move to another city, invest in a certain stock, or vote for Garcia—these are just a few Of the thousands of deci­sions we may have to make. Often, intelligent self-interest or a sense of respon­sibility will require us to win the support of others. We may want a scholarship or a particular job for ourselves, a customer for our product, or a vote for our favored political candidate. Some people make decision by flipping a coin. Others act on a whim or respond unconsciously to “hidden persuaders.” If the problem is trivial—such as whether to go to a concert or a film—the particular method used is unimportant. For more crucial matters, however, mature adults require a reasoned methods of decision making. Decisions should be justified by good reasons based on accurate evidence and valid reasoning.

**Third is limits**

#### The affirmative’s vision of debate obliterates every part of your life outside debate

Harris, 13

Scott Harris, debate genius; “Scott Harris NDT Final Round Ballot,” 4/5/2013, http://www.cedadebate.org/forum/index.php?topic=4762.msg10246#new //bghs-ms

For me the negative under develops the extent to which a forced choice that excludes the affirmative approach in every debate is essential. I think the negative should have developed more of a traditional limits type argument. The argument that allowing this affirmative to make the debate about their social location would enable every debate to be framed about a different social location and that there would be a tremendous incentive for fewer and fewer debates to talk about the topic. That the permutation is a bad idea because in the world of the permutation there would be a vested interest in more and more debates crowding out the political debates. In other words, I think the link to the loss of traditional political research and debate from embracing the affirmatives approach in some debates is not developed enough by the negative. The 2NR does say that under the affirmative vision there would be no limits to what the affirmative talks about but the focus is on how that impacts on the ability of the negative to prepare for debates rather than making it about an argument of what debate would look like in the world of the permutation. The negative could also have argued for the importance of Quare individuals specifically to discuss questions of politics and energy policy in particular or answered more specifically the affirmatives assertions that government policy had no relevance to them. The affirmative Quare specificity arguments are late breaking in the debate since they only appear in CX and in rebuttals but the negative does not really address them explicitly. Had these arguments for why the permutation was a bad idea been developed more I would most likely have voted negative in this debate. I am sure that Northwestern’s reaction to this explanation will be to feel “that is what we said.” While I think it is the implicit intent behind their arguments I do not believe that these arguments as a response to the perm are explored sufficiently in the 2NR. I believe that the permutation absorbs most of the negatives offense for why policy debates will be good and then some debates that encourage performative resistance will also be good. I think the negative wins that the framework argument itself is not violent and that voting negative to exclude the aff would not be an act of violence. That does not mean, however, that there is not an inclusion advantage to voting affirmative.

#### Harris continues…

I understand that there has been some criticism of Northwestern’s strategy in this debate round. This criticism is premised on the idea that they ran framework instead of engaging Emporia’s argument about home and the Wiz. I think this criticism is unfair. Northwestern’s framework argument did engage Emporia’s argument. Emporia said that you should vote for the team that performatively and methodologically made debate a home. Northwestern’s argument directly clashed with that contention. My problem in this debate was with aspects of the execution of the argument rather than with the strategy itself. It has always made me angry in debates when people have treated topicality as if it were a less important argument than other arguments in debate. Topicality is a real argument. It is a researched strategy. It is an argument that challenges many affirmatives. The fact that other arguments could be run in a debate or are run in a debate does not make topicality somehow a less important argument. In reality, for many of you that go on to law school you will spend much of your life running topicality arguments because you will find that words in the law matter. The rest of us will experience the ways that word choices matter in contracts, in leases, in writing laws and in many aspects of our lives. Kansas ran an affirmative a few years ago about how the location of a comma in a law led a couple of districts to misinterpret the law into allowing individuals to be incarcerated in jail for two days without having any formal charges filed against them. For those individuals the location of the comma in the law had major consequences. Debates about words are not insignificant. Debates about what kinds of arguments we should or should not be making in debates are not insignificant either. The limits debate is an argument that has real pragmatic consequences. I found myself earlier this year judging Harvard’s eco-pedagogy aff and thought to myself—I could stay up tonight and put a strategy together on eco-pedagogy, but then I thought to myself—why should I have to? Yes, I could put together a strategy against any random argument somebody makes employing an energy metaphor but the reality is there are only so many nights to stay up all night researching. I would like to actually spend time playing catch with my children occasionally or maybe even read a book or go to a movie or spend some time with my wife. A world where there are an infinite number of affirmatives is a world where the demand to have a specific strategy and not run framework is a world that says this community doesn’t care whether its participants have a life or do well in school or spend time with their families. I know there is a new call abounding for interpreting this NDT as a mandate for broader more diverse topics. The reality is that will create more work to prepare for the teams that choose to debate the topic but will have little to no effect on the teams that refuse to debate the topic. Broader topics that do not require positive government action or are bidirectional will not make teams that won’t debate the topic choose to debate the topic. I think that is a con job. I am not opposed to broader topics necessarily. I tend to like the way high school topics are written more than the way college topics are written. I just think people who take the meaning of the outcome of this NDT as proof that we need to make it so people get to talk about anything they want to talk about without having to debate against topicality or framework arguments are interested in constructing a world that might make debate an unending nightmare and **not a very good home** in which to live. Limits, to me, are a real impact because I feel their impact in my everyday existence.

## Case

#### Opening the border for inclusion only masks other forms of exclusion- making immigrants even more hesitant to cross the border

Motomura 07

(Hiroshi, Professor of Law at the UCLA School of Law, 2007, “Americans in Waiting: The Lost Story of Immigration and Citizenship in the United States”, pg 13)

This entire inquiry reflects my hope that national citizenship in the United States can be a viable context for a sense of belonging and for participation in civic, political, social, and economic life that is inclusive and respectful of all individuals. There are certainly other models of belonging, including transnational models that reflect a sense of belonging to more than one nation, and postnational models that think beyond national citizenship entirely. But the apparent inclusiveness of these other approaches to belonging can mask other modes of exclusion. If national citizenship matters less, ties of religion, race, class, and other groupings that are less cosmopolitan or democratic than national citizenship will matter even more than they do already. The result may be a world without national walls but also a world of a “thousand petty fortresses,” as political philosopher Michael Walzer once put it.10 Making national citizenship into an inclusive vehicle is not easy. It requires a welcome of immigrants—crystallized in the idea of Americans in waiting—that has faded from law and policy in the United States. Although this idea has weakened and is in danger of weakening further, it should be restored to prominent influence because it captures this basic truth: a sensible we/they line must reflect the understanding that many of them will become part of us. This understanding was the conceptual engine for integrating generations of immigrants—mostly those from Europe. With much of this understanding gone, we should not be surprised if more recent waves of immigrants, especially immigrants of color, seem more reluctant to cross the we/they line into American society. Recovering the lost story of immigrants as Americans in waiting is thus crucial not only to giving immigrants their due, but also to recovering the vision of our national future that is reflected in the phrase “a nation of immigrants”— that America is made up of immigrants, but still one nation.

Their method destroys agency and makes violence inevitable

Kappeler 95 (Susanne, The Will to Violence, p. 10-11)

War does not suddenly break out in a peaceful society; sexual violence is not the disturbance of otherwise equal gender relations. Racist attacks do not shoot like lightning out of a non-racist sky, and the sexual exploitation of children is no solitary problem in a world otherwise just to children. The violence of our most commonsense everyday thinking, and especially our personal will to violence, constitute the conceptual preparation , the ideological armament and the intellectual mobilization which make the 'outbreak' of war, of sexual violence , of racist attacks, of murder and destruction possible at all. 'We are the war,' writes Slavenka Drakulic at the end of her existential analysis of the question, 'what is war?': I do not know what war is, I want to tell my friend, but I see it everywhere . It is in the blood-soaked street in Sarajevo, after 20 people have been killed while they queued for bread. But it is also in your non-comprehension, in my unconscious cruelty towards you. in the fact that you have a yellow form [for refugees] and I don't, in the way in which it grows inside ourselves and changes our feelings, relationships, values - in short: us. We are the war. , , And I am afraid that we cannot hold anyone else responsible. We make this war possible , we permit it to happen. 'We are the war' - and we also are' the sexual violence , the racist violence , the exploitation and the will to violence in all its manifestations in a society in so-called 'peacetime", for we make them possible and we permit them to happen. 'We are the war' does not mean that the responsibility for a war is shared collectively and diffusely by an entire society - which would be equivalent to exonerating warlords and politicians and profiteers or, as Ulrich Beck says, upholding the notion of 'collective irresponsibility', where people are no longer held responsible for their actions, and where the conception of universal responsibility becomes the equivalent of a universal acquittal. 6 On the contrary, the object is precisely to analyse the specific and differential responsibility of everyone in their diverse situations. Decisions to unleash a war are indeed taken at particular levels of power by those in a position to make them and to command such collective action. We need to hold them clearly responsible for their decisions and actions without lessening theirs by any collective 'assumption' of responsibility. Yet our habit of focusing on the stage where the major dramas of power take place tends to obscure our sight in relation to our own sphere of competence, our own power and our own responsibility - leading to the well- known illusion of our apparent 'powerlessness' and its accompanying phenomenon - our so-called political disillusionment. Single citizens even more so those of other nations - have come to feel secure in their obvious non-responsibility for such large-scale political events as, say, the wars in Croatia and Bosnia-Herzegovina or Somalia \_ since the decisions for such events are always made elsewhere. Yet our insight that indeed we are not responsible for the decisions of a Serbian general or a Croatian president tends to mislead us in to thinking that therefore we have no responsibility at all, not even for forming our own judgment, and thus into underrating the responsibility we do have within our own sphere of action. In particular, it seems to absolve us from having to try to see any relation between our own actions and those events, or to recognize the connections between those political decisions and our own personal decisions. It not only shows that we participate in what Beck calls 'organized irresponsibility', upholding the apparent lack of connection between bureaucratically, institutionally, nationally and also individually organized separate competences. It also proves the phenomenal and unquestioned alliance of our personal thinking with the thinking of the major power mongers. For we tend to think that we cannot 'do ' anything , say, about a war, because we deem ourselves to be in the wrong situation; because we are not where the major decisions are made. Which is why many of those not yet entirely disillusioned with politics tend to engage in a form of mental deputy politics, in the style of 'What would I do if I were the general, the prime minister, the president, the foreign minister or the minister of defence?' Since we seem to regard their mega spheres of action as the only worthwhile and truly effective ones, and since our political analyses tend to dwell there first of all, any question of what I would do if I were indeed myself tends to peter out in the comparative insignificance of having what is perceived as 'virtually no possibilities': what I could do seems petty and futile. For my own action I obviously desire the range of action of a general, a prime minister, or a General Secretary of the UN - finding expression in ever more prevalent formulations like ‘I want to stop this war', 'I want military intervention ', 'I want to stop this backlash', or 'I want a moral revolution. '? 'We are this war', however, even if we do not command the troops or participate in so-called peace talks, namely as Drakulic says, in our 'non- comprehension' : our willed refusal to feel responsible for our own thinking and for working out our own understanding, preferring innocently to drift along the ideological current of prefabricated arguments or less than innocently taking advantage of the advantages these offer. And we 'are' the war in our 'unconscious cruelty towards you', our tolerance of the 'fact that you have a yellow form for refugees and I don 't' - our readiness, in other words, to build identities, one for ourselves and one for refugees, one of our own and one for the 'others'. We share in the responsibility for this war and its violence in the way we let them grow inside us, that is, in the way we shape 'our feelings, our relationships, our values' according to the structures and the values of war and violence.

# 2NC

## Anthro

Anthropocentrism outweighs

Gottlieb 94 — Roger S. Gottlieb, Professor of Humanities at Worcester Polytechnic Institute, holds a Ph.D. in Philosophy from Brandeis University, 1994 (“Ethics and Trauma: Levinas, Feminism, and Deep Ecology,” *Crosscurrents: A Journal of Religion and Intellectual Life*, Summer, Available Online at http://www.crosscurrents.org/feministecology.htm, Accessed 07-26-2011)

Here I will at least begin in agreement with Levinas. As he rejects an ethics proceeding on the basis of self-interest, so I believe the anthropocentric perspectives of conservation or liberal environmentalism cannot take us far enough. Our relations with nonhuman nature are poisoned and not just because we have set up feedback loops that already lead to mass starvations, skyrocketing environmental disease rates, and devastation of natural resources. The problem with ecocide is not just that it hurts human beings. Our uncaring violence also violates the very ground of our being, our natural body, our home. Such violence is done not simply to the other – as if the rainforest, the river, the atmosphere, the species made extinct are totally different from ourselves. Rather, we have crucified ourselves-in-relation-to-the-other, fracturing a mode of being in which self and other can no more be conceived as fully in isolation from each other than can a mother and a nursing child. We are that child, and nonhuman nature is that mother. If this image seems too maudlin, let us remember that other lactating women can feed an infant, but we have only one earth mother. What moral stance will be shaped by our personal sense that we are poisoning ourselves, our environment, and so many kindred spirits of the air, water, and forests? To begin, we may see this tragic situation as setting the limits to Levinas's perspective. The other which is nonhuman nature is not simply known by a "trace," nor is it something of which all knowledge is necessarily instrumental. This other is inside us as well as outside us. We prove it with every breath we take, every bit of food we eat, every glass of water we drink. We do not have to find shadowy traces on or in the faces of trees or lakes, topsoil or air: we are made from them. Levinas denies this sense of connection with nature. Our "natural" side represents for him a threat of simple consumption or use of the other, a spontaneous response which must be obliterated by the power of ethics in general (and, for him in particular, Jewish religious law(23) ). A "natural" response lacks discipline; without the capacity to heed the call of the other, unable to sublate the self's egoism. Worship of nature would ultimately result in an "everything-is-permitted" mentality, a close relative of Nazism itself. For Levinas, to think of people as "natural" beings is to assimilate them to a totality, a category or species which makes no room for the kind of individuality required by ethics.(24) He refers to the "elemental" or the "there is" as unmanaged, unaltered, "natural" conditions or forces that are essentially alien to the categories and conditions of moral life.(25) One can only lament that Levinas has read nature -- as to some extent (despite his intentions) he has read selfhood -- through the lens of masculine culture. It is precisely our sense of belonging to nature as system, as interaction, as interdependence, which can provide the basis for an ethics appropriate to the trauma of ecocide. As cultural feminism sought to expand our sense of personal identity to a sense of inter-identification with the human other, so this ecological ethics would expand our personal and species sense of identity into an inter-identification with the natural world. Such a realization can lead us to an ethics appropriate to our time, a dimension of which has come to be known as "deep ecology."(26) For this ethics, we do not begin from the uniqueness of our human selfhood, existing against a taken-for-granted background of earth and sky. Nor is our body somehow irrelevant to ethical relations, with knowledge of it reduced always to tactics of domination. Our knowledge does not assimilate the other to the same, but reveals and furthers the continuing dance of interdependence. And our ethical motivation is neither rationalist system nor individualistic self-interest, but a sense of connection to all of life. The deep ecology sense of self-realization goes beyond the modern Western sense of "self" as an isolated ego striving for hedonistic gratification. . . . . Self, in this sense, is experienced as integrated with the whole of nature.(27) Having gained distance and sophistication of perception [from the development of science and political freedoms] we can turn and recognize who we have been all along. . . . we are our world knowing itself. We can relinquish our separateness. We can come home again -- and participate in our world in a richer, more responsible and poignantly beautiful way.(28) Ecological ways of knowing nature are necessarily participatory. [This] knowledge is ecological and plural, reflecting both the diversity of natural ecosystems and the diversity in cultures that nature-based living gives rise to. The recovery of the feminine principle is based on inclusiveness. It is a recovery in nature, woman and man of creative forms of being and perceiving. In nature it implies seeing nature as a live organism. In woman it implies seeing women as productive and active. Finally, in men the recovery of the feminine principle implies a relocation of action and activity to create life-enhancing, not life-reducing and life-threatening societies.(29) In this context, the knowing ego is not set against a world it seeks to control, but one of which it is a part. To continue the feminist perspective, the mother knows or seeks to know the child's needs. Does it make sense to think of her answering the call of the child in abstraction from such knowledge? Is such knowledge necessarily domination? Or is it essential to a project of care, respect and love, precisely because the knower has an intimate, emotional connection with the known?(30) Our ecological vision locates us in such close relation with our natural home that knowledge of it is knowledge of ourselves. And this is not, contrary to Levinas's fear, reducing the other to the same, but a celebration of a larger, more inclusive, and still complex and articulated self.(31) The noble and terrible burden of Levinas's individuated responsibility for sheer existence gives way to a different dream, a different prayer: Being rock, being gas, being mist, being Mind, Being the mesons traveling among the galaxies with the speed of light, You have come here, my beloved one. . . . You have manifested yourself as trees, as grass, as butterflies, as single-celled beings, and as chrysanthemums; but the eyes with which you looked at me this morning tell me you have never died.(32) In this prayer, we are, quite simply, all in it together. And, although this new ecological Holocaust -- this creation of planet Auschwitz – is under way, it is not yet final. We have time to step back from the brink, to repair our world. But only if we see that world not as another across an irreducible gap of loneliness and unchosen obligation, but as a part of ourselves as we are part of it, to be redeemed not out of duty, but out of love; neither for ourselves nor for the other, but for us all.

Moral obligation – equivalent to slavery

Best 6(Steven, Intl Journal of Inclusive Democracy, http://www.inclusivedemocracy.org/journal/vol2/vol2\_no3\_Best\_rethinking\_revolution\_PRINTABLE.htm)

The next great step in moral evolution is to abolish the last acceptable form of slavery that subjugates the vast majority of species on this planet to the violent whim of one. Moral advance today involves sending human supremacy to the same refuse bin that society earlier discarded much male supremacy and white supremacy. Animal liberation requires that people transcend the complacent boundaries of humanism in order to make a qualitative leap in ethical consideration, thereby moving the moral bar from reason and language to sentience and subjectivity. Animal liberation is the culmination of a vast historical learning process whereby human beings gradually realize that arguments justifying hierarchy, inequality, and discrimination of any kind are arbitrary, baseless, and fallacious. Moral progress occurs in the process of demystifying and deconstructing all myths ―from ancient patriarchy and the divine right of kings to Social Darwinism and speciesism― that attempt to legitimate the domination of one group over another. Moral progress advances through the dynamic of replacing hierarchical visions with egalitarian visions and developing a broader and more inclusive ethical community. Having recognized the illogical and unjustifiable rationales used to oppress blacks, women, and other disadvantaged groups, society is beginning to grasp that speciesism is another unsubstantiated form of oppression and discrimination. The gross inconsistency of Leftists who champion democracy and rights while supporting a system that enslaves billions of other sentient and intelligent life forms is on par with the hypocrisy of American colonists protesting British tyranny while enslaving millions of blacks. The commonalities of oppression help us to narrativize the history of human moral consciousness, and to map the emergence of moral progress in our culture. This trajectory can be traced through the gradual universalization of rights. By grasping the similarities of experience and oppression, we gain insight into the nature of power, we discern the expansive boundaries of the moral community, and we acquire a new vision of progress and civilization, one based upon ecological and non-speciesist principles and universal justice.

Dichotomizing humans and nature turns the case – anthropocentrism ensures the dominant conception of “human rights” will only recreate violence

Lucas-Rose 06 (Rebecca Garcia Lucas-Rose – Trinity College, University of Melbourne, 2006, “Human Rights: ¶ An Earth-based Ethics”, http://artsonline.monash.edu.au/colloquy/download/colloquy\_issue\_12\_november\_2006/rose.pdf) //MD

At present, the extremity of environmental destruction is grossly and ¶ dangerously demonstrating the human attitude of superiority towards the ¶ other, and underlies the modern human-human relationship forged by epistemic hyperseparation. **An inclusion of humans into the prior construction of** ¶ **‘radical nonhuman other’ has escalated in the modern world**. These humans are identified and otherized as variously continuous with nonhuman ¶ nature and thereat discontinuous with the human. Human difference is ¶ constructed as radical difference. Human others have typically included ¶ people with ‘other’ skin colour or ‘other’ religions, cultures or languages, ¶ women, the poor, or minorities. In the interest of human rights then, our reconsideration of dominant modern epistemology, and its inherent epistemology of hyperseparation, should be unreserved. This reconsideration, ¶ then, involves challenging human/nonhuman, mind/nature, mind/body dualisms. ¶ **The ethical implications of centralizing the human-human relationship** ¶ **through an epistemology of hyperseparation are immense. Nonhumans are** ¶ **excluded from ethical concern on the premise that, as a human-human** ¶ **field, ethics is disengaged from the radically other.**19 Developing from an ¶ epistemic rejection of human-nonhuman interrelationship, and subsequently upon the radical exclusion of those classed as ‘other’, ethics is a ¶ flawed agency for human rights.¶ 20 As philosopher and sociologist Mick ¶ Smith puts it, “the ethical cannot be located entirely in the systemic interchanges between individual humans. Ethics also has to include our relations to nature; it is a lived multidimensional relation of care for natural (and ¶ human) others, a relation that originates in part from the environment itself.”21

**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.

**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.

The alt is a pre-requisite – legal approaches reinforces anthropocentrism

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

Yet, the limitations of the rights of nature discourse must also be borne in mind. Its reliance on legal rights retains an individualistic perspective, which may be problematic when applied to integrated ecosystems. Further, **it is ultimately a quick legal fix, which** precludes **deeper questioning about social values and economic forms.** While I am sympathetic to the need for such a solution in the face of global ecosystemic collapse, I also wish to be clear that there is little hope for achieving radical social change by simply adding “rights of nature” to the catalogue of legally recognised rights. I think many advocates for the rights of nature would agree with me on that point. Indeed, failing to recognise the limits of a rights discourse risks perpetuating an individualistic and market-orientated tradition which was foundational to the global environmental crisis in the first place.

The alternative is a pre-requisite to policy changes

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 experience of collaborative struggle is essential for social change and cannot be given by political leaders via the standard top-down legislative process. In the end, legal rights are empty signifiers – everything depends on how the right comes into existence. This in turn relates to who gets to fill the right with meaning. As is common today, the financiers and corporations can influence the political process so that their own interests are protected. But then, so can environmentalists, anti-capitalists, the homeless and the sans-papiers. We inevitably have to confront the question of whose rights are being identified, while recognising, as Marx puts it, that “between equal rights force decides.” The definition and interpretation of the “right” itself is an object of struggle – and that struggle has to proceed concomitantly with the struggle to materialise it.

**We don’t actually kill ourselves – but the thought experiment forces us to confront anthro**  
**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>)

From the outset it is important to make clear that the argument for the global suicide of humanity is presented as a thought experiment. The purpose of such a proposal in response to Hawking is to help show how a certain conception of modernity, of which his approach is representative, is problematic. Taking seriously the idea of global suicide is one way of throwing into question an ideology or dominant discourse of modernist-humanist action. [3] By imagining an alternative to the existing state of affairs, absurd as it may seem to some readers by its nihilistic and radical ‘solution’, we wish to open up a ground for a critical discussion of modernity and its negative impacts on both human and non-human animals, as well as on the environment. [4] In this respect, by giving voice to the idea of a human-free world, we attempt to draw attention to some of the asymmetries of environmental reality and to give cause to question why attempts to build bridges from the human to the non-human have, so far, been unavailing.

**Anthropocentrism allows us to exploit nature – leads to extermination of all life.**  
Ahkin, 10 – (Melanie Ahkin, Monash University, 2010, “Human Centrism, Animist Materialism, and the Critique of Rationalism in Val Plumwood’s Critical Ecological Feminism,” Emergent Australian Philosophers, a peer reviewed journal of philosophy, http://www.eap.philosophy-australia.com/archives.html)

These five features provide the basis for hegemonic centrism insofar as they promote certain conceptual and perceptual distortions of reality which universalise and naturalise the standpoint of the superior relata as primary or centre, and deny and subordinate[s] the standpoints of inferiorised others as secondary or derivative. Using standpoint theory analysis, Plumwood's reconceptualisation of human chauvinist frameworks locates and dissects these logical characteristics of dualism, and the conceptual and perceptual distortions of reality common to centric structures, as follows. Radical exclusion is found in the rationalist emphasis on differences between humans and non-human nature, its valourisation of a human rationality conceived as exclusionary of nature, and its minimisation of similarities between the two realms. Homogenisation and stereotyping occur especially in the rationalist denial of consciousness to nature, and its denial of the diversity of mental characteristics found within its many different constituents, facilitating a perception of nature as homogeneous and of its members as interchangeable and replaceable resources. This definition of nature in terms of its lack of human rationality and consciousness means that its identity remains relative to that of the dominant human group, and its difference is marked as deficiency, permitting its inferiorisation. Backgrounding and denial may be observed in the conception of nature as extraneous and inessential background to the foreground of human culture, in the human denial of dependency on the natural environment, and denial of the ethical and political constraints which the unrecognised ends and needs of non-human nature might otherwise place on human behaviour. These features together create an ethical discontinuity between humans and non-human nature which denies nature's value and agency, and thereby promote its instrumentalisation and exploitation for the benefit of humans. This dualistic logic helps to universalise the human centric standpoint, making invisible and seemingly inevitable the conceptual and perceptual distortions of reality and oppression of non-human nature it enjoins. The alternative standpoints and perspectives of members of the inferiorised class of nature are denied legitimacy and subordinated to that of the class of humans, ultimately becoming invisible once this master standpoint becomes part of the very structure of thought.12 Such an anthropocentric framework creates a variety of serious injustices and prudential risks, making it highly ecologically irrational.13 The hierarchical value prescriptions and epistemic distortions responsible for its biased, reductive conceptualisation of nature strip[s] the non-human natural realm of non-instrumental value, and impedes the fair and impartial treatment of its members. Similarly, anthropocentrism creates distributive injustices by restricting ethical concern to humans, admitting partisan distributive relationships with non-human nature in the forms of commodification and instrumentalisation. The prudential risks and blindspots created by anthropocentrism are problematic for nature and humans alike and are of especial concern within our current context of radical human dependence on an irreplaceable and increasingly degraded natural environment. These prudential risks are in large part consequences of the centric structure's promotion of illusory human disembeddedness, self-enclosure and insensitivity to the significance and survival needs of non-human nature: The logic of centrism naturalises an illusory order in which the centre appears to itself to be disembedded, and this is especially dangerous in contexts where there is real and radical dependency on an Other who is simultaneously weakened by the application of that logic.14 Within the context of human-nature relationships, such a logic must inevitably lead to failure, either through the catastrophic extinction of our natural environment and the consequent collapse of our species, or more hopefully by the abandonment and transformation of the human centric framework.