# 1nc

## 1nc

**Their invocation of autonomous zones as a node for resistance serve as intellectual empowerment for the sole benefit of human ends**

**Deckha 2010** (Maneesha Deckha, Maneesha Deckha is Associate Professor at the University of Victoria Faculty of Law in Victoria, Canada. Professor Deckha’s research interests include critical animal studies, feminist analysis of law, law and culture, and bioethics. She is currently working on a book project analyzing the legal status of animals in Canada from a postcolonial feminist lens, 2010, “It’s time to abandon the idea of ‘human’ rights,” *Journal for Critical Animal Studies,* vol.8, no.3, <http://www.thescavenger.net/animals/its-time-to-abandon-the-idea-of-human-rights-77234-536.html>, *azp*)

Time for a new discourse That the human/subhuman binary continues to inhabit so

AND

only for humans made vulnerable by their dehumanization, but nonhumans as well.

**Anthropocentrism is the original hierarchy – all other forms of exploitation and domination are premised on the human / nature dichotomy.**

**Best** **07** (Steven Best, Professor of Humanities and Philosophy @ UT el Paso, review of Eternal Treblinka: Our Treatment of Animals and the Holocaust by Charles Patterson, Journal for Critical Animal Studies, Vol. 5, No. 2, 2007, <http://www.criticalanimalstudies.org/JCAS/Journal_Articles_download/Issue_7/bestpatterson.pdf>, *azp*)

It is little understood that the first form of oppression, domination, and hierarchy

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inflicted on black slaves were developed and perfected centuries earlier through animal exploitation.

**Our alternative is to endorse the global suicide of humanity. The only possible way to atone for centuries of human chauvinism is to engage in utopian anti-humanism. Global suicide as a thought experiment is the most ethical response to anthropocentricism.**

**Kochi and Ordan 08** (Dec. 2008, Tarik Kochi, PhD, Lecturer in Law & International Security, University of Sussex, Noam Ordan, linguist and translator, conducts research in Translation Studies at Bar Ilan University, research focus on human cultural history, “An argument for the global suicide of humanity,” Borderlands, <http://www.borderlands.net.au/vol7no3_2008/kochiordan_argument.pdf>, *azp*)

How might such a standpoint of dialectical, utopian anti-humanism reconfigure a notion

AND

no matter how hard we try to forget, suppress or repress it.

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**Reject the 1AC’s call for the ballot –**

**It is a moment of interest convergence between the Affirmative and the judge – This rhetorical alliance with alterity is a technology of political demand that repeats the strategic attitude of the system it seeks to overturn – The guilty solidarity of the 1AC masks the privilege that prevents the aff project from directly changing the lives of the people they invoke to warrant a ballot.**

Chow – Andrew W. Mellon Professor of the Humanities @ Brown - 1993

(Rey, *Writing Diaspora: Tactics of Intervention in Contemporary Cultural Studies*, p. 16-17)

Why are "tactics" useful at this moment? As discussions about "multiculturalism

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off field, in the military no less than in the academic sense?

It is a form of self-subalternization, where the judge is encouraged to

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the first place, turning the case at a higher level of analysis.

Chow – Andrew W. Mellon Professor of the Humanities @ Brown - 1993

(Rey, *Writing Diaspora: Tactics of Intervention in Contemporary Cultural Studies*, p. 10-11)

The Orientalist has a special sibling whom I will, in order to highlight her

AND

the main a rhetorical renunciation of the material power that enables her rhetoric.

**The subaltern is subsequently reduced to a fungible object, a passive object for the consumption of the debate community – the affirmative absorbs the power of alterity only to toss its carcass back into the dust**

Chow 93 (Rey, Andrew W. Mellon, Professor of the Humanities at Brown University, Writing Diaspora: Contemporary Tactics of Intervention in Contemporary Cultural Studies, Indiana University Press, pg. 12-13.)

In the “cultural studies” of the American academy in the 1990s. The

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is no longer distinguishable from those who have had our consciousnesses “raised.”

## case

**The underground political strategies of the TAZ fail – individual experience can’t engage structural inequality or underlying causes**

Duncombe 1 (Stephen Duncombe, Asst Professor of American Studies at State University of New York, underground activist and, 2001, Notes from Underground, p. 186-88)

The ideal of a politics that is “honest and visceral” arises out of

AND

it has no demands, no strategy, and finally, no power.

**The aff reveals the perspective of the oppressed, and in so doing shares their secrets—this undermines the potential for resistance, turning the case**

Hundleby 5 (Catherine, U of Windsor, The Epistemological Evaluation of Oppositional Secrets, Hypatia, 20(4), Fall 2005, p. 44-58)//LA

I keep secrets. Even though I am told over and over by white feminists

AND

hidden understanding reduces in cases of extreme political vulnerability that morally require secrecy.

**Turns the case – secrets are a prerequisite to liberation—revealing them endangers the lives and freedoms of the oppressed**

Hundleby 5 (Catherine, U of Windsor, The Epistemological Evaluation of Oppositional Secrets, Hypatia, 20(4), Fall 2005, p. 44-58)//LA

Given the two distinguishable forms of oppositional secrecy, the question remains what political reasons

AND

in question judge best the full practical and political import of open identification.

**Their discursive strategy negates the necessity of changing material conditions and is merely a self-righteous attempt of intellectuals to center themselves as a kind of hero, as the new subject of social change, over and opposed to those actually oppressed and disenfranchised**

Poitevin, PhD Cand Sociol @ UC-Davis, 2001 (Rene Francisco, “The end of anti-capitalism as we knew it: Reflections on postmodern Marxism”, TheSocialist Review, http://www.findarticles.com/p/articles/mi\_qa3952/is\_200101/ai\_n8932891)The Postmodern Intellectual as Revolutionary Subject, Or Capitalocentrism Strikes Back

Let us bracket for a moment the limitations of postmodern/post-Marxist epistemologies

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Leninist) nothing short of a new vanguardism on post-structuralist steroids.

**Revolutions against sovereignty come to desire a reaffirmation of state authority**

Newman 4 (Saul, U of Western Australia, Interrogating the Master: Lacan and Radical Politics, Psychoanalys and Culture 2004, 9, p. 298-314)//LA \*\*\*We don’t defend gendered language. Pronoun replaced in the body of this text, marked by |||.

Psychoanalytic theory has a less sanguine and utopian view of human nature and the possibilities

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permitted anymore’’’ (Grigg, Seminar XVII, Ch 8, p 3).

**Transformations in consciousness can never lead to social change – only struggling to transform the real material conditions that structure social relations**

Marx, 1845

(Karl, The German Ideology, <http://www.marxists.org/archive/marx/works/1845/german-ideology/ch01b.htm>)

This conception of history depends on our ability to expound the real process of production

AND

It shows that circumstances make men just as much as men make circumstances.

**Their emphasis on discourse and language at the expense of analyzing real material conditions is complicit with capitalism, especially insofar as it obscures the operation of political economy and the material reality of capitalism**

Zavarzadeh, 94 – department of English at Syracuse

(Mas’ud, “The Stupidity that Consumption is Just as Productive as Production”, The Alternative

Orange, V 4, Fall/Winter, http://www.etext.org/Politics/AlternativeOrange/4/v4n1\_cpp.html)

The task of this text[1] is to lay bare the structure of

AND

not get a political or philosophical argument but a tropological description.[5]

**Structural issues in the capitalist mode of production devalue labor and cause extinction**

Brown, 05(Charles, Professor of Economics and Research Scientist at the University of Michigan, 05/13/2005, <http://archives.econ.utah.edu/archives/pen-l/2005w15/msg00062.htm>)

The capitalist class owns the factories, the banks, and transportation-the means

AND

at large remains a shameful fact of life in the U.S.

**Their attempt at academic change through indigenous narratives sustains power’s ability to constrain ANY resistance by turning those victims of power into ghosts. Liberal citizenship attempts to remember past political struggles that ultimately fetishize movements of the past, especially in academic subculture—turns the case**

Occupied UC Berkeley 2k9.http://anticapitalprojects.wordpress.com/2009/11/19/the-necrosocial/, the necrosocial: civic life, social death, and the UC, nov. 19

Totally managed death. A machine for administering death, for the proliferation of technologies

AND

gets its own designated burial plot.  Who doesn’t participate in this graveyard?

**The affirmative is theory for theory’s sake – the process of discoursing suffering gives way to a bureaucratization of the Other’s suffering which further entrenches domination while positioning the affirmative as savior**

Nayar 2013 (Jayan Nayar, PhD from the University of Cambridge, Department of Law at the University of Warwick, February 2013, “The Politics of Hope and the Other-in-The-World: Thinking Exteriority,” *Law and Critique* Volume 24 Issue 1, <http://papers.ssrn.com/sol3/papers.cfm?abstract_id=2001975>) gz

People suffer.17 This is a simple truth that takes little effort to state

AND

the normalities of business-as-usual (Robinson and Tormey 2009).

**Their strategy of privileged spectatorship is a guilt trip that robs the oppressed of the very terms to protest oppression.**

**Chow 93** (Rey, Andrew W. Mellon, Professor of the Humanities at Brown University, Writing Diaspora: Contemporary Tactics of Intervention in Contemporary Cultural Studies, Indiana University Press, pg. 12-13.)

In the “cultural studies” of the American academy in the 1990s. The

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is no longer distinguishable from those who have had our consciousnesses “raised.”

Rejecting domination across intersectional lines of oppression is key to revolutionary politics – their approach constructs a hierarchy of oppression

bell **hooks 94**, professor of English, City College of New York, Outlaw Culture: Resisting Representations, 1994, p. 6

Crossing borders within the academic world, moving in and out of Black Studies,

AND

location for the exchange of knowledge, or the formation of new epistemologies.

**They make capitalism monolithic**

Manuel DeLanda, 1997**, Adjunct Associate Professor** – Graduate School of Architecture, Planning and Preservation – Columbia University, A Thousand Years of Nonlinear History, p. 46-8

Even in this age of huge multinational corporations, the command element in the commercial

AND

to a certain segment of the population of commercial and industrial institutions.63

**Their reappropriation of indigenous narratives effects no change in the face of oppression**

Raskin 99 (Marcus Raskin, Professor of Public Policy at George Washington University, 1999, Transnational Law & Contemporary Problems, Fall)

As I have noted, world social categories and knowledge systems have changed so that

AND

where knowledge is an instrument of domination for the few, demands recognition.

**We control uniqueness – the academy has been promising change for too long**

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**Their intellectual warfare against violence is useless expenditure – although their intentions are good, their method is hopelessly masturbatory – it turns into a form of systems-maintenance for the military-industrial complex.**

**Mann 96** (Dept. of English @ Pomona College, “The Nine Grounds of Intellectual Warfare,” Postmodern Culture Vol 6 No 2)

As the economy in general and technological development in particular come to be seen in

AND

exchange ideas only in order to destroy thought itself with these ludicrous gifts.

**The surgical excision of negative invisibility in favor of positive, intelligible critique contributes to a whitewashing of violence that buries exclusion under layers of simulated utopia.**

**Baudrillard 09** (Jean Baudrillard, avid fan of jersey shore and porn, “The Transparency of Evil”, *azp*)

The uncertainty to which we are subject results, paradoxically, from an excess of

AND

. To this end a gigantic campaign of plastic surgery has been undertaken.

# 2nc

## Anthro 2nc

**We don’t actually kill ourselves – but the thought experiment forces us to confront anthro**

Kochi and Ordan 8 (Queen’s University, Borderlands journal, http://www.borderlands.net.au/vol7no3\_2008/kochiordan\_argument.pdf)JFS

From the outset it is important to make clear that the argument for the global

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human to the non-human have, so far, been unavailing.

**That solves – the reason why anthro exists is because we never have to confront it**

Bell and Russell 2k (anne and constance, Canadian journal of education, http://www.csse-scee.ca/CJE/Articles/FullText/CJE25-3/CJE25-3-bell.pdf)JFS

This discursive frame of reference is characteristic of critical pedagogy. The human/animal

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; Russell, Bell, & Fawcett, 2000), anthropocentrism passes unchallenged.

**You can’t capture solvency for the alternative- your activation of agency is predicated on the same formation of the human-centered individual that is indistinct from the anthropocentric logic of the squo. The alternative is not an embracement of agency but a loss of identity, that of “the human”, which is critical to transformation of our relations to the animals and nature**

**Hudson ‘4** (Laura, Cultural Studies PhD UC-Davis, The Political Animal: Species-Being and Bare life, Mediations: Journal of Marxist Literary Group, http://www.mediationsjournal.org/articles/the-political-animal)

In his discussion of religion, Marx argues that the recognition of religion as the

AND

exploitation, how are we to envision the future of politics and society?

2. ethics DA – trying to combine the aff and alt is unethical and impossible

Lupisella & Logsdon 97 (Mark, masters degree in philosophy of science at university of Maryland and researcher working at the Goddard Space Flight Center, and John, Director, Space Policy Institute The George Washington University, Washington, “DO WE NEED A COSMOCENTRIC ETHIC?” <http://citeseerx.ist.psu.edu/viewdoc/summary?doi=10.1.1.25.7502>)

Steve Gillett has suggested a hybrid view combining homocentrism as applied to terrestrial activity combined

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of ad hoc rationalizations for merely expedient or self-serving actions.”33

**Multiple disads—**

**Calcified ethics**

**Introna ’10** (Lucas, Professor of Organization, Technology, and Ethics @ Lancaster University, AI & Soc, 2010, Vol. 25, “The ‘Measure of a Man’ and the Ethos of Hospitality: Towards an Ethical Dwelling with Technology,” Pg. 93-102)

Thus my ethical relation to the Other is an unequal, asymmetrical relation to a

AND

the possibility of an ethics of hospitality towards all beings is not possible.

**The alt is a Starting point—not the permutation**

**Perlo 7** (Katherine, PhD, Journal of Critical Animal Studies 5.1, AM)

While there is, of course, much more to an intrinsically based animal rights

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or explanation beyond main force. (quoted by Foltz 2001: 5)

## Case 2nc

**pedantic resistance to overt action perpetuates dependency on the structures they criticize**

Lowenthal 98 (Marc Lowenthal, translator and literary critic, 1998, http://library.nothingness.org/articles/SA/en/display/139)

Duncombe's criticisms of zine culture and the underground are all on the mark; they

AND

– its fate is to be co-opted by what it opposes.

**All of Bey’s empirical examples prove our argument – autonomous zones have only reinforced the social order**

Pettman 2 (Dominic Pettman, critical theory at University of Geneva, 2002, After the Orgy, p. 159-160)

However, as Mark Dery succinctly pointed out to me during an interview, because

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alliance with the status quo? Is the duration of time inherently oppressive?

### DM

**Their emphasis on discourse and language at the expense of analyzing real material conditions is complicit with capitalism, especially insofar as it obscures the operation of political economy and the material reality of capitalism**

Zavarzadeh, 94 – department of English at Syracuse

(Mas’ud, “The Stupidity that Consumption is Just as Productive as Production”, The Alternative

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The task of this text[1] is to lay bare the structure of

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not get a political or philosophical argument but a tropological description.[5]

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## Chow 1nr

**Their deployment of an undifferentiated posture of victimization is a technique for spotlighting the judge’s righteousness at the cost of robbing the terms of protest of the complex oppositionality critical to rightful demands.**

Chow – Andrew W. Mellon Professor of the Humanities @ Brown - 1993

(Rey, Writing Diaspora: Tactics of Intervention in Contemporary Cultural Studies, p. 12-13) jfs

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longer distinguishable from those of us who have had our consciousnesses “raised.”

## Case 1nr

**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

AND

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

**We control uniqueness – the academy has been promising change for too damn long**

Raskin 99 (Marcus Raskin, Professor of Public Policy at George Washington University, 1999, Transnational Law & Contemporary Problems, Fall)

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