### 2AC Heidegger K

#### 4. Death precedes all other impacts – it ontologically destroys the subject and prevents any alternative way of knowing the world

**Paterson, 03** [Department of Philosophy, Providence College, Rhode Island Craig, “A Life Not Worth Living?”, Studies in Christian Ethics, http://sce.sagepub.com]

Contrary to those accounts, I would argue that it is death per se that

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the person, the very source and condition of all human possibility.82

#### 5. Doesn’t solve the Case—ontology has no connection to empirical reality

**McClean, 01** (David McClean, philosopher, writer and business consultant, conducted graduate work in philosophy @ NYU, “The cultural left and the limits of social hope” http://www.american-philosophy.org/archives/past\_conference\_programs/pc2001/Discussion%20papers/david\_mcclean.htm

There is a lot of philosophical prose on the general subject of social justice.

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if we treat policy and reform as more important than Spirit and Utopia.

#### 6. The alternative can’t yield positive change – ontological examination results in political apathy or authoritarianism

**Thiele, 03** [Leslie, Professor of Political Science at the University of Florida. “The Ethics and Politics of Narrative” Foucault and Heidegger: Critical Encounters**]**

The pursuit of knowledge continues unabated for the skeptic. Yet it proceeds with a

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his infatuation with folk destiny, salvational gods, and political authority. 12

#### 7. Perm solves best - change can only come from within the system

**Feenberg, 99** [Andrew, Professor of Philosophy at San Diego State Univ. Questioning Technology. Routledge. Pages 104-105]

The student movements and the counterculture of the 196os demanded self-management and participatory

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of our lives, will emerge from these new types of public consultation.

#### 8. The alternative dooms us to extinction – acting to avoid nuclear war outweighs heideggarian insights, here is comparative evidence

**Santoni, 85** (Ronald E.Santoni(Phil. Prof @ Denison), Nuclear War, ed. Fox and Groarke, p. 156-7)

To be sure, Fox sees the need for our undergoing “certain fundamental changes

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wll ultimate violence be removed as the final arbiter of our planet’s fate.

#### **9. Turn—Authoritarianism**

The alternative necessitates blindness which guarantees totalitarianism

**Zizek, 99** (Slavoj Zizek, “The Ticklish Subject” p. 13-5)

As Heidegger himself put it, those who came closest to the ontological Truth are

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ontic engagement, any ontic engagement is depreciated, loses authentic dignity.

#### 10. This precludes engagement with the other—makes violence inevitable

**Levinas, 96** (Emmanuel, Professor of Philosophy at the Sorbonne, Levinas Basic Philosophical Writings, p. 9-10)

In relation to beings in the opening of being, comprehension finds a signification for

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The human only lends itself to a relation that is not a power.

#### 11. The only way to access being is through ethics – the alt precludes ontology

**Merleau, 04** [Chloë Taylor, doctoral candidate in philosophy @ University of Toronto, Canada, “Levinasian Ethics and Feminist Ethics of Care.”, www.sspp.us/Protected-Essays/2004-SPEP-Merleau.doc]

Levinas argues against the Western philosophic tradition, and against Heidegger in particular, that

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who are exposed to us in need, requiring our interference and response.