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**The oppression of different groups of humans seen in both the slave trade was conceived and perfected in humanity’s subjugation of other animals – their genealogy misdiagnoses and conceals the root of the problem**

Dr. Steven Best ‘7

[Associate Professor, Departments of Humanities and Philosophy, University of Texas, El Paso. Reviewing: Charles Patterson, The Eternal Treblinka: Our Treatment of Animals and the Holocaust New York: Lantern Books, 2002, 280 pp., Journal of Critical Animal Studies, Vol 5, Issue 2]

The Origins of Hierarchy "As long as men massacre animals, they will kill

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common sense” consent to human supremacism and the ongoing pogrom against animals.

**This “silence” on oppression of other species is the dominant characteristic of anthropocentrism in movements to liberate the oppressed – without considering the more than human world, the expansion of liberties merely becomes the expansion of the exploitation of nature – this turns their project by replicating spiciest hierarchies that constitute white supremacy**

Anne C. Bell and Constance L. Russell 2K

[\*Faculty of Environmental Studies @ York University, \*\*Ontario Institute for Studies in Education, “Beyond Human, Beyond Words: Anthropocentrism, Critical Pedagogy, and the Poststructuralist Turn”, Canadian Journal of Education, http://www.csse-scee.ca/CJE/Articles/FullText/CJE25-3/CJE25-3.pdf#page=22]

We come to critical pedagogy with a background in environmental thought and education. Of

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Selby, 1995, pp. 17–20; Spiegel, 1988).

**The logic of human domination naturalizes oppression and recreates hierarchies.**

Ahkin, 10 – (Melanie Ahkin, Monash University, 2010, “Human Centrism, Animist Materialism, and the Critique of Rationalism in Val Plumwood’s Critical Ecological Feminism,” Emergent Australian Philosophers, a peer reviewed journal of philosophy, <http://www.eap.philosophy-australia.com/archives.html> DH)

The five key features of dualism's “logic of domination” are as follows:

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of its constituents as interchangeable and replaceable resources for the dominant group.10

Their advantage uses suffering as a tool of the ballot, conflating that with empathetic identification of the other - this makes suffering a commodity

Hartman ’97 Associate Professor of English @ UC BERKLEY 1997 Saidiya V.- “SCENCES OF SUBJECTION: Terror, Slavery, and Self-Making in Nineteenth-Century America”; pp. 20-21

As well, we need ask why the site of suffering so readily lends itself

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the effacement of sentience integral to the wanton use of the captive body.

This spills their harms over to the debate space

Hartman ‘97 Associate Professor of English @ UC BERKLEY 1997 Saidiya V.- “SCENCES OF SUBJECTION: Terror, Slavery, and Self-Making in Nineteenth-Century America”; pp. 21-23

By slipping into the black body and figuratively occupying the position of the enslaved,

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way, enjoyment disclosed the sentiments and expectations of the “peculiar institution.

The alternative is a moral imperative -- it’s mutually exclusive with the affirmation of solidarity as a tool of liberation

Abugo Ongiri ’10 Asst Prof of English Film and Media Studies @ University of Florida 2k10 Amy- “Spectacular Blackness: The Cultural Politics of the Black Power Movement and the Search for a Black Aesthetics; p. 15-17.

By 1968, the cultural, social, and political landscape had changed so much

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Black Arts Movement’s manifesto, “The Black Arts Movement,” Larry Neal wrote

 The political values inherent in the Black Power concept are now finding con

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advocate a cultural revolution in art and ideas. (257-58).

Neal’s declaration of the need for separate cultural spaces and separate spheres of symbolic articulation

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world is finally more meaningful, ours or the white oppressors?”(259)

 In 1970, Gil Scott-Heron famously articulated this longing for a separate

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” into which commodified U.S. culture would no longer fit.

 The Black Arts and Black Power movements’ investment in a utopian world outside of

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purely and authentically ideologically free from the contamination of the urban industrialized world.

Their argument that making this argument in a debate round actually changes something ignores the coordinates of academic power/knowledge at play in the debate tournament itself which will always commodify their activism to justify the institutional and depoliticizing structure of the activity

Occupied UC Berkeley ‘9**.** <http://anticapitalprojects.wordpress.com/2009/11/19/the-necrosocial/>, the necrosocial: civic life, social death, and the UC, nov. 19

In the university we prostrate ourselves before a value of separation, which in reality

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the positions we thoughtlessly enact.  It’s the particular nature of being owned.

Their endless attempt to use the ballot as a mechanism to critique the system is itself delusion and prevents the possibility of activating resistance in the status quo

Harney and Moten 13. Stefano Harney, Professor of Strategic Management Education at the Lee Kong Chian School of Business, Singapore Management University and a co-founder of the School for Study and Fred Moten, Helen L. Bevington Professor of Moden Poetry, “Politics Surrounded,” The Undercommons: Fugitive Planning and Black Study, pg. 18

The settler, having settled for politics, arms himself in the name of civilisation

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, however hard, the en- emy we face is also illusory.

Uncut devotion to the critique of this illusion makes us delusional. In the trick

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the common embrace, right inside, and around, in the surround.

In the clear, critical light of day, illusory administrators whisper of our need

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. We owe each other the indeterminate. We owe each other everything.

An abdication of political responsibility? OK. Whatever. We’re just anti-politically

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surrounded. We cannot represent ourselves. We can’t be rep- resented.

The intellectualization of the 1AC is no more than a projection of responsibility---the idea that they’ve come to a debate tournament and demanded change is laughable and demonstrative of their delusions
Dodds ‘12 [2012, Joseph, MPhil, Psychoanalytic Studies, Sheffield University, UK, MA, Psychoanalytic Studies, Sheffield University, UK BSc, Psychology and Neuroscience, Manchester University, UK, Chartered Psychologist (CPsychol) of the British Psychological Society (BPS), and a member of several other professional organizations such as the International Neuropsychoanalysis Society, Psychoanalysis and Ecology at the Edge of Chaos, p 48]

The split can also take the form of an intellectualization, separating abstract awareness of

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barrier to action can be partly artificially induced to protect us from feeling.

The affect refused in intellectualization can also be dealt with through displacement onto a different

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exasperating existing hatred of immigrants or conflicts such as the War on Terror.

Scapegoating mechanisms are always around but they tend to increase during times of anxiety and

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, one burial never seems enough). As Marshall (2005) writes:

Climate change is deeply threatening to anyone whose world view sees increasing personal consumption as a fair reward for a lifetime's dedication to the growth economy. We all feel small and powerless in the face of a huge and daunting problem and although we are not actively punished for speaking out against it, we are hardly well rewarded ... Try bringing it up when a friend shows you their holiday tan and you will see what I mean.

One relevant example here is the Czech President Vaclav Klaus who not only denies outright

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responses need to be explored by psychoanalytically informed social theorists and environmental researchers.

In terms of displacement, it is interesting also to consider Marshall's (2005)

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feng shui, they stocked not a single volume on home energy efficiency.

In the face of a problem which 80% of people say is a major

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daunting and terrifying environmental problems ... with manageable and entertaining pseudo-environmentalism.

Their presentation of the 1AC in a debate round is a safe transgression that only maintains the very structures they criticize---more effective change comes from alternative sources—Ideology sustains itself by constructing spaces of false disidentification to convince us that we’re challenging it, when in reality our transgression through those forums sustains the very ideology it claims to reject
**Stavrakakis ‘12** [August 2012, Yannis, Associate Professor at the School of Political Sciences, Aristotle University of Thessaloniki, "SYMPOSIUM: FANTASY AND MARKETS: Beyond the Spirits of Capitalism? Prohibition, Enjoyment, and Social Change", Cardozo Law Review 33 Cardozo L. Rev. 2289, <http://www.cardozolawreview.com/content/33-6/Stavrakakis.33-6.pdf>]

If, today, the battle between austerity and spending, the return of ascetic

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, conceals an extimate relation of mutual engagement producing a single bipolar system?

My main hypothesis is that, apart from the simple case of straightforward synergy between

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camouflages, disavows, a synergy reproducing the hegemonic structure/order. n26

In fact, even a degree of transgression is often implicitly encouraged by a dominant

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charting an alternative course beyond the short-circuit present in such cases.