## Drone Grieving 1AC

### Contention 1 – The Ungrievable

#### We begin with a recounting of the testimony of Rafiq-ur-Rehman before Congress on Tuesday October 29 2013

My name is Rafiq-ur-Rehman. On October 24, 2012, a CIA drone killed my 67 year

old mother and injured my children and those of my brother’s.

Nobody has ever told me why my mother was targeted that day. Some media outlets

reported that the attack was on a car, but there is no road alongside my mother’s

house. Others reported that the attack was on a house. But the missiles hit a nearby

field, not a house. All of them reported that three, four, five militants were killed.

But only one person was killed that day – Mammana Bibi, a grandmother and

midwife who was preparing to celebrate the Islamic holiday of Eid. Not a militant, but

my mother.

In urdu we have a saying: aik lari main pro kay rakhna. Literally translated, it means

the string that holds the pearls together. That is what my mother was. She was the

string that held our family together. Since her death, the string has been broken and

life has not been the same. We feel alone and we feel lost.

We also feel scared. My family no longer gathers together like it did when my mother

was alive. I hardly see my brothers and sisters and my children rarely see their

cousins. Their cousins tell them that they are afraid to visit because the drone might

then kill them, too.

Four of my children were injured that day and four of my brother’s children. We have

had to borrow money and sell land to pay for the childrens’ medical treatment. There

has been no compensation to help with these bills. The Pakistani government

accepted my claim and confirmed the details. But it says it is not responsible; the

U.S. is.

I am a primary school teacher in my community. I come from a family of teachers.

Both of my brothers are teachers and my father is a retired headmaster.

Congressman Grayson, as a teacher, my job is to educate. But how do I teach

something like this? How do I explain what I myself do not understand? How can I in

good faith reassure the children that the drone will not come back and kill them, too,

if I do not understand why it killed my mother and injured my children?

My mother is not the first innocent victim of US drones. Numerous families living in

my community and the surrounding area have also lost loved one, including women

and children, in these strikes over the years. Dozens of people in my own tribe that I

know are merely ordinary tribesman have been killed. They have suffered just like I

have. I wish they had such an opportunity as well to come tell you their story. Until

they can, I speak on their behalf as well. Drones are not the answer.

### Contention 2 – The War Against The Unknown

#### Rafiq’s powerful testimony has the ability to fundamentally alter the way congress allows the CIA and the Military to conduct war. Unfortunately, policymakers in the United States just don’t care. Only 5 representatives decided to show up to hear the testimony of Rafiq and his children. However, violence is not waged only by policy makers. Individuals account for the spread of hatred and intolerance that normalizes the destruction of everything “Other”. While american deaths are inscribed in monuments to be never forgotten, the deaths the u.s. causes are denied any form of grief

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Judith, 2004, “Precarious Life: The Powers of Mourning and Violence” p. XIV-XV. http://butlerphile.files.wordpress.com/2010/06/butler\_judith\_-\_precarious\_lif.pdf

The second piece “Violence, Mourning, Politics,” takes up a psychoanalytic understanding of loss to see why aggression sometimes seems so quickly to follow. The essay pursues the problem of a primary vulnerability to others, one that one cannot will away without ceasing to be human. It suggests as well that contemporary forms of national sovereignty constitute efforts to overcome an impressionability and violability that are ineradicable dimensions of human dependency and sociality. I also consider there how certain forms of grief become nationally recognized and amplified, whereas other losses become unthinkable and ungrievable. I argue that a national melancholia, understood as a disavowed mourning, follows upon the erasure from public representations of the names, images, and narratives of those the US has killed. On the other hand, the US’s own losses are consecrated in public obituaries that constitute so many acts of nation-building. Some lives are grieveable, and others are not; the differential allocation of grievability that decides what kind of subject is and must be grieved, and which kind of subject must not, operates to produce and maintain certain exclusionary conceptions of who is normatively human: what counts as livable life and a grievable death?

#### Debates about drones obscure this violence and extend the “dead zones” they’ve created into public consciousness

Gregory, 13- “Moving targets and violent geographies”. Derek Gregory, Peter Wall Institute for Advanced Studies, University of British Columbia, Vancouver. <http://geographicalimaginations.files.wordpress.com/2012/07/derek-gregory-moving-targets-and-violent-geographies-final.pdf>

This has been a report from a rapidly changing field. There is an ever expanding suite of peaceful uses for unarmed drones, and even those that I have described here are, like other modern military systems, embedded in a series of nominally civilian technologies that most of us take for granted. In fact, it is precisely the ways in which armed drones – their technologies, visualities and dispositions – have become part of everyday life that needs the closest scrutiny. Artists have led the way in interrogating these developments and, in particular the visualities that attend them. James Bridle puts it well: "‘We all live under the shadow of the drone, although most of us are lucky enough not to live under its direct fire. But the attitude they represent – of technology used for obscuration and violence; of the obfuscation of morality and culpability; of the illusion of omniscience and omnipotence; of the lesser value of other people’s lives; of, frankly, endless war – should concern us all.’" It is here, too, that the ‘remote split’ that characterizes these operations is at its most insidious. In the United States public debate has fastened on the summary power of the President to authorize the assassination of American citizens and the threat to domestic privacy posed by surveillance drones; even those who probe the legal-administrative apparatus through which the Obama administration conducts its targeted killings focus attention on Washington, while those who investigate the practice of remote operations concentrate on air bases in the continental United States. These are all important issues, but we should be no less concerned at the ways in which drones have turned other lifeworlds into deathworlds. I understand why Roger Stahl complains that the media fascination with the lives of drone pilots artfully domesticates war, reinscribing the logic of the national security state and inviting the reader-viewer to move easily ‘from the kitchen to the cockpit’. But the interdigit(al)isation of war and peace has a still wider geography. Here is photojournalist Noor Behram, who has spent years bravely documenting the effects of drone strikes on his native North Waziristan: "‘This was like any other day in Waziristan. Coming out of the house, witnessing a drone in the sky, getting along with our lives until it targets you. That day it was in the morning and I was at home playing with my children. I spotted the drone and started filming it with my camera and then I followed it...’". This needs an even wider-angle lens. As I have shown, it is a serious mistake to abstract drones from the history of bombing (indeed, the Pakistan Air Force also carries our air strikes in the Federally Administered Tribal Areas) or from the present grim reality of ground war. Drones have undoubtedly made a difference to the conduct of later modern war, and we desperately need to attend to what Elspeth van Veeren calls ‘the sensible politics of drone warfare’ – by ‘sensible’ she means, I think, acutely and insistently material– but neither their genealogy nor their geography can be severed from the matrix of military and paramilitary violence of which they are but a part. And that matrix should remain the primary target of critical analysis and political action.

#### **The reliance on expert opinion gives a false sense of knowledge that makes policy failure inevitable**

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Another paradox is that the experts, who have monopolized resources, media attention, and the ears of policymakers, are either blatantly incorrect or logi-cally absurd, and yet the general public relies on them for information, analysis, and guidance. According to the experts, for example, the tribes of Asir are the staunchest Wahhabis; Boko Haram is fighting for the imposition of sharia law; the Rohingya are Bengali and speak the Bengali language; and the Taliban are committed to cultivating poppy. In each and every case, as established in the preceding pages, the reality is contrary to what the experts have said. The Asir tribes are at the opposite end of the ideological spectrum to the Wahhabis and have been their victims ever since Asir became part of Wahhabi-dominated Saudi Arabia in the last century; Boko Haram has no cause to fight for sharia law as it already exists in their region; the Rohingya are not Bengali and have their own language; and the Taliban, far from wanting to cultivate poppy fields, actively target anything that they believe is not Islamic, which includes the use of drugs. The absurdity of what these experts have related in these examples—and many more are at hand—is almost tantamount to suggesting that the main reli-gion of Canada is Wahhabi Islam, Mexico is a country of Swedish immigrants, and the Quakers promote violence. The mistakes of the experts may be faintly amusing, but they are not harmless. Because their assessments and judgments influence policy, they have deadly consequences for the communities involved. They may lead to the interrogation, torture, or killing of innocent people. This is irresponsible and careless scholarship. Given the lack and level of information, the need to tell the stories of the people on the periphery, as has been done in this study, is imperative for any attempt to create a realistic picture of society.

#### Thus, vote for the 1AC as an act of grieving. Use your ballot to affirm that the President of the United States should not have the war power authority to conduct targeted killing.

### Contention 3 - Mourning

#### The hatred of war is spread not by politicians, but individuals who share the imperial logic sprouting from the american government. Friends being called terrorists in high school lunchrooms for wearing a debutta, exemplify this normalization of violence. The Other is not someone far away and foreign, but people we interact with every day.

Judith Butler, 09- “Frames of War: When is Life Grievable?” Judith Butler is Maxine Elliot Professor in the Departments of Rhetoric and Comparative Literature at the University of California, Berkeley. Pg. 170-171

An ethical proscription against the waging of violence does not disavow or refuse that violence that may be at work in the production of the subject. In fact, to understand a call to non-violence, it is probably necessary to reverse the formulation altogether: when one is formed in violence (and here the "one" may be formed through national structures of bellicosity that take various tributary forms in civil and private life), and that formative action continues throughout one's life, an ethical quandary arises about how to live the violence of one's formative history, how to effect shifts and reversals in its iteration. Precisely because iterability evades every determinism, we are left with questions such as: How do I live the violence of my formation? How does it live on in me? How does it carry me, in spite of me, even as I carry it? And in the name of what new value can I reverse and contest it? In what sense can such violence be redirected, if it can? Precisely because iterability evades every voluntarism, I am not free to dispense with the history of my formation. I can only live on in the wake of this unwilled region of history, or, indeed, as its wake. Can one work with such formative violence against certain violent outcomes and thus undergo a shift in the iteration of violence? Perhaps the better word here is "aggression" or, less clinically, "rage," since my view is that non-violence, when and where it exists, involves an aggressive vigilance over aggression's tendency to emerge as violence. As such, non-violence is a struggle, forming one of the ethical tasks of clinical psychoanalysis and of the psychoanalytic critique of culture. Indeed, non-violence as an ethical "call" could not be understood if it were not for the violence involved in the making and sustaining of the subject. There would be no struggle, no obligation, and no difficulty. The point is not to eradicate the conditions of one's own production, but only to assume responsibility for living a life that contests the determining power of that production; in other words, that makes good use of the iterability of the productive norms and, hence, of their fragility and transformability. The social conditions of my existence are never fully willed by me, and there is no agency apart from such conditions and their unwilled effects. Necessary and interdependent relations to those I never chose, and even to those I never knew, form the condition of whatever agency might be mine. And though not all unwilled effects are "violent," some of them are impingements that are injurious, acting forcibly on the body in ways that provoke rage. This is what constitutes the dynamic bind or "struggle" that is non-violence. It has, I would submit, nothing to do with cleansing or expiating violence from the domain of normativity, nor does it involve finding and cultivating an ostensibly non-violent region of the soul and learning how to live according to its dictates.4 It is precisely because one is mired in violence that the struggle exists and that the possibility of non-violence emerges. Being mired in violence means that even as the struggle is thick, difficult, impeding, fitful, and necessary, it is not the same as a determinism-being mired is the condition of possibility for the struggle for non-violence, and that is also why the struggle so often fails. If this were not the case, there would be no struggle at all, but only repression and the quest for a false transcendence.

#### **The impact is infinite atrocity- the blurring of our connection to the other creates a hunt logic that requires the destruction of everything outside the norm**

Debrix & Barder, 12- “Beyond Biopolitics: Theory, violence, and horror in world politics”. François Debrix is a Professor of Political Science at Virginia Tech. Alexander Barder is in the Department of Political Science at American University of Beirut. Pg. 106-109

Massumi notes that “[t]he enemy question is not who, where, when, or even what. The enemy is a what not— an unspecifiable may-come-to-pass, in another dimension. In a word, the enemy is the virtual.” 58 Questions¶ regarding who or what the enemy is, or even if it is normal or absolute, miss the target. They do so because they do not speak to the spectrality of the enemy that haunts contemporary (geo)political enterprises. Those questions are also off the mark because, to repeat, they insist on discovering and often reconstructing enemy lives and bodies from which our own biopolitical existence (as a race, a species, or a body politic) could be protected. Beyond the biopolitical or even thanatopolitical confines of enmity, the “what not” question is indeed, as Massumi indicates, what needs to be asked. What the enemy is not yet, or, better still, what the enemy may come to be is what we would like to call an inhumanity-to-be (à venir). This inhumanity-to-be does not just antagonize the idea and figure of the human because, in fact, it may well be what is left or what becomes of the human. Rather, it rejects or, perhaps, abjects any sense of a humanity that requires to be embodied in and concretized as a self versus other or as a friend versus enemy mode of recognition. Indeed, it is the notion of a humanity whose respect for human diversity and individual dignity relies upon established differentiations between selves and others and always already comes equipped with a sense of which attributes are more likely to maintain this idea of a diverse/plural humanity that enmity as inhumanity-to-be challenges and, sometimes, seeks to violently obliterate.¶ To counteract the principle of humanity as the mark of the one, the individual, or the different, of humanity as the cradle for the ontos (as we put it in the “Introduction” to this book) or as that which enshrines the figural unity of the one singular human body and life, the becoming inhuman of contemporary spectral enmity gruesomely displays how indeed humanity can be disfigured and refigured as an undifferentiated mass of fleshy matter. This is how this inhumanity-to-be has recourse to horrific violence and to the dismantling of bodies and lives that could somehow still be recognized or identified as unique, singular, specific, different, or distinguishable from others. Put succinctly, it is to horror (as, once again, Adriana Cavarero theorizes it), to both horror’s visual regime and to its ~~paralyzing~~ yet haunting pulverization of the human flesh, that this enmity as inhumanity-to-be turns. A dehumanized and disembodied flesh that could be human, animal, or both, that could belong to any dead or living thing, becomes the unbearably horrifying mark of an enmity that has the human as its chosen target. What took place in the concentration camps in the Second World War could be taken as an obvious illustration (both in its mode of operation and in its horrendous effects) of this “what not” of enmity, of this ghostly, spectral, and unspecified enmity. In the context of today’s Global War, actions by the mostly American war machine and some of its agonal warriors have also evoked such an enmity as inhumanity-to-be. Recent reports have brought up the ghastly story of a few US soldiers deployed in Afghanistan (and, for some of them, in Iraq before) who were sometimes nicknamed the “bone collectors” or the “kill team.” 59 Those soldiers (a dozen of them) from the Army’s 5th Brigade, 2nd Infantry Division at the Lewis-McChord base in the State of Washington have been¶ put on trial for war crimes they may have committed while on duty in Afghanistan. There, under the orders of Corporal Jeremy Morlock and Staff Sergeant Calvin Gibbs, these soldiers apparently randomly picked Afghan civilians to kill them (later trying to cover the kill by claiming that the civilians were Taliban sympathizers). But the kill was not enough to Morlock and Gibbs. After killing their victims (how many victims overall remains to be determined; Gibbs is also under suspicion for having carried out similar operations in a prior tour of duty in Iraq), the troops often chose to dismember and mutilate their preys, and to scatter their remains. Moreover, several of the soldiers decided to collect a few of those human artifacts, mostly bones (finger bones, femurs, skulls), that they sometimes brought back with them to the United States. 60 More than war crimes, these actions (if proven to be true, and there is ample evidence that these acts did take place) are a form of crime against humanity. Though they do not fit what international criminal law has in mind by the notion of a crime against humanity (a systematic plan to annihilate a population on a massive scale), they could nonetheless be considered actions that reflect an enmity that targets humanity or the singularity of the human. These horrific acts are expressions, in our account, of an enmity as inhumanity-to-be for whom the death of the other is not sufficient because to randomly kill others would be, to return to Cavarero’s words, “too little” and would not aim at the “uniqueness of the body.”¶ The fact that such an enmity as anti-humanity also evokes the motif of the hunt (hunting down the human, trapping the human prey, cutting off and dividing the human catch among the hunters, or collecting and displaying the trophies of the human hunt) is perhaps not accidental either. In his recently published (in French) critical genealogy of the hunt, philosopher Grégoire Chamayou suggests that the logic of the hunt (for any prey) reveals a predatory power. 62 Such a predatory power, or what Chamayou calls a “cynegetic” force or a modality of “cynegetic sovereignty,” 63 can be opposed to the pastoral power (introduced by Foucault in his lecture Security, Territory, Population) that insists on protecting or shepherding life at all costs and can be seen as a foundation for biopower. 64 By contrast, “cynegetic” power, the power of the hunt, is a power of capture, a force of immobility. 65 While the hunt displays movement in its exercise (and, in this phase, it terrorizes the prey), the hunt also seeks to render the prey immobile, horrified, seized, and killed. “Cynegetic” power seeks to stop motion and wants to put an end to the flow of bodies in space. Indeed, according to Chamayou, the “cynegetic” power revealed in the hunt seeks to accumulate bodies in one place, 66 to pile them up and amass them on top of one another (this amassing modality of the hunt may recall the image of the “human pyramids” made up of the Iraqi captives’ bodies displayed in the infamous Abu Ghraib photos). Chamayou goes on to suggest that “cynegetic” power is limitless because it expresses a logic of excess and expenditure. 67 Not only is the hunter never satisfied by the one kill, but the hunter always finds more bits and pieces to pick up, gather, and collect from the bodies it has brought down.¶ While Chamayou still believes that the hunter goes on collecting and consuming “until exhaustion and until death,” 68 it is in fact much beyond death (beyond the death of the prey, or possibly beyond the death of the hunter too) that such a “cynegetic” power extends. As such, the “cynegetic” power of the hunter or, better yet, of the hunt itself, is akin to the enmity as inhumanityto-be that we theorized above. Similar to the spectral enmity that increasingly characterizes the many instances of violence and antagonism in Global War, the hunt (as Chamayou describes it) targets and captures the human in order to dismantle its figural unity. “Cynegetic” power, just like the spectral enmity that announces an inhumanity-to-come, seeks to “tear at the constitutive vulnerability” of the one individual body or life and, 69 in its place, tries to establish the logic of “the scattered” (l’épars), as Chamayou puts it.

#### The affirmative’s affective response is necessary to solve- it creates a connection with the Other, while presenting unique political potential

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Open grieving is bound up with outrage, and outrage¶ in the face of injustice or indeed of unbearable loss has¶ enormous political potential. It is, after all, one of the¶ reasons Plato wanted to ban the poets from the Republic.¶ He thought that if the citizens went too often to watch¶ tragedy, they would weep over the losses they saw, and¶ that such open and public mourning, in disrupting the¶ order and hierarchy of the soul, would disrupt the order¶ and hierarchy of political authority as well. Whether we¶ are speaking about open grief or outrage, we are talking¶ about affective responses that are highly regulated by¶ regimes of power and sometimes subject to explicit¶ censorship. In the contemporary wars in which the US is directly engaged, those in Iraq and Afghanistan, we¶ can see how affect is regulated to support both the war¶ effort and, more specifically, nationalist belonging. When¶ the photos of Abu Ghraib were first released in the US,¶ conservative television pundits argued that it would be un-American¶ to show them. We were not supposed to have¶ graphic evidence of the acts of torture US personnel had¶ committed. We were not supposed to know that the US¶ had violated internationally recognized human rights. It¶ was un-American to show these photos and un-American¶ to glean information from them as to how the war was¶ being conducted. The conservative political commentator¶ Bill O'Reilly thought that the photos would create a¶ negative image of the US and that we had an obligation to¶ defend a positive image.5 Donald Rumsfeld said something¶ similar, suggesting that it was anti-American to display the¶ photos.6 Of course, neither considered that the American¶ public might have a right to know about the activities of its¶ military, or that the public's right to judge the war on the¶ basis of full evidence is part of the democratic tradition of¶ participation and deliberation. So what was really being¶ said? It seems to me that those who sought to limit the¶ power of the image in this instance also sought to limit the¶ power of affect, of outrage, knowing full well that it could¶ and would turn public opinion against the war in Iraq, as¶ indeed it did. The question, though, of whose lives are to be regarded¶ as grievable, as worthy of protection, as belonging to¶ subjects with rights that ought to be honored, returns us¶ to the question of how affect is regulated and of what we¶ mean by the regulation of affect at all. The anthropologist¶ Talal Asad recently wrote a book about suicide bombing in¶ which the first question he poses is: Why do we feel horror¶ and moral repulsion in the face of suicide bombing when¶ we do not always feel the same way in the face of state-sponsored¶ violence?7 He asks the question not in order to¶ say that these forms of violence are the same, or even to¶ say that we ought to feel the same moral outrage in relation¶ to both. But he finds it curious, and I follow him here,¶ that our moral responses-responses that first take form as¶ affect-are tacitly regulated by certain kinds of interpretive¶ frameworks. His thesis is that we feel more horror and moral¶ revulsion in the face of lives lost under certain conditions¶ than under certain others. If, for instance, someone kills¶ or is killed in war, and the war is state-sponsored, and we¶ invest the state with legitimacy, then we consider the death¶ lamentable, sad, and unfortunate, but not radically unjust.¶ And yet if the violence is perpetrated by insurgency groups¶ regarded as illegitimate, then our affect invariably changes,¶ or so Asad assumes.¶ Although Asad asks us to think about suicide bombing something¶ I won't do right now-it is also clear that¶ he is saying something important about the politics of¶ moral responsiveness; namely, that what we feel is in part¶ conditioned by how we interpret the world around us; that¶ how we interpret what we feel actually can and does alter¶ the feeling itself. If we accept that affect is structured by¶ interpretive schemes that we do not fully understand, can¶ this help us understand why it is we might feel horror in the¶ face of certain losses but indifference or even righteousness in light of others? In contemporary conditions of war and¶ heightened nationalism, we imagine that our existence is¶ bound up with others with whom we can find national¶ affinity, who are recognizable to us, and who conform¶ to certain culturally specific notions about what the¶ culturally recognizable human is. This interpretative¶ framework functions by tacitly differentiating between¶ those populations on whom my life and existence depend,¶ and those populations who represent a direct threat to my¶ life and existence. When a population appears as a direct¶ threat to my life, they do not appear as "lives," but as the¶ threat to life (a living figure that figures the threat to life).¶ Consider how this is compounded under those conditions¶ in which Islam is seen as barbaric or pre-modem, as not¶ yet having conformed to those norms that make the human¶ recognizable. Those we kill are not quite human, and not¶ quite alive, which means that we do not feel the same¶ horror and outrage over the loss of their lives as we do¶ over the loss of those lives that bear national or religious¶ similarity to our own.

#### Our use of the war narrative from the view of those being targeted allows us to escape the dominant frame that allows violence to continue. We must first confront the lives on the other end of the drone screen

Judith Butler, 09- “Frames of War: When is Life Grievable?” Judith Butler is Maxine Elliot Professor in the Departments of Rhetoric and Comparative Literature at the University of California, Berkeley. Pg. 10-11

The frame that seeks to contain, convey, and determine¶ what is seen (and sometimes, for a stretch, succeeds in doing¶ precisely that) depends upon the conditions of reproducibility¶ in order to succeed. And yet, this very reproducibility entails¶ a constant breaking from context, a constant delimitation¶ of new context, which means that the "frame" does not¶ quite contain what it conveys, but breaks apart every time¶ it seeks to give definitive organization to its content. In¶ other words, the frame does not hold anything together in¶ one place, but itself becomes a kind of perpetual breakage,¶ subject to a temporal logic by which it moves from place¶ to place. As the frame constantly breaks from its context,¶ this self-breaking becomes part of the very definition. This¶ leads us to a different way of understanding both the frame's¶ efficacy and its vulnerability to reversal, to subversion, even¶ to critical instrumentalization. What is taken for granted¶ in one instance becomes thematized critically or even¶ incredulously in another. This shifting temporal dimension of the frame constitutes the possibility and trajectory of¶ its affect as well. Thus the digital image circulates outside¶ the confines of Abu Ghraib, or the poetry in Guantanamo¶ is recovered by constitutional lawyers who arrange for its¶ publication throughout the world. The conditions are set for¶ astonishment, outrage, revulsion, admiration, and discovery,¶ depending on how the content is framed by shifting time¶ and place. The movement of the image or the text outside of¶ confinement is a kind of "breaking out," so that even though¶ neither the image nor the poetry can free anyone from prison,¶ or stop a bomb or, indeed, reverse the course of the war, they¶ nevertheless do provide the conditions for breaking out of¶ the quotidian acceptance of war and for a more generalized¶ horror and outrage that will support and impel calls for justice¶ and an end to violence. Earlier we noted that one sense of "to be framed" means¶ to be subject to a con, to a tactic by which evidence is¶ orchestrated so to make a false accusation appear true.¶ Some power manipulates the terms of appearance and¶ one cannot break out of the frame; one is framed, which¶ means one is accused, but also judged in advance, without¶ valid evidence and without any obvious means of redress.¶ But if the frame is understood as a certain "breaking¶ out," or "breaking from," then it would seem to be more¶ analogous to a prison break. This suggests a certain¶ release, a loosening of the mechanism of control, and¶ with it, a new trajectory of affect. The frame, in this sense,¶ permits-even requires-this breaking out. This happened¶ when the photos of Guantanamo prisoners kneeling and¶ shackled were released to the public and outrage ensued; it¶ happened again when the digital images from Abu Ghraib¶ were circulated globally across the internet, facilitating a¶ widespread visceral tum against the war. What happens at¶ such moments? And are they merely transient moments¶ or are they, in fact, occasions when the frame as a forcible¶ and plausible con is exposed, resulting in a critical and¶ exuberant release from the force of illegitimate authority? How do we relate this discussion of frames to the¶ problem of apprehending life in its precariousness? It¶ may seem at first that this is a call for the production of¶ new frames and, consequently, for new kinds of content.¶ Do we apprehend the precariousness of life through the¶ frames available to us, and is our task to try to install¶ new frames that would enhance the possibility of that¶ recognition? The production of new frames, as part of the¶ general project of alternative media, is clearly important,¶ but we would miss a critical dimension of this project if¶ we restricted ourselves to this view. What happens when¶ a frame breaks with itself is that a taken-for-granted¶ reality is called into question, exposing the orchestrating¶ designs of the authority who sought to control the¶ frame. This suggests that it is not only a question of¶ finding new content, but also of working with received¶ renditions of reality to show how they can and do break¶ with themselves. As a consequence, the frames that, in¶ effect, decide which lives will be recognizable as lives¶ and which will not, must circulate in order to establish¶ their hegemony. This circulation brings out or, rather,¶ is the iterable structure of the frame. As frames break¶ from themselves in order to install themselves, other¶ possibilities for apprehension emerge. When those frames¶ that govern the relative and differential recognizability of¶ lives come apart-as part of the very mechanism of their¶ circulation-it becomes possible to apprehend something¶ about what or who is living but has not been generally¶ "recognized" as a life. What is this specter that gnaws at¶ the norms of recognition, an intensified figure vacillating¶ as its inside and its outside? As inside, it must be expelled¶ to purify the norm; as outside, it threatens to undo the¶ boundaries that limn the self. In either case, it figures¶ the collapsibility of the norm; in other words, it is a sign¶ that the norm functions precisely by way of managing¶ the prospect of its undoing, an undoing that inheres in¶ its doings.

#### Externalization of danger acts as a colonial projection of what is despised in the self and locks us into a cycle of violence- relinquishing the sovereign delusions of persecution is key to solve

Hester, 2008- “The Oppressor’s Fear: A post-colonial look at the US War in Iraq.” Amanda Hester works as a freelance writer and consultant and has a Master’s degree in political science and international relations from Dalhousie University. http://amandahester.com/wp-content/uploads/2013/07/Oppressors-Fear.pdf

This process of projection is also found in what Freud calls “delusions of persecution”, where the importance of one particular person is exaggerated. Here, the chosen Other is given “absolute power” that is magnified to the most improbable degree, in this way it becomes easier to make them responsible for everything unpleasant or disagreeable that is experienced.120 Freud explains, “the tendency to project ... will be intensified when projection promises to bring with it the advantage of mental relief”.121 The projection is used to not only justify ones actions, but also sooth ones conscience.¶ The Other is no longer just a differentiation from the Self. Now it has also become a representation of the oppression that the Self has enacted, and because of this its threat increases, and the act of oppression becomes a reminder of latent weakness, and the possibility of loss. The Self begins to project onto the Other all of the elements that it considers repulsive in itself. In psychology this is often described as “[the] scapegoating process whereby we identify others with that part of ourselves of which we disapprove, and there grows within us a hatred of the object of our identification”.122 This process of scapegoating, which is a function of fear, is interactive. The responses of resentment, humiliation, and aggression that come from the oppressed, further threaten both the identity and the security of the oppressive Self.¶ The relationship that develops inevitably traps the oppressor in a cycle of violence. As he forces recognition and validation from the oppressed, the process renders that recognition inauthentic, or un-worthy, the Self is never satisfied.¶ The master is a prisoner in a situation of his own making ... accustomed to being master ... he finds little motivation to change himself or his ways. He clings to his principle of conquer or die, being either a master or a slave.123¶ Viewing the world in this paradigm the oppressor is haunted by what he considers to be the inevitable outcome, the oppressed slave will respond to his violence by killing or enslaving him. “Unlike the master, who is fixed and imprisoned ... the slave is the embodiment of change and is [waiting] to transcend the oppressive situation he finds himself in”.124 The oppressor is constantly paranoid, fearing the day when he will no longer be in control of the situation. In the psychological literature this is¶ reflected in the defensive function of aggression, which is to allay anxious feelings of vulnerability, fear is externalized by conflict.125¶

#### Ethics before ontology- the body is dependent on the other, and formed through this connection. Only by embracing an ethic of responsibility can we come to grips with our own being

Judith Butler, 2011- “Precarious Life and the Obligations of Cohabitation”. Nobel Museum. <http://www.nobelmuseum.se/sites/nobelmuseet.se/files/page_file/Judith_Butler_NWW2011.pdf>

I take distance from Levinas here, since though I agree in the refutation of the primacy of self-preservation for ethical thinking, I want to insist upon a certain interwinement between that other life, all those other lives, and my own – one that is irreducible to national belonging or communitarian affiliation. In my view (which is surely not mine alone) the life of the other, the life that is not our own, is also our life, since whatever sense “our” life has is derived precisely from this sociality, this being already, and from the start, dependent on a world of others, constituted in and by a social world. In this way there are surely others distinct from me whose ethical claim upon me is irreducible to an egoistic calculation on my part. But that is because we are, however distinct, also bound to one another. And this is not always a happy or felicitous experience. To find that one’s life is also the life of others, even as this life is distinct, and must be distinct, means that one’s boundary is at once a limit and a site of adjacency, a mode of spatial and temporal nearness and even boundedness. Moreover, the bounded and living appearance of the body is the condition of being exposed to the other, exposed to solicitation, seduction, passion, injury, exposed in ways that sustain us but also in ways that can destroy us. In this sense the exposure of the body points to its precariousness. At the same time, for Levinas, this precarious and corporeal being is responsible for the life of the other, which means that no matter how much one fears for one’s own life, preserving the life of the other is paramount. If only the Israeli army felt this way! Indeed, this is a form of responsibility that is not easy while undergoing a felt sense of precarity. Precarity names both the necessity and difficulty of ethics. It is surely hard to feel at once vulnerable to destruction by the other and yet responsible for the other, and readers of Levinas object all the time to his formulation that we are, all of us, in some sense responsible for that which persecutes us. He does not mean that we bring about our persecution – not at all. Rather, “persecution” is the strange and disconcerting name that Levinas gives for an ethical demand that imposes itself upon us against our will. We are, despite ourselves, open to this imposition, and though it overrides our will, its shows us that the claims that others make upon us are part of our very sensibility, our receptivity, and our answerability. We are, in other words, called upon, and this is only possible because we are in some sense vulnerable to claims that we cannot anticipate in advance, and for which there is no adequate preparation. For Levinas, there is no other way to understand the ethical reality; ethical obligation not only depends upon our vulnerability to the claims of others, but establishes us as creatures who are fundamentally defined by that ethical relation. This ethical relation is not a virtue that I have or exercise; it is prior to any individual sense of self. It is not as a discrete individual that we honor this ethical relation. I am already bound to you, and this is what it means to be the self I am, receptive to you in ways that I cannot fully predict or control. This is also, clearly, the condition of my injurability as well, and in this way my answerability and my

injurability are bound up with one another. In other words, you may frighten me and threaten me, but my obligation to you must remain firm. This relation precedes individuation, and when I act ethically, I am undone as a bounded being. I come apart. I find that I am my relation to the “you” whose life I seek to preserve, and without that relation, this “I” makes no sense, and has lost its mooring in this ethics that is always prior to the ontology of the ego. Another way to put this point is that the “I” becomes undone in its ethical relation to the “you” which means that there is a very specific mode of being dispossessed that makes ethical relationality possible. If I possess myself too firmly or too rigidly, I cannot be in an ethical relation. The ethical relation means ceding a certain egological perspective for one which is structured fundamentally by a mode of address: you call upon me, and I answer. But if I answer, it was only because I was already answerable; that is, this susceptibility and vulnerability constitutes me at the most fundamental level, and is there, we might say, prior to any deliberate decision to answer the call. In other words, one has to be already capable of receiving the call before actually answering it. In this sense, ethical responsibility presupposes ethical responsiveness.

#### This ethic must be at once both local and global- privileging solely Americans infinitely devalues the lives of everyone else

Judith Butler, 2011- “Precarious Life and the Obligations of Cohabitation”. Nobel Museum. <http://www.nobelmuseum.se/sites/nobelmuseet.se/files/page_file/Judith_Butler_NWW2011.pdf>

My second point, however, is that ethical obligations emerge not only in the contexts of established communities that are gathered within borders, speak the same language, and constitute a nation. Obligations to those who are far away as well as to those who are proximate cross linguistic and national boundaries, are only possible by virtue of visual or linguistic translations. These confound any communitarian basis for delimiting the global obligations that we have. So, neither consent nor communitarianism justify or delimit the range of obligations that I seek to address this evening. I think this is probably an experience we have in relation to the media when it makes suffering at a distance proximate, and makes what is proximate appear very far away. My own thesis is that the kind of ethical demands that emerge through the global circuits in these times depends on this reversibility of the proximity and distance. Indeed, I want to suggest that certain bonds are actually wrought through this very reversibility. If I am only bound to those who are close to me, already familiar, then my ethics are invariably parochial, communitarian, and exclusionary. If I am only bound to those who are “human” in the abstract, then I avert every effort to translate culturally between my own situation and that of others. If I am only bound to those who suffer at a distance, but never those who are close to me, then I evacuate my situation in an effort to secure the distance that allows me to entertain ethical feeling. But if ethical relations are mediated – and I use that word deliberately here – confounding questions of location such that what is happening “there” also happens in some sense “here” and if what is happening “there” depends on the event being registered in several

“elsewheres”, then it would seem that the ethical claim of the event takes place always in a “here” and “there” that are fundamentally bound to one another. In one sense, the event is emphatically local, since it is precisely the people there whose bodies are on the line. But if those bodies on the line are not registered elsewhere, there is no global response, and also, no global form of ethical recognition and connection, and so something of the reality of the event is lost. It is not just that one discrete population views another through certain media moments, but that such a response makes evident a form of global connectedness, however provisional, with those whose lives and actions are registered in this way. In short, to be unprepared for the media image that overwhelms can lead not to ~~paralysis~~[stasis] but to a situation of (a) being moved, and so acting precisely by virtue of being acted upon and (b) being at once there and here, and in different ways, accepting and negotiating the multi-locality of ethical connections we might rightly call global.

#### Current frames of security distort notions of probability and magnitude- using catastrophic scenarios to strong arm consensus

Oliver Kessler and Christopher Daase, 2008- “From Insecurity to Uncertainty: Risk and the Paradox of Security Politics”. Faculty of Sociology, University of Bielefeld and Department of Political Science, University of Munich, respectively. Alternatives 33, 211-232.

The problem of the first method, however, is that it cannot¶ account for new developments and spontaneous changes in terror- ist practices. There is always a first time when new strategies are used or new targets are selected. Even using planes as cruise mis- siles in order to destroy skyscrapers was an innovation not clearly foreseen by specialists, because such behavior was nearly unimagin- able at the time. Extrapolation methods to determine terrorism risks are thus inherently conservative and tend to underestimate the danger.¶ The problem of the second method is that it is very difficult to "calculate" politically unacceptable losses. If the risk of terrorism is defined in traditional terms by probability and potential loss, then the focus on dramatic terror attacks leads to the marginalization of probabilities. The reason is that even the highest degree of improb- ability becomes irrelevant as the measure of loss goes to infinity.^o The mathematical calculation of the risk of terrorism thus tends to overestimate and to dramatize the danger. This has consequences beyond the actual risk assessment for the formulation and execution of "risk policies": If one factor of the risk calculation approaches infinity (e.g., if a case of nuclear terrorism is envisaged), then there is no balanced measure for antiterrorist efforts, and risk manage- ment as a rational endeavor breaks down. Under the historical con- dition of bipolarity, the "ultimate" threat with nuclear weapons could be balanced by a similar counterthreat, and new equilibria could be achieved, albeit on higher levels of nuclear overkill. Under the new¶ condition of uncertainty, no such rational balancing is possible since knowledge about actors, their motives and capabilities, is largely absent.¶ The second form of security policy that emerges when the deter- rence model collapses mirrors the "social probability" approach. It represents a logic of catastrophe. In contrast to risk management framed in line with logical probability theory, the logic of catastro-¶ phe does not attempt to provide means of absorbing uncertainty. Rather, it takes uncertainty as constitutive for the logic itself; uncer- tainty is a crucial precondition for catastrophies. In particular, cata- strophes happen at once, without a warning, but with major impli- cations for the world polity. In this category, we find the impact of meteorites. Mars attacks, the tsunami in South East Asia, and 9/11. To conceive of terrorism as catastrophe has consequences for the formulation of an adequate security policy. Since catastrophes hap- pen irrespectively of human activity or inactivity, no political action could possibly prevent them. Of course, there are precautions that can be taken, but the framing of terrorist attack as a catastrophe points to spatial and temporal characteristics that are beyond "ratio- nality." Thus, political decision makers are exempted from the responsibility to provide security—as long as they at least try to pre-¶ empt an attack. Interestingly enough, 9/11 was framed as catastro- phe in various commissions dealing with the question of who was responsible and whether it could have been prevented.¶ This makes clear that under the condition of uncertainty, there are no objective criteria that could serve as an anchor for measur- ing dangers and assessing the quality of political responses. For ex- ample, as much as one might object to certain measures by the US administration, it is almost impossible to "measure" the success of countermeasures. Of course, there might be a subjective assessment of specific shortcomings or failures, but there is no "common" cur- rency to evaluate them. As a consequence, the framework of the security dilemma fails to capture the basic uncertainties.¶ Pushing the door open for the security paradox, the main prob- lem of security analysis then becomes the question how to integrate dangers in risk assessments and security policies about which simply nothing is known. In the mid 1990s, a Rand study entitled "New Challenges for Defense Planning" addressed this issue arguing that "most striking is the fact that we do not even know who or what will constitute the most serious future threat, "^i In order to cope with this challenge it would be essential, another Rand researcher wrote, to break free from the "tyranny" of plausible scenario planning. The decisive step would be to create "discontinuous scenarios . . . in¶ which there is no plausible audit trail or storyline from current events"52 These nonstandard scenarios were later called "wild cards" and became important in the current US strategic discourse. They¶ justified the transformation from a threat-based toward a capability- based defense planning strategy.53¶ The problem with this kind of risk assessment is, however, that even the most absurd scenarios can gain plausibility. By constructing a chain of potentialities, improbable events are linked and¶ brought into the realm of the possible, if not even the probable. "Although the likelihood of the scenario dwindles with each step, the residual impression is one of plausibility. "54 This so-called Oth- ello effect has been effective in the dawn of the recent war in Iraq. The connection between Saddam Hussein and Al Qaeda that the US government tried to prove was disputed from the very begin- ning. False evidence was again and again presented and refuted, but this did not prevent the administration from presenting as the main rationale for war the improbable yet possible connection between Iraq and the terrorist network and the improbable yet possible proliferation of an improbable yet possible nuclear weapon into the hands of Bin Laden. As Donald Rumsfeld famously said: "Absence of evidence is not evidence of absence." This sentence indicates that under the condition of genuine uncer-¶ tainty, different evidence criteria prevail than in situations where security problems can be assessed with relative certainty.

#### The myth created by the u.s. in war time assumes complete control, determining how we act and feel. Only support is allowed, creating a tyranny of nationalist vocabulary that ultimately ends in annihilation¶

Chris Hedges, 02- “War Is a Force That Gives Us Meaning”. Professor of Journalism at NYU, writes for the New York Times. Pg. 71-74¶ Tudjman declared Croatia “the national state of the Croatian nation when he assumed power. And when his government began wholesale dismissals of Serbs from civil service jobs, Serbian communities began arming themselves. The civil society broke down. As Michael lgnatieff wrote in *The Warrior’s Honor: Ethnic War and the Modern Conscience*, it is this fear of the other, perhaps more than anything else, that triggers war. It is fear that turns minor difference into major, that makes the gulf between ethnicities into a distinction between species, between human and inhuman. And not just fear, but guilt as well. For if you have shared a common life with another group and then suddenly begin to fear them, because they suddenly have power over you, you have to overcome the weight of happy memory; you have to project onto them the blame for destroying a common link. The fervent drive for “authenticity” leads nationalist leaders to use a variety of disciplines to promote and legitimize the cause. In Israel the mania for archeology, for excavating ancient Jewish ruins, is a way of legitimizing the presence of Jews in what was once Palestine. These sites are given a prominence out of proportion to the multitude of other ruins that are not Jewish in character. Sociologists, historians, and writers all seek to find that within the culture that champions the myth and the state, ignoring that which challenges their own supremacy. No nation is free from this distortion. After the September attacks in the United States a document entitled “Defending Civilization” was compiled by a conservative organization called the American Council of Trustees and Alumni. It set out to show that the American Universities did not respond to the September attacks with a proper degree of “anger, patriotism, and support of military intervention.” The report offered a list of 115 subversive remarks taken from college newspapers or made on college campuses. What is at work in this report is the reduction of language to code. Clichés, coined by the state, become the only acceptable vocabulary. Everyone knows what to say and how to respond. It is scripted. Vocabulary shrinks so that the tyranny of nationalist rhetoric leaves people sputtering state sanctioned slogans. There is a scene in *Othello* when Othello is so consumed by jealousy and rage that he has lost the eloquence and poetry that won him Desdemona. He turns to the audience in Act IV and mutters, “Goats and monkeys!” Nationalist cant, to me, always ends up sounding just as absurd. The destruction of culture in wartime is also physical. There is an effort to eradicate monuments and buildings that challenged the myth of the nation. There are thousands of Armenian villages in Turkey, Kurdish villages in Iraq, and Palestinian villages in Israel that have been razed in this process of state-sponsored forgetting. Along with their destruction has been a ferocious campaign to deny the displaced the right to remember where they once belonged. Those displaced from their homes, those who have seen an assault on their Culture, nurture an anger and alienation they assiduously pass on to their children. In many Palestinian refugee camps in Gaza the camps are divided according to villages left behind in 1948. Many of these villages no longer exist. Most of those in the camps never lived in these villages. Yet when you ask where someone is from, the name of the village is the first thing out of his or her mouth. Each side creates a narrative. Each side insists they are the true victims.¶ And each side works overtime to bend their culture to support this narrative. The city of Mostar in Bosnia was the scene of some of the most savage fighting of the war. The eastern Muslim section was surrounded and heavily shelled by the Bosnian Croats. The town owed its name, “Bridge-keeper,” to an elegant, arched Ottoman bridge built in 1566 to join the banks of the Neretva River. The city, a quaint example of Ottoman architecture, was dotted with cobblestone alleys, stone houses, spindly minarets, the Catholic campanile and Orthodox steeples. But Croatian commanders, intent on wiping out what was the heart of the city, blasted the bridge for two days in November 1993 until it tumbled into the river. It, like the Moorish revival library in Sarajevo which was bombarded for three days by Serbian incendiary bombs in the summer of 1992, was a cultural symbol that did not fit with the narrative of Serbian or Croatian nationalists. It was part of the assault against all cultural icons that spoke of the plurality of peoples in Mostar and Sarajevo. War, just as it tears down old monuments, demands new ones. These new monuments glorify the state’s uniform and unwavering call for self-sacrifice and ultimately self-annihilation. Those who find meaning in the particular, who embrace affirmation not through the collective of the nation but through the love of another individual regardless of ethnic or national identity, are dangerous to the emotional and physical domination demanded by the state. Only one message is acceptable. A soldier who is able to see the humanity of the enemy makes a troubled and ineffective killer. To achieve corporate action, self-awareness and especially self-criticism must be obliterated. We must be transformed into agents of a divinely inspired will, as defined by the state, just as those we fight must be transformed into the personification of unmitigated evil. There is little room for individuality in war. The effectiveness of the myths peddled in war is powerful. We often come to doubt our own perceptions. We hide these doubts, like troubled believers, sure that no one else feels them. We feel guilty. The myths have determined not only how we should speak but how we should think. The doubts we carry, the scenes we see that do not conform to the myth are hazy, difficult to express, unsettling. And as the atrocities mount, as civil liberties are stripped away (something, with the “War on Terror,” already happening to hundreds of thousands of immigrants in the United States), we struggle uncomfortable with the jargon and clichés. But we have trouble expressing our discomfort because the collective shout has made it hard for us to give words to our thoughts. This self-doubt is aided by the monstrosity of war. We gape and wonder at the collapsing towers of the World Trade Center. They crumble before us, and yet we cannot quite comprehend it. What, really, did we see? In wartime an attack on a village where women and children are killed, an attack that does not conform to the myth peddled by our side, is hard to fathom and articulate. We live in wartime with a permanent discomfort, for in wartime we see things so grotesque and fantastic that they seem beyond human comprehension. It turns human reality into a bizarre carnival that does not seem part of our experience. It knocks us off balance.

#### Drones form a seat for a global policy of assassination

DEREK GREGORY, Department of Geography, University of British Columbia, “The everywhere war” This paper was accepted for publication in May 2011 http://onlinelibrary.wiley.com/store/10.1111/j.1475-4959.2011.00426.x/asset/j.1475-4959.2011.00426.x.pdf?v=1&t=hkind5qg&s=fede42c8a2c2eefd37163c1ed92c6f5f887cf207

For many, particularly in the United States, 9/11 was a moment when the world turned; for others, particularly outside the United States, it was a climactic summation of a longer history of American imperialism in general and its meddling in the Middle East in particular. Either way, it is not surprising that many commentators should have emphasised the temporality of the military violence that followed in the wake of the terrorist attacks on the World Trade Center and the Pentagon on that bright September morning: the ‘war on terror’ that became ‘the long war’. For the RETORT collective, the invasions of Afghanistan and Iraq marked ‘the elevation – into a state of permanent war – of a long and consis- tent pattern of military expansionism in the service of empire’ (RETORT 2005, 80). Keen (2006) wrote of ‘endless war’, Duffield (2007) of ‘unending war’ and Filkins (2008) of ‘the forever war’. The sense of per- manence endures, and yet Engelhardt (2010, 2–3) ruefully notes that it remains difficult for Americans to understand ‘that Washington is a war capital, that the United States is a war state, that it garrisons much of the planet, and that the norm for us is to be at war somewhere at any moment’. Bacevich (2010, 225) traces this state of affairs to what he calls the ‘Wash- ington rules’ that long pre-date 9/11. These are ‘the conviction that the obligations of leadership require the United States to maintain a global military pres-ence, configure its armed forces for power projection, and employ them to impose changes abroad’, which he argues have formed ‘the enduring leitmotif of US national security policy’ for the last 60 years and ‘propelled the United States into a condition approximating perpetual war’. Each of these temporal formulations implies spatial formations. For RETORT (2005, 103) ‘military neo- liberalism’ is ‘the true globalization of our time’. The planetary garrison that projects US military power is divided into six geographically defined unified com- batant commands – like US Central Command, CENTCOM – whose Areas of Responsibility cover every region on earth and which operate through a global network of bases. If you think this unremark- able, ask yourself Bacevich’s question: how would the United States react if China were to mirror these moves? Think, too, of the zones in which the shadow of US military violence still falls: not just Afghanistan and Iraq, but also Iran, Libya, Pakistan, Somalia, Yemen. Then think of the zones where the rhetoric of the ‘war on terror’ has been used by other states to legitimise repression: Chechnya, Libya, Palestine, the Philippines, Sri Lanka. And then think of the cities that have become displacements of the space of war, punctuation points in what Sassen (2010, 37) calls ‘a new kind of multi-sited war’: Casablanca, Lahore, London, Madrid, Moscow, Mumbai. All these lists are incomplete, but even in this truncated form they suggest the need to analyse not only ‘the forever war’ but also what we might call ‘the every- where war’. This is at once a conceptual and a material project whose scope can be indexed by three geo-graphs that trace a movement from the abstract to the concrete: Foucault’s (1975–6) prescient suggestion that war has become the pervasive matrix within which social life is constituted; the replacement of the concept of the battlefield in US military doctrine by the multi-scalar, multi-dimensional ‘battlespace’ with ‘no front or back’ and where ‘everything becomes a site of perma- nent war’ (Graham 2009, 389; 2010, 31); and the assault on the global borderlands where the United States and its allies now conduct their military opera- tions. The first two are never far from the surface of this essay, but it is the third that is my primary focus. Duffield (2001, 309) once described the borderlands as ‘an imagined geographical space where, in the eyes of metropolitan actors and agencies, the characteris- tics of brutality, excess and breakdown predominate’. There, in the ‘wild zones’ of the global South, wars are supposed to occur ‘through greed and sectarian gain, social fabric is destroyed and developmental gains reversed, non-combatants killed, humanitarian assis- tance abused and all civility abandoned’. This imagi- native geography folds in and out of the rhetorical distinction between ‘our’ wars – wars conducted by advanced militaries that are supposed to be surgical, sensitive and scrupulous – and ‘their’ wars. In reality, however, the boundaries are blurred and each bleeds into its other (Gregory 2010). Thus the US-led invasion of Afghanistan in October 2001 combined a long- distance, high-altitude war from the air with a ground war spearheaded by the warlords and militias of the Northern Alliance operating with US infantry and Special Forces; counterinsurgency in Afghanistan and Iraq has involved the co-option of ragtag militias to supplement US military operations; and in Afghani- stan the US Army pays off warlords and ultimately perhaps even the Taliban to ensure that its overland supply chain is protected from attack (Report of the Majority Staff 2010). In mapping these borderlands – which are also shadowlands, spaces that enter European and Ameri- can imaginaries in phantasmatic form, barely known but vividly imagined – we jibe against the limits of cartographic and so of geopolitical reason. From Rat- zel’s view of der Krieg als Schule des Raumes to Lacoste’s stinging denunciation – ‘la géographie, ça sert, d’abord, à faire la guerre’ – the deadly liaison between modern war and modern geography has been conducted in resolutely territorial terms. To be sure, the genealogy of territory has multiple valences, and Ratzel’s Raum is not Lacoste’s espace, but a criti- cal analysis of the everywhere war requires carto- graphic reason to be supplemented by other, more abile spatialities. This is not only a matter of tran- scending the geopolitical, connecting it to the bio- political and the geo-economic, but also of tracking space as a ‘doing’, precarious, partially open and never complete. It is in something of this spirit that Bauman (2002, 83) identifies the ‘planetary frontier- lands’ as staging grounds of today’s wars, where efforts to ‘pin the divisions and mutual enmities to the ground seldom bring results’. In the course of ‘inter- minable frontierland warfare’, so he argues, ‘trenches are seldom dug’, adversaries are ‘constantly on the move’ and have become for all intents and purposes ‘extraterritorial’. I am not sure about the last (Bauman is evidently thinking of al Qaeda, which is scarcely the summation of late modern war), but this is an arresting if impressionistic canvas and the fluidity con- veyed by Bauman’s broad brush-strokes needs to be fleshed out. After the US-led invasion of Iraq it was commonplace to distinguish the Green Zone and its satellites (the US political-military bastion in Baghdad and its penumbra of Forward Operating Bases) from the ‘red zone’ that was everywhere else. But this cat- egorical division is misleading. The colours seeped into and swirled around one another, so that occupied Iraq became not so much a patchwork of green zones and red zones as a thoroughly militarised landscape saturated in varying intensities of brown (khaki): ‘intensities’ because within this warscape military and paramilitary violence could descend at any moment without warning, and within it precarious local orders were constantly forming and re-forming. I think this is what Anderson (2011) means when he describes insurgencies oscillating ‘between extended periods of absence as a function of their dispersion’ and ‘moments of disruptive, punctual presence’, but these variable intensities entrain all sides in today’s ‘wars amongst the people’ – and most of all those caught in the middle. This is to emphasise the emergent, ‘event-ful’ quality of contemporary violence, what Gros (2010, 260) sees as ‘moments of pure laceration’ that punc- ture the everyday, as a diffuse and dispersed ‘state of violence’ replaces the usual configurations of war. Violence can erupt on a commuter train in Madrid, a house in Gaza City, a poppy field in Helmand or a street in Ciudad Juarez: such is the contrapuntal geog- raphy of the everywhere war. It is also to claim that, as cartographic reason falters and military violence is loosed from its frames, the conventional ties between war and geography have come undone: that, as Münkler (2005, 3) has it, ‘war has lost its well-defined contours’. In what follows, I propose to take Münkler at his word and consider three borderlands beyond Afghanistan and Iraq that illuminate some of the ways in which, since 9/11, late modern war is being trans- formed by the slippery spaces within which and through which it is conducted. I focus in turn on ‘Af-Pak’, ‘Amexica’ and cyberspace, partly because these concrete instances remind us that the every-where war is also always somewhere (Sparke 2007, 117), and partly because they bring into view features of a distinctly if not uniquely American way of war. Af-Pak’ ‘Af-Pak’ is the cover term coined by the Obama administration, and probably by its Special Represen- tative for Afghanistan and Pakistan Richard Hol- brooke, to describe the regional battlespace in which the United States pursues its armed conflict with the Taliban and al Qaeda. The term is widely disliked in Afghanistan and Pakistan, but its hyphen marks a pro- foundly ambiguous zone. The border was surveyed between 1894 and 1896 to delimit British colonial territories in India along the north-west frontier with Afghanistan. This so-called Durand Line bisected the cultural region of Pashtunistan, dividing villages and extended families with strong culture and kinship connections between them, and ever since the forma- tion of Pakistan in 1947, Afghanistan has insisted that the demarcation lapsed with the end of colonial rule. The established body of international law rejects the Afghan position, but Mahmud (2010) argues that the continued entanglements of law and colonial power show that in this post-colonial space law is still part of the problem rather than the solution because the border freeze-frames colonial demarcations. Not sur- prisingly, the borderlands are highly porous and many of their inhabitants routinely cross from Afghanistan into Pakistan and back without bothering about any border formalities. This includes the Taliban, whose movements are both episodic, fleeing hot pursuit from Afghanistan, and seasonal, returning from Pakistan when fighting resumes in the spring. This recent history has compounded the porosity of the region so that ‘Af-Pak’ also conjures up a shadowy, still more dispersed ‘risky geography’ that wires Afghanistan and Pakistan to ‘Londonistan’ and other European cities, and to terrorist cells and militant groups that threaten Europe and the continental United States (Amoore and de Goede 2011). Although the Taliban is predominantly Pashtun, it is not a monolith that straddles the border. The Taliban emerged in the early 1990s as an armed and predomi- nantly Pashtun response to the brutalising rule of the militias of the Northern Alliance who governed Afghanistan in the turbulent aftermath of the Soviet occupation in 1989. The Taliban sought to impose its own stringent version of Islamic law, and its advance drew thousands of veterans from the guerilla war against the Red Army and from Afghan refugee camps in Pakistan. The civil war that ensued was a bloody and protracted affair; hundreds of al-Qaeda fighters fought alongside Taliban troops, although the relations between the two were far from straightforward, and by the end of the decade Afghanistan had been virtually consumed by the violence. The insular, ultra- nationalist project of the Taliban was supported by Pakistan throughout the 1990s, and the neo-Taliban that regrouped after the US-led invasion of Afghani- stan has continued to seek an accommodation with Islamabad (Gregory 2004, 41–2). Its leadership council was driven from Kandahar and is now based in Quetta; its four regional military councils are based in Pakistan too, and it enjoys the support of Pakistan’s Directorate for Inter-Services Intelligence. These affili- ations sharply distinguish the Afghan Taliban from the Pakistan Taliban, or Tehrik-i-Taliban (TTP), which was formed in December 2007 as a loose coalition of militant Islamicist groups under Baitullah Mehsud. The Pakistan Taliban endorses the struggle against the US-led International Security Assistance Force (ISAF) in Afghanistan, but its primary target is the Pakistani state: it seeks to establish its own rule over the Feder- ally Administered Tribal Areas (FATA) on the border. The Pakistan military has conducted a series of offen- sive operations against the TTP in those areas, punc- tuated by wavering truces, but the FATA continue to have a tense and attenuated relationship to Islamabad, and in Urdu they are known as ilaqa ghair, ‘alien’, ‘foreign’, or even ‘forbidden’ lands. These ambivalences have a direct impact on strikes by Unmanned Aerial Vehicles (UAVs) in the FATA. The attacks are carried out by armed MQ-1 Predators and MQ-9 Reapers launched from bases in Afghanistan (and until early this year in Pakistan too) but remotely controlled by the CIA from the continental United States. The Predator was jointly developed for the US Air Force and the CIA, and at the CIA’s request it was armed with Hellfire missiles in early 2001. After 9/11 President George W. Bush signed an authorisation that gave the CIA wide latitude in the ‘war on terror’ through the issue of ‘kill, capture or detain’ orders against members of al Qaeda. Its immediate conse- quence was the initiation in October of the same year of the program of extraordinary rendition conducted in the shadows of the global war prison: the seizure, incarceration and torture of terrorist suspects at ‘black sites’. This was subsequently supplemented by a program directed at killing named individuals – ‘High Value Targets’ – who were on a list compiled by the CIA’s Counterterrorism Center. The first UAV strike in Pakistan took place on 18 June 2004. The initial pace was slow, in part because the number of UAVs was limited but also because the target list was restricted and ground intelligence meagre. There were eight more strikes before the assassination of Benazir Bhutto on 27 December 2007 prompted Bush to expand the target list from al Qaeda to a wider array of individuals, and thus to increase the rate of strike; by the end of 2008 there had been 46 strikes in Pakistan. As extraordinary renditions were terminated and black sites closed, President Barack Obama widened the scope of the target list still further and dramatically stepped up the tempo; faster and more powerful Reapers were pressed into service, borrowed from Air Force operations in Afghanistan, and by the end of 2010 there had been a further 180 strikes. Baitullah Mehsud was assassinated by a Predator strike in August 2009 – after 16 unsuccessful strikes over 14 months that killed several hundred others (Mayer 2009) – but this seems to have been a rare success. The vast majority killed in the last 2 years have reportedly been ordinary foot soldiers – people ‘whose names were unknown or about whom the Agency had only fragmentary information’ (Cloud 2010), although it had no hesitation in declaring vir- tually none of them civilians – and this has led to doubts about the purpose and parameters of the cam- paign (Miller 2011). These operations raise troubling questions. Some arise from the resort to extra-judicial killing that the United States once condemned: if it is wrong to torture suspects, how can it be right to assassinate them? How secure is the evidential basis on which targeting decisions are made? Others arise from the use of UAVs and the time–space compressions pro- duced by the techno-cultural armature of this new mode of war, although I think that most of the criti- cism about video feeds reducing war to a video game is misplaced – these are profoundly immersive tech- nologies that have quite other (and more serious) con- sequences for killing – but in any case these concerns apply with equal force to the strikes carried out by the Air Force’s Predators and Reapers in Afghanistan that use the Pentagon’s Joint Integrated Prioritised Target List to ‘put warheads on foreheads’ (Gregory 2011). Still others arise from the legal apparatus that consti- tutes the extended war zone, and it is these that concern me here. Plainly the United States is not at war with Pakistan, and even though Islamabad gives the nod to the strikes – while closing its eyes to their effects – Murphy (2009, 10) claims that the authority of Islamabad to sanction US military actions in the FATA is far from clear. For its part, the Obama admin- istration represents the strikes as legitimate acts of self-defence against the Afghan Taliban who are engaged in a transnational armed conflict and seek sanctuary across the border and as effective counter- terrorism tactics against al Qaeda and its affiliates hiding in Pakistan. But these are inadequate responses for at least three reasons that all revolve around the battlespace as a grey zone. First, even though the Air Force may be involved to some degree, it is the CIA that plans and executes the strikes. The CIA was created in 1947 as a civilian agency to counterbalance the influence of the mili- tary. Since then there has been a general ‘civilianisa- tion’ of war in all sorts of ways, which includes the outsourcing of support services to contractors, and the CIA has been transformed from a civilian agency into ‘a paramilitary organisation at the vanguard of Ameri- ca’s far-flung wars’ operating from an ‘archipelago of fire-bases’ in Afghanistan and beyond (Mazzetti 2010; Shane et al. 2010). But the CIA does not operate under military control so that, as Singer (2010) observes, the clandestine air war in Pakistan is commanded not by an Air Force general but by ‘a former congressman from California’, Leon Panetta, the Director of the CIA. According to Horton (2010), this is ‘the first time in U.S. history that a state-of-the-art, cutting-edge weapons system has been placed in the hands of the CIA’. Hence Singer’s (2010) complaint that civilians are operating advanced weapons systems outside the military chain of command and ‘wrestling with complex issues of war’ for which they have neither the necessary training – this is a moot point: it may be that CIA operators follow similar procedures protocols to their Air Force counterparts, including the incorpora- tion of legal advisers into the kill-chain to endorse the ‘prosecution of the target’ (Etzioni 2010; Mckelvey 2011) – nor, according to the National Security Act, the legal authority. This is the most damaging objec- tion because it turns CIA operators into the category that Bush so confidently consigned to the global war prison after 9/11: unlawful combatants (O’Connell 2009). This is such an obvious point that Paust (2010, 45), who otherwise endorses the strikes as acts of self-defence, concludes that the CIA’s lawyers must be leftovers from the Bush administration ‘who have proven either to be remarkably ignorant of the laws of war or conveniently quiet and complicit during the Bush–Cheney program of serial and cascading crimi- nality’. These considerations radically transform the battlespace as the line between the CIA and the mili- tary is deliberately blurred. Obama’s recent decision to appoint Panetta as Secretary of Defense and have General David Petraeus take his place as Director of the CIA makes at least that much clear. So too do the braiding lines of responsibility between the CIA and Special Forces in the killing of Osama bin Laden in Abbottabad in May 2011, which for that reason (and others) was undertaken in what Axe (2011) portrays as a ‘legal grey zone’ between two US codes, Title 10 (which includes the Uniformed Code of Military Justice) and Title 50 (which authorises the CIA and its covert operations) (Stone 2003). The role of the CIA in this not-so-secret war in Pakistan thus marks the for- mation of what Engelhardt and Turse (2010) call ‘a new-style [battlespace] that the American public knows remarkably little about, and that bears little relationship to the Afghan War as we imagine it or as our leaders generally discuss it’. Second, representing each drone strike as a sepa- rate act of self-defence obscures the systematic and cumulative nature of the campaign. Although the Obama administration insists that its targeting procedures adhere to the laws of armed conflict, the covert nature of a war conducted by a clandestine agency ensures that most of its victims are wrapped in blankets of secrecy. Accountability is limited enough in the case of a declared war; in an undeclared war it all but disappears. There is little or no recognition of civilian casualties, no inquiries into incidents that violate the principles of discrimination and proportionality, and no mechanism for providing compensation. The Cam- paign for Innocent Victims in Conflict reports from the FATA that: Drone victims receive no assistance from the Pakistani or US governments, despite the existence of Pakistani compensation efforts for other conflict-victims and US com- pensation mechanisms currently operating in Iraq and Afghanistan. Victims are left to cope with losses on their own while neither the Pakistani nor the US governments acknowledge responsibility for the strikes or the civilian status of those collaterally harmed. Rogers (2010, 64) The single exception to date has been the decision by Islamabad to compensate victims of a US drone strike in North Waziristan in March 2011. The details, such as they are, are revealing. Local people had gathered at a market with Taliban mediators to settle a dispute over a chromite mine; two UAVs launched four mis- siles that killed at least 40 people. Pakistan’s Prime Minister and the Chief of Army Staff both sharply condemned the strike as a reckless attack on civilians, including elders and children, but US officials insisted that the meeting was a legitimate terrorist target not ‘a bake sale’, ‘county fair’, ‘charity car wash’ or ‘the local men’s glee club’ (sic) (Masood and Shah 2011; Rodriguez 2011). As even this case shows, the advanced technology that makes the UAV campaign possible – the combination of sensor and shooter in a single platform – does not dispel the fog of war. Far from making the battlespace transparent, this new apparatus actively exploits another grey zone, the space between civilian and combatant that is peopled by the spectral figures that haunt the landscape of insurgency. Third, the legal logic through which the battlespace is extended beyond the declared zone of combat in Afghanistan is itself infinitely extendible. If the United States is fighting a global war, if it arrogates to itself the right to kill or detain its enemies wherever it finds them, where does it end? (Blank 2010–11). Human Rights Watch posed the key questions in a letter to Obama on 7 December 2010: While the United States is a party to armed conflicts in Afghanistan and Iraq and could become a party to armed conflicts elsewhere, the notion that the entire world is automatically by extension a battleground in which the laws of war are applicable is contrary to international law. How does the administration define the ‘global battle- field’ and what is the legal basis for that definition? What, if any, limits exist on ordering targeted killings within it? Does it view the battlefield as global in a literal sense, allowing lethal force to be used, in accordance with the laws of war, against a suspected terrorist in an apartment in Paris, a shopping mall in London, or a bus station in Iowa City? Do the rules governing targeted killing vary from one place to another – for example, are different criteria used in Yemen and Pakistan?’ Human Rights Watch (2010) These bloody geographies exploit another grey zone. Legal opinions are sharply divided about the regula- tion of armed conflict between state and non-state actors that takes place beyond state borders (‘transna- tional armed conflicts’). It is those states that have most strenuously pressed for the regulation of intra- state wars and the establishment of international criminal tribunals for conflicts in Ruanda and the former Yugoslavia that have most vigorously insisted on being allowed the maximum freedom to conduct their own trans-border campaigns against non-state actors (Benvenisti 2010). Law and war have always been intertwined, and international law is often re-made through war – in fact operating at the margins of the law is one of the most powerful ways of chang- ing it – and the UAV strikes in Pakistan are evidently no exception. They seek at once to expand the battlespace and to contract the legal armature that regu- lates its constitution. I have argued elsewhere that the American way of war has changed since 9/11, though not uniquely because of it (Gregory 2010), and there are crucial continuities as well as differences between the Bush and Obama administrations: ‘The man who many considered the peace candidate in the last election was transformed into the war president’ (Carter 2011, 4). This requires a careful telling, and I do not mean to reduce the three studies I have sketched here to a single interpretative narrative. Yet there are connections between them as well as contradictions, and I have indicated some of these en route. Others have noted them too. Pakistan’s President has remarked that the war in Afghanistan has grave consequences for his country ‘just as the Mexican drug war on US borders makes a difference to American society’, and one scholar has suggested that the United States draws legal authority to conduct military operations across the border from Afghanistan (including the killing of bin Laden, codenamed ‘Geronimo’) from its history of extra-territorial opera- tions against non-state actors in Mexico in the 1870s and 1880s (including the capture of the real Geronimo) (Margolies 2011). Whatever one makes of this, one of the most persistent threads connecting all three cases is the question of legality, which runs like a red ribbon throughout the prosecution of late modern war. On one side, commentators claim that new wars in the global South are ‘non-political’, intrinsically predatory criminal enterprises, that cartels are morphing into insurgencies, and that the origins of cyber warfare lie in the dark networks of cyber crime; on the other side, the United States places a premium on the rule and role of law in its new counterinsurgency doctrine, accentuates the involvement of legal advisers in targeting decisions by the USAF and the CIA, and even as it refuses to confirm its UAV strikes in Pakistan provides arguments for their legality. The invocation of legality works to marginalise ethics and politics by making available a seemingly neutral, objective language: disagreement and debate then become purely technical issues that involve matters of opinion, certainly, but not values. The appeal to legality – and to the quasi-judicial process it invokes – thus helps to authorise a widespread and widening militarisation of our world. While I think it is both premature and excessive to see this as a transformation from governmentality to ‘militariality’ (Marzec 2009), I do believe that Foucault’s (2003) injunction – ‘Society must be defended’ – has been transformed into an unconditional imperative since 9/11 and that this involves an intensifying triangulation of the planet by legality, security and war. We might remember that biopolitics, one of the central projects of late modern war, requires a legal armature to authorise its interven- tions, and that necropolitics is not always outside the law. This triangulation has become such a commonplace and provides such an established base-line for contemporary politics that I am reminded of an inter- view with Zizek soon after 9/11 – which for him marked the last war of the twentieth century – when he predicted that the ‘new wars’ of the twenty-first century would be distinguished by a radical uncertainty: ‘it will not even be clear whether it is a war or not’ (Deich- mann et al. 2002). Neither will it be – nor is it – clear where the battlespace begins and ends. As I have tried to show, the two are closely connected. For this reason I am able to close on a less pessimistic note. As I drafted this essay, I was watching events unfold on the streets of Cairo and other Egyptian cities, just weeks after similar scenes in Tunisia. I hope that the real, lasting counterpoint to 9/11 is to be found in those places, not in Afghanistan, Pakistan or Iraq. For those events show that ‘freedom’ and ‘democracy’ cannot be limited to the boastful banners of military adventur- ism, hung from the barrels of guns or draped across warships, and that ordinary people can successfully rise up against autocratic, repressive and corrupt regimes: including those propped up for so long by the United States and its European allies. Perhaps one day someone will be able to write about ‘the nowhere war’ – and not from Europe or North America.

#### Status quo discussions are regulated by violent interests that establish a climate of fear, where all difference is rejected and elites determine whose lives count as reality, creating world-wide groupthink gone violent. The affirmative is necessary to reconstitute reality in the eyes of the public sphere

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Judith, 2004, “Precarious Life: The Powers of Mourning and Violence” p. XIV-XV. http://butlerphile.files.wordpress.com/2010/06/butler\_judith\_-\_precarious\_lif.pdf

The Levinasian face is not precisely or exclusively a human face, although it communicates what is human, what is precarious, what is injurable. The media representations of the faces of the “enemy” efface what is most human about the “face” for Levinas. Through a cultural transposition of his philosophy, it is possible to see how dominant forms of representation can and must be disrupted for something about the precariousness of life to be apprehended. This has implications, once again, for the boundaries that institute what will and will not appear within the public life, the limits of a publicly acknowledged field of appearance. Those who remain faceless or whose faces are presented to us as so many symbols of evil, authorize us to become senseless before those lives we have eradicated, and whose grievability is indefinitely postponed. Certain faces must be admitted into public view, must be seen and heard for some keener sense of the value of life, all life, to take hold. So, it is not that mourning is the goal of politics, but that without the capacity to mourn, we lose that keener sense of life we need in order to oppose violence. And though for some, mourning can only be resolved through violence, it seems clear that violence only brings on more loss, and the failure to heed the claim of precarious life only leads, again and again, to the dry grief on an endless political rage. And whereas some forms of public mourning are protracted and ritualized, stroking nationalist fervor, reiterating the conditions of loss and victimization that come to justify a more or less permanent war, not all forms of mourning lead to that conclusion. Dissent and debate depend upon the inclusion of those who maintain critical views of state policy and civic culture remaining part of a larger public discussion of the value of policies and politics. To charge those who voice critical views with treason, terrorist-sympathizing, anti-Semitism, moral relativism, postmodernism, juvenile behavior, collaboration, anachronistic Leftism, is to seek to destroy the credibility not of the views that are held, but of the persons who hold them. It produces the climate of fear in which to have a certain view is to risk being branded and shamed with a heinous appellation. To continue to voice one’s views under those conditions is not easy, since one must not only discount he truth of the appellation, but brave the stigma that seizes up from the public domain. Dissent is quelled, in part, through threatening the speaking subject with an uninhabitable identification. Because it would be heinous to identify as treasonous, as a collaborator, one fails to speak, or one speaks in throttled ways, in order to sidestep the terrorizing identification that threatens to take hold. This strategy for quelling dissent and limiting the reach of critical debate happens not only through a series of shaming tactics which have a certain psychological terrorization as their effect, but they work as well by producing what will and will not count as a viable speaking subject and a reasonable opinion within the public domain. It is precisely because one does not want to lose one’s status as a viable speaking being that one does not say what one thinks. Under social conditions that regulate identifications and the sense of viability to this degree, censorship operates implicitly and forceful. The line that circumscribes what is speakable and what is livable also functions as an instrument of censorship. To decide what views will count as reasonable within the public domain, however, is to decide what will and will not count as the public sphere of debate. And if someone holds the views that are not in line with the nationalist norm, that person comes to lack credibility as a speaking person, and the media is not open to him or her (though the internet, interestingly, is). The foreclosure of critique empties the public domain of debate and democratic contestation itself, so that the debate becomes the exchange of views among the like-minded, and criticism, which ought to be central to any democracy, becomes a fugitive and suspect activity. Public policy, including foreign policy, often seeks to restrain the public sphere from being open to certain forms of debate and the circulation of media coverage. One way a hegemonic understanding of politics is achieved is through circumscribing what will and will not be admissible as part of the public sphere itself. Without disposing populations in such a way that seems good and right and true, no war can claim popular consent, and no administration can maintain its popularity. To produce what will constitute the public sphere, however, it is necessary to control the way in which people see, how they hear, what they see. The constraints are not only on content- certain images of dead bodies in Iraq, for instance, are considered unacceptable for public visual consumption- but on what “can” be heard, read, seen, felt, and known. The public sphere is constituted in part by what can appear, and the regulation of the sphere of appearance is one way to establish what will count as reality, and what will not. It is also a way of establishing whose lives can be marked as lives, whose deaths will count as deaths. Our capacity to feel and to apprehend hangs in the balance. But 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.

## 2AC

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#### Case outweighs-

* Internalization of violence- Butler says that recognizing the voices of others is key to stop the violence that has become internalized in ourselves, that allows all destruction to take place

#### Perm- do both. The affirmative is necessary to place grief as the central structure in the rebuilding of society.

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Judith, 2004, “Precarious Life: The Powers of Mourning and Violence” p. 48 http://butlerphile.files.wordpress.com/2010/06/butler\_judith\_-\_precarious\_lif.pdf

We could have several engaged intellectual debates going on at the same time and find ourselves joined in the fight against violence, without having to agree on many epistemological issues. We could disagree on the status and character of modernity and yet find ourselves joined in asserting and defending the rights of indigenous women to health care, reproductive technology, decent wages, physical protection, cultural rights, freedom of assembly. If you saw me on such a protest line, would you wonder how a postmodernist was able to muster the necessary “agency” to get there today? I doubt it. You would assume that I had walked or taken the subway! By the same token, various routes lead us into politics, various stories bring us onto the street, various kinds of reasoning and belief. We do not need to ground ourselves in a single model of communication, a single model of reason, a single notion of the subject before we are able to act. Indeed, an international coalition of feminist activists and thinkers- a coalition that affirms the thinking of activists and the activism of thinkers and refuses to put them into distinctive categories that deny the actual complexity of the lives in question- will have to accept the array of sometimes incommensurable epistemological and political beliefs and modes and means of agency that brings us into activism.

#### Double bind, portions of civil society are being used here- either it can be changed from within and the perm solves, or it can’t be changed at all.

#### Social death is wrong- vulnerability is what allows destruction of black and brown bodies. The denial of grief denies the agency, the hold these bodies ever had on the present. Reconstructing grief is key to solve.

#### The alt fails and is worse- their future focus maintains the drive for annihilation and leaves colonial history in place. Our incrimination of the past is a pre-requisite to destroy the plantation complex

Kaustuv Roy, 08- “Neighborhoods of the Plantation: War, Politics and Education”. Professor of social and political theory in the College of Education at *Louisiana State* University, Baton Rouge. <https://www.sensepublishers.com/media/683-neighborhoods-of-the-plantation.pdf> Pg. 46

This statist emergency and deliberate risk production through organized violence, in the grip of which our lives are held, is not momentary dissonance, but the continual, normalized reproduction of the plantation, its essential movement of recuperation. That is to say, the threat of absolute violence is not the exception but the rule. It is the mechanism by which the being of the human is kept open for exploitation. However, the “real state of emergency” is the attaining to a conception of history that brings about a genuine crisis at which point the old formations that keep us chained to the plantation start to break down. And for this to happen, history must be understood differently, radicalized, all the social myths and mystifications that have stood reality on its head must be eviscerated, and daily actions must be submitted to this new conception. This is the task of pedagogy we have undertaken here. Benjamin’s point is well taken that our understanding of history is less than adequate if we are simply amazed at the intensity and scale of state organized violence; such violence must be correctly recognized as intrinsic and indispensable to the production and maintenance of the Plantation State. Therefore the singular task remains: the understanding of State terror and the legitimation of organized violence as necessity for current politics. If, as Foucault wrote, politics is nothing other than war carried on through other means, then it is meaningless to talk of the political without analyzing at the same time the conditions of war. We will not be led into making the error of thinking that war is one extreme and exceptional situation in the functioning of the State; instead our task will be to tie the State to war making intentions in an inevitable and fundamental manner, looking also into the kind of social subject that is the result of the endless preoccupation with war. 13 To reiterate, war is today the state of exception that Benjamin talks about by which the State justifies its existence, and therefore it is the ultimate intentionality and the major site of determination of human destiny. What follows next is a closer look at this intentionality and its consequence for the historical subject. One consistent occurrence throughout history in almost every culture is war but it has had different meanings. There is considerable irony when we pause to look at “savage” violence, for instance, a violence that has been attributed to native Others by the “civilized.” In Weapons Systems and Political Stability Quigley writes: Early English visitors to Africa found it quite impossible to understand an African war, even when they were present at a “battle.” In such an encounter, two tribes lined up in two opposing lines, each warrior attired in a fantastic display of fur, feathers, and paint. The two armies danced, sang, shouted, exchanged insults, and gradually worked themselves up into a state in which they began to hurl their spears at each other. A few individuals were hit and fell to the ground, at which one side broke and ran away, to the great disgust of the observing English. The latter, who hardly can get themselves to a fighting pitch until after they have suffered casualties or lost a battle or two, considered the natives to be cowardly when they left the field in flight after a few casualties. What they did not realize was that the event which they saw was not really a battle in the sense of a clash of force at all, but was rather an opportunity for a symbolic determination of how the spiritual forces of the world viewed the dispute and indicated their disfavor by allowing casualties on the side upholding the wrong view. (Quigley, 1983, p. 11) The intention was not the annihilation of the antagonist. Removed from the mundane plane each warrior represented not just a human adversary but a certain force of life. And, as Quigley’s analysis shows, the “battle” was not for extermination of the enemy but for determination of the ethical content of the situation. It was more of a judicial ceremony presided over by ancestral spirits, rather than war in the European sense. Simple annihilation would resolve nothing but provoke more rounds of war, and the reason for going to battle was not to wipe out the opposition but to create conditions that would permit collective security. That is why, as Quigley notes, the English observers were puzzled and disgusted; for the European understood war as a clash of forces that led to decimation of the weaker on the battlefield. For example, security for White settlers in America was understood as the “extermination” of the Indian. The history of the West shows more than anything else this preoccupation with total annihilation. Let us take just two examples from the history of the twentieth century.

#### Alt can’t solve- the violence of the state has already been internalized, even if it is torn down they do not address its incorporation within ourselves

#### Aff is key- their pessimistic project means that people like rafiq ur-rehman are never heard. While they tear down the state, not confronting rafiq’s exclusion allows racism to be rebuilt into the system.

#### Alt can’t solve- their violent revolution does not leave this round, no one jumps on board and the state remains in place

#### Alt can’t solve- A functioning politics of identity begins with a critique of modern liberal politics and a focus on precarity. And our incorporation of different radical viewpoints is necessary

Judith Butler, 09- “Frames of War: When is Life Grievable?” Judith Butler is Maxine Elliot Professor in the Departments of Rhetoric and Comparative Literature at the University of California, Berkeley. Pg. 31-32

This consideration of the differential distribution of¶ precariousness and grievability constitutes an alternative¶ to those models of multiculturalism that presuppose¶ the nation-state as the exclusive frame of reference¶ and pluralism as an adequate way of thinking about¶ heterogeneous social subjects. Although certain liberal¶ principles remain crucial to this analysis, including¶ equality and universality, it remains clear that liberal norms¶ presupposing an ontology of discrete identity cannot yield¶ the kinds of analytic vocabularies we need for thinking¶ about global interdependency and the interlocking¶ networks of power and position in contemporary life. Part¶ of the very problem of contemporary political life is that¶ not everyone counts as a subject. Multiculturalism tends¶ to presuppose already constituted communities, already established subjects, when what is at stake are communities¶ not quite recognized as such, subjects who are living, but¶ not yet regarded as "lives." Further, the problem is not¶ simply one of co-existence, but of how the politics of¶ differential subject formation within contemporary maps¶ of power seek (a) to mobilize sexual progressives against¶ new immigrants in the name of a spurious conception of¶ freedom, and (b) to deploy gender and sexual minorities¶ in the rationalization of recent and current wars.¶ Left politics in this regard would aim first to refocus and¶ expand the political critique of state violence, including¶ both war and those forms of legalized violence by which¶ populations are differentially deprived of the basic resources¶ needed to minimize precariousness. This seems urgently¶ necessary in the context of crumbling welfare states and¶ those in which social safety nets have been torn asunder or¶ denied the chance to emerge. Second, the focus would be¶ less on identity politics, or the kinds of interests and beliefs¶ formulated on the basis of identity claims, and more on¶ precarity and its differential distributions, in the hope that¶ new coalitions might be formed capable of overcoming¶ the sorts of liberal impasses mentioned above. Precarity¶ cuts across identity categories as well as multicultural¶ maps, thus forming the basis for an alliance focused on¶ opposition to state violence and its capacity to produce,¶ exploit, and distribute precarity for the purposes of profit¶ and territorial defense. Such an alliance would not require¶ agreement on all questions of desire or belief or selfidentification.¶ It would be a movement sheltering certain¶ kinds of ongoing antagonisms among its participants,¶ valuing such persistent and animating differences as the¶ sign and substance of a radical democratic politics.

#### Burning down the state doesn’t solve- it leaves those affected by racism in the past, forgotten. Grieving is key to address past atrocities and imbue them into the future.

#### The binarism of their arguments prevents understandings of the way racism operates- specifically, Islamophobia must be understood as a unique form of racial domination

Smith 10

(Andrea, associate professor in the Department of Media and Cultural Studies at UC Riverside, GLOBAL DIALOGUE 12:2, <http://www.worlddialogue.org/content.php?id=488>)

It is important to note that these pillars of white supremacy are best understood as logics rather than categories signifying specific groups of people. Thus, the peoples entangled in these logics may shift through time and space. Peoples may also be implicated in more than one logic simultaneously, such as peoples who are black and Indigenous. This model also destabilises some of the conventional categories by which we often understand either ethnic studies or racial-justice organising—categories such as African American/Latino/Asian American/Native American/Arab American. For instance, in the case of Latinos, these logics may affect peoples differently depending on whether they are black, Indigenous, Mestizo, etc. Consequently, we may want to follow the lead of Dylan Rodriguez, who suggests that rather than organise around categories based on presumed cultural similarities or geographical proximities, we might organise around the differential impacts of white-supremacist logics. In particular, he calls for a destabilisation of the category “Asian American” by contending that the Filipino condition may be more specifically understood in conjunction with the logic of genocide from which, he argues, the very category of Filipino itself emerged.6 In addition, these logics themselves may vary depending on the geographic or historical context. As outlined here, these logics reflect a United States–specific context and may differ greatly in other places and times. However, the point I am trying to argue is that analysing white supremacy in any context may benefit from not presuming a single logic but assessing how it might be operating through multiple logics (even as these multiple logics may vary).

#### Aff is key- Butler says that we need to create a connection with the other to deny the violence that is imbued within our own formation.

#### Mourning is a pre-requisite- our epistemologies are not mutually exclusive.

Butler 4 – PhD, Hannah Arendt Professor of Philosophy at the European Graduate School  
Judith, 2004, “Precarious Life: The Powers of Mourning and Violence” p. 34-35 http://butlerphile.files.wordpress.com/2010/06/butler\_judith\_-\_precarious\_lif.pdf

A hierarchy of grief could no doubt be enumerated. We have seen it already, in the genre of the obituary, where lives are quickly tidied up and summarized, humanized, usually married, or on the way to be, heterosexual, happy, monogamous. But this is just a sign of another differential relation to life, since we seldom, if ever, hear the names of the thousands of Palestinians who have died by the Israeli military with United States support, or any number of Afghan people, children and adults. Do they have names and faces personal histories, family, favorite hobbies, slogans by which they live? What defense against the apprehension of loss is at work in the blithe way in which we accept deaths caused by military means with a shrug or with self-righteousness or with clear vindictiveness? To what extent have Arab peoples, predominantly practitioners of Islam, fallen outside the “human” as it has been naturalized in its “Western” mold by the contemporary workings of humanism? What are the cultural frames for thinking the human set limits on the kinds of losses we can avow as loss? After all, if someone is lost, and that person is not someone, then what and where is the loss, and how does mourning take place? This last is surely a question that lesbian, gay, and bi-studies have asked in relation to violence against sexual minorities; that trans-gendered people have asked as they are singled out for harassment and sometimes murder; that intersexed people have asked, whose formative years are so often marked by unwanted violence against their bodies in the name of a normative notion of the human, a normative notion of what the body of a human must be. This question is no doubt, as well, the basis of a profound affinity between movements centering on gender and sexuality and efforts to counter the normative human morphologies and capacities that condemn or efface those who are physically challenged. It must also be part of the affinity with anti-racist struggles, given the racial differential that undergirds the culturally viable notions of the human, ones that we see acted out in dramatic and terrifying ways in the global arena at the present time. I am referring not only to humans not regarded as humans, and thus to a restrictive conception of the human that is based upon their exclusion. It is not a matter of a simple entry of the excluded into an established ontology, but an insurrection at the level of ontology, a critical opening up of the questions, What is real? Whose lives are real? How might reality be remade? Those who are unreal have, in a sense, already suffered the violence of derealization. What, then, is the relation between violence and those lives considered as “unreal”? Does violence effect that unreality? Does violence take place on the condition of that unreality? If violence is done against those who are unreal, then, from the perspective of violence, it fails to injure or negate those lives since those lives are already negated. But they have a strange way of remaining animated and so must be negated again (and again). They cannot be mourned because they are always already lost or, rather, never “were,” and they must be killed, since they seem to live on, stubbornly, in this state of deadness. Violence renews itself in the face of the apparent inexhaustibility of its object. The derealization of the “Other” means that it is neither alive nor dead, but interminably spectral. The infinite paranoia that imagines the war against terrorism as a war without end will be one that justifies itself endlessly in relation to the spectral infinity of its enemy, regardless of whether or not there are established grounds to suspect the continuing operation of terror cells with violent aims.

#### Aff is necessary to disrupt the view from nowhere- situating suffering as only the problem of the victim allows whiteness to go unchecked

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The careful reconstruction of those half-hidden, tragic narratives that demonstrate how the fateful belief in mutually impermeable, religious, racial, national, and ethnic identities was assembled and reproduced was briefly addressed in the previous chapter. It fits in well with the archaeological work already being done to account for the complex cultures and societies of the New World and their relationship to the history of European thought, literature, and self-understanding.21 The significance of colony and empire is also being reevaluated and the boundaries around European nation-states are emerging as more porous and leakier than some architects of complacently national history would want to admit. These discoveries support the demand for a decisive change of standpoint. Again it seems that to comprehend the bleak histories of colonial and imperial power that besmirch the clean edifice of innocent modernity and query the heroic story of universal reason's triumphal march, we must shift away from the historiographical scale defined by the closed borders of the nation-state. If we are prepared to possess those histories and consider setting them to work in divining more modest and more plausible under- standings of democracy, tolerance for difference, and cross-cultural recognition than currently exist, this historical argument can redirect attention toward some of the more general contemporary questions involved in thinking about identity in the human sciences. Histories of the violence and terror with which modern rationality has been complicit offer a useful means to test and qualify the explanatory power of theories of identity and culture that have arisen in quieter, less bloody circumstances. Perhaps those theories also derive from the more complacent scholarly ways of thinking about power common to temperate climes. The idea that possessing a particular identity should be a precondition or qualification for engaging in this kind of work is trivial. The intellectual challenge defined here is that histories of suffering should not be allocated exclusively to their victims. If they were, the memory of the trauma would disappear as the living memory of it died away. This proposed change of perspective about the value of suffering is not then exclusively of interest to its victims and any kin who remember them. Because it is a matter of justice, it is not just an issue for the wronged "minorities" whose own lost or fading identities may be restored or rescued by the practice of commemoration. It is also of concern to those who may have benefited directly and indirectly from the rational application of irrationality and barbarity. Perhaps above all, this attempts to reconceptualize modernity so that it encompasses these possibilities is relevant to the majority who are unlikely to count themselves as affiliated with either of the principal groups: victims and perpetrators. This difficult stance challenges that unnamed group to witness sufferings that pass beyond the reach of words and, in so doing, to see how an understanding of one's own particularity or identity might be transformed as a result of a principled exposure to the claims of otherness.22

#### The projection of evil onto foreign populations is a way to rationalize individual and societal racism

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Psychologically, oppression stems from the desire of the Self to assert its superiority by dominating the Other. According to Hegel, self-consciousness is dependent upon receiving recognition from the Other. This can be accomplished amicably through mutual recognition, or, as is often the case with nations, through conflict, conquest, and oppression. In an oppressive context, “Man is human only to the degree he imposes his will on the other, forces this other into bondage”.116 Recognition through domination confirms one’s identity as a Self, but also as a superior Self. Recognition is secured through the power and control over the dominated Other, threatening a loss of recognition and self should that power and control lessen or waver. “Without recognition from others, what one believes and attributes to [oneself] could simply be a delusion”.117¶ The dominant Self becomes dependent upon the Other and its oppression, deriving its existence through that recognition. Fearing the potential loss of this existence the Self develops a generalized distrust, which it compensates for with hostile activity. While this generates fear in the dominated Other, it is based on the fear of this Other, on the affective loss or withdrawal of the confirmation and recognition that gives the Self power. Fanon writes, “The feeling of inferiority of the colonized is the correlative to the [colonizer’s] feeling of superiority”.118 The confirmation that the Self or the oppressor gains from this interaction, however, is not a clear representation of reality. The identity that is being affirmed is one of superiority, however, it includes notions of morality, integrity, and conscience, which are all threatened by the process of oppression, and the violence and degradation that is enacted upon the Other.¶ In order to reconcile this dichotomy, the Self rationalizes its violence and oppression by projecting an image of evil and danger onto the Other. Those who are dominated are transformed. Their seemingly defenceless position becomes a menacing threat, justifying any violence against them as being defensive aggression. In this way, the Self can see itself as being simultaneously the dominant figure, as well as the victim. In psychoanalysis a similar process occurs.119

### Ahmed

#### No link- the affirmative is based off of rafiq’s narrative and the inclusion of his experiences. That is necessary to combat whiteness by rejecting our assumptions of how others are affected by policies like drones

### Ballot K

#### Vote for our politics- even if the way we presented suffering is bad, you can still vote for our method to stop the indiscriminate killing of others like Rafiq ur-Reman

#### The ballot is necessary to demonstrate solidarity- an affirmative vote demonstrates the possibility of our method to change the way that we approach the world as well as debate