**In the context of the War on Terrorism, the distinction between legal and illegal combatants is tactically deployed as part of a larger strategy of derealization - deeming a combatant illegal not only suspends the law for that individual, but also establishes a framework to make the lives of entire populations unlivable.**

**Butler 4** (Judith, Professor of Rhetoric at UC Berkeley, AND THE DREAM OF HORSES, RHETORIC AT UC-BERKELEY, *PRECARIOUS LIFE: THE POWERS OF MOURNING AND VIOLENCE*, pgs. 67-68, 2004)

*\*\*We disagree with the author’s use of gendered language*

These acts of state are… even as one's situation is highly, if not fatally, politicized.

**Therefore, we begin our discussion with the populations who are deemed unlivable by the larger strategies of the War on Terror - to start with ourselves would simply replicate the ignorance of violence against the Other, which justifies their exclusion from our understanding of the world around us.**

**Thus, there is no better place to begin than in the case of Guantanamo Bay, as articulated in the “Hunger Strike Poem” by Adnan Farhan Abdul Latif, a prisoner who died at Guantanamo Bay.**

They are criminals, increasing their crimes.

They are criminals, claiming to be peace-loving.

They are criminals, torturing the hunger strikers.

They are artists of torture,

They are artists of pain and fatigue,

They are artists of insults and humiliation.

They are faithless—traitors and cowards—

They have surpassed devils with their criminal acts.

They do not respect the law,

They do not respect men,

They do not spare the elderly,

They do not spare the baby-toothed child.

They leave us in prison for years, uncharged,

Because we are Muslims.

Where is the world to save us from torture?

Where is the world to save us from the fire and sadness?

Where is the world to save the hunger strikers?

But we are content, on the side of justice and right,

Worshipping the Almighty.

And our motto on this island is, salaam.

**And, it is through this suspension of law that horrific forms of torture, such as those outlined by Zubaydah’s torture testimony are allowed to continue.**

**Pugliese 13**(Joseph, Research Director, MMCCS @ Macquarie U., State Violence and the Execution of Law: Biopolitical Caesurae of Torture, Black Sites, Drones, pg. 139-41, 2013)

In Zubaydah‘s ICRC torture testimony… and repeatedly slapped in the face by the same two interrogators as before.46

**At the heart of Zubaydah’s story is a biopolitical economy of torture predicated on a gruesome theatricalization of pain - the torturer interprets the cries, screams, and moans of the tortured as a sign of whether the victim is approaching the irreversible line of death, while upholding a form of double violence - the individual is expected to confess while being brutally tortured.**

**Pugliese 13**(Joseph, Research Director, MMCCS @ Macquarie U., State Violence and the Execution of Law: Biopolitical Caesurae of Torture, Black Sites, Drones, pg. 13, 2013)

Articulated in the Bybee Memo is **a biopolitical economy of torture** … the fact that torture as such as taken place.

**And, it is through this theatricalization of pain that Gitmo has become a “battle lab;” a theater of medicalized torture techniques and humyn experimentation - a team of medical personnel are employed to monitor the health of the individuals being tortured to ensure that they do not cross over to the point of death – this ensures they can be kept alive to experience more torture. The result: individuals like Zubaydah fall pray to experimental torture, in which no rules apply in hopes of creating a completely compliant and docile subject through an act of biopolitical specieism.**

**Pugliese 13**(Joseph, Research Director, MMCCS @ Macquarie U., State Violence and the Execution of Law: Biopolitical Caesurae of Torture, Black Sites, Drones, pg. 128-29, 2013)

*\*\*We disagree with the author’s use of gendered language*

As I outlined in my Introduction… medical experimentation without their informed consent:

**And, this medico-militarized biopolitical violence is further outlined in the forceful and violent injection of prisoners with unknown drugs to create a docile body. This is evidence of the state’s racialogical conceptualization of the Muslim as a ‘biocriminal’ resulting in racio-speciesist applications of biopower modeled off of the state’s need to immunize itself from the pathological violence of the Other. Furthermore, prisoners are given immunizations for diseases they don’t have, inducing horrific side effects, and mind-altering drugs before interrogations in hopes of gaining ‘evidence’ that can be used against them.**

**Pugliese 13**(Joseph, Research Director, MMCCS @ Macquarie U., State Violence and the Execution of Law: Biopolitical Caesurae of Torture, Black Sites, Drones, pg. 130-33, 2013)

The violent literality of medicine's political intervention… we were voiceless.19

**And, the violence committed against these people is a natural consequence of our current ideology - by making these populations unreal we have necessitated their extermination - the 1AC refuses to relegate these lives to the sphere of the unlivable. Instead, we reject the foreclosure of these lives by opening the possibility of mourning those who are considered ungrievable.**

**Butler 4** (Judith, Professor of Rhetoric at UC Berkeley, AND THE DREAM OF HORSES, RHETORIC AT UC-BERKELEY, *PRECARIOUS LIFE: THE POWERS OF MOURNING AND VIOLENCE*, pgs. 33-35, 2004)

*\*\*We disagree with the author’s use of gendered language*

If violence is done against those who are unreal… for the most part unmarkable and ungrievable.

**Therefore, my partner and I affirm the provision of an obituary for those imprisoned at Guantanamo Bay.**

**Our 1AC is an act of affirmation of those who have been negated by the larger application of the legal/illegal distinction – this is key to creating a space for us to grieve for the persons who have been lost in strategies of violence and aggression advanced in the name of the War on Terrorism. This specific strategy of criticism should not be excluded - attempts to restrain our affirmative by placing arbitrary limits on the game of debate is an extension of the conservative strategy which deems what is and isn’t sayable in order to control the public sphere of debate. Once it has been decided that our 1AC is treasonous, the atrocities we’ve outlined remain hidden. You should reject strategies of quelling dissent, for it is too easily incorporated into larger strategies of the derealization of life.**

**Butler 4** (Judith, Professor of Rhetoric at UC Berkeley, AND THE DREAM OF HORSES, RHETORIC AT UC-BERKELEY, *PRECARIOUS LIFE: THE POWERS OF MOURNING AND VIOLENCE*, pgs. xix-xvi, 2004)

**Dissent and debate depend upon the inclusion of those who maintain critical views of state policy**… so, too, does the fate of the reality of certain lives and deaths as well as the ability to think critically and publicly about the effects of war.

**Thus, the 1AC is not a call to State action, but rather one of individual protest and dissent, for when we call upon the State to engage in a revolution for our agency the project always fails. Constant simulation is destructive to the cornerstones of our existence. Instead, we view the ­­­­­1AC, this very moment, as a political act, which refuses the State, and instead inhabits a discursive space, which refuses to be co-opted or lead to violence or martyrdom.**

**Bey 91** (Hakim, The Temporary Autonomous Zone, Ontological Anarchy, Poetic Terrorism, 1991, http://www.hermetic.com/bey/taz3.html#labelTAZ [gjm])  
I accept this as a fair criticism. I'd make two rejoinders nevertheless; first, revolution has never yet resulted in achieving this dream. The vision comes to life in the moment of uprising--but as soon as… the TAZ begins with a simple act of realization.

**And, recognizing the violence committed at Guantanamo Bay will provide an obituary for those who have been destroyed by the War on Terror and establish a politics of grief which refuses to foreclose our vulnerability to violence - this opens up a space for an identification with suffering. Voting affirmative is essential to creating a relationship with the Other that is not based on violence or the urge to exterminate.**

**Butler 4** (Judith, Professor of Rhetoric at UC Berkeley, AND THE DREAM OF HORSES, RHETORIC AT UC-BERKELEY, *PRECARIOUS LIFE: THE POWERS OF MOURNING AND VIOLENCE*, pgs. 30-32, 2004)

*\*\*We disagree with the author’s use of gendered language*

Is there something to be gained from grieving… Other lives will not find such fast and furious support and will not even qualify as "grievable."