### 2AC Nietzsche K

#### 4. Go to the alt—turn—naturalism

#### a. Inverting morality leads to naturalistic values

**Comte-Sponville, 91** [Andre, Professor of Philosophy at the Sorbonne and Author of numerous books, The Brute, the Sophist, and the Aesthete: Art in the Service of Illusion, Why We Are Not Nietzscheans, edited by Luc Ferry and Alain Renaut, p. 33-36]

This is what Nietzsche calls his "Fundamental Innovations: In place of 'moral values

AND

the instincts should conquer morality. Spinoza would have said: Ultimi bar­barorum!

#### b. Turns and outweighs their impact – naturalism leads to the worst forms of moral calculation and oppression

**MacSaorsa, 07** [Iain, “The Myth of Natural Law,” http://www.spunk.org/texts/otherpol/critique/sp001283.txt]

Rights, far from being fixed, are the product of social evolution and human

AND

"the laws of nature" (and sociobiology) as their own.

#### 5. a. Rejection of politics and the idea of world-changing denies life. Attempts at changing the world are not only prerequisites to life celebration but also lead to new forms of life celebration that their evidence doesn’t assume

Todd **May** (professor of philosophy at Clemson University) **2005** “To Change the World, To Celebrate Life” Philosophy and Social Criticism, Sage Publications

And what happens from there? From the meetings, from the rallies, from

AND

our lives and in our politics, we can be worthy of it.

#### b. And responding to the suffering of the other is life affirming especially when our engagement is responsible for it.

David Campbell. Politics Without Principle, 1993 p97-98]

To be engaged with the world, whether as an individual or a state,

AND

to handle, the range of choices might not have been so limited.

#### 6. Rejection of ethical norms makes genocide inevitable—outweighs the K

Fasching, 1993 (Darrell, Professor of Religious Studies at University of South Florida, “The Ethical Challenge of Auschwitz and Hiroshima”, p. 28-29)

Our modern technological civilization offers us seemingly infinite utopian opportunities to recreate ourselves

AND

us that a normless world will inevitably end in apocalyptic self-destruction.

#### 7. Disregard their inevitability claims—

#### He is writing in the context of individual suffering—the suffering predicated by lack of transportation is not inevitable

#### Suffering is not monolithic—intentional violence can and should be prevented

Jessica Weinhold 2004 “Help your congregation do something about violence,” Fall http://www.pcusa.org/ideas/2004fall/violence.htm ]

It is important to note that different forms of suffering permeate our personal and corporate

AND

form of grief and demands a uniquely definitive response from clergy and congregation.

#### 8. Perm do the plan and then the alt—the perm is uniquely net-beneficial—it resolves the alternative’s moral relativism towards inclusion and respect for the Other

**Hatab,** **02** [Lawrence, Professor and Chair of Philosophy and Religious Studies Old Dominion, Prospects for a Democratic Agon: Why We can still be Nietzscheans, Journal of Nietzsche Studies, issue 24, p. Project Muse]

Democratic respect forbids exclusion, it demands inclusion; but respect for the Other as

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precisely not defining rights as discrete entities inviolably possessed by an originating self.

#### 9. **The perm solves best—seeking new ways to reshape the world is a form of life-affirmation—we create new ways of being. Suffering is a contingent fact—to say “it’s inevitable” is willful blindness and that blocks off the best path to celebration of life.**

May, 05 (Todd May, PhD from Penn State University in 1989, and has been at Clemson since 1991,  “To change the world, to celebrate life,” Philosophy & Social Criticism 2005 Vol 31 nos 5–6 pp. 517–531nex)

For those among us who seek in philosophy a way to grapple with our lives

AND

inevitable anthropological constraints . . . 8 That is where to discover our freedom

#### 10. Turn—Ignore their value to life claims—failure to focus on the sanctity of life produces genocidal atrocity

Federer, 03 (William Federer, President @ Amerisearch Inc., October 18 2003, http://www.worldnetdaily.com/news/article.asp?ARTICLE\_ID=35138)

Even before the rise of Adolf Hitler's Third Reich, the way for the gruesome

AND

a repeat of the atrocities of Nazi Germany, if not something worse.

#### 11. Nietzsche justifies treating human beings as disposable, which is exactly what our 1AC criticizes. The will to power simply becomes the will to control and removes all meaning to life—turns the K

**Hicks 03** Prof and Chair of Philosophy @ Queens College of the CUNY

(Steven V., “Nietzsche, Heidegger, and Foucault: Nihilism and Beyond,” *Foucault and Heidegger: Critical Encounters*, Ed. Alan Milchman and Alan Rosenberg, P. 109, Questia)

Here again, one might raise objections to Heidegger's equating of Nietzsche's doctrine of will

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constructs of domination, ” and the devotion to frenzied consumption and production.