### Theory underview

1. No rvis on everything- otherwise they spam friv theory and I autolose

### Daoism

#### Welcome to the age of acceleration. Crises of reification are tearing apart the way we experience and our present theories aren’t gonna save us. Only Daoism can defeat the cycle

Wenning, Mario (2011), "Daoism as Critical Theory", Comparative Philosophy, ,

https://scholarworks.sjsu.edu/cgi/viewcontent.cgi?referer=https://www.google.com/&httpsredir=1&article=1017&context=comparativephilosophy. Accessed on July 15, 2021. r0w@n

Pathologies are social and psychological deformations on a structural level manifesting themselves in social institutions, individual patterns of beliefs, motivations and practices. The pathologies which critical theory has been diagnosing can be summarized, following Marx, Lukacs and Weber, as a combination of reification, disenchantment and acceleration. In the process of increasingly understanding intersubjective-, self- and world-relationships primarily from the perspective of exchanging equivalent commodities on a market governed increasingly, and sometimes exclusively, by a competition for these commodities, individuals become systematically estranged from the objects they produce, the process of production, themselves, and from the community of fellow human beings.12 The pathology of reification (Verdinglichung) arising from the exchange principle governing ever more dimensions of society has been analyzed, drawing on the early Marx and Lukacs, from a variety of perspectives.13 Originally reification referred to the process of making singular human beings and experiences similar and exchangeable by abstracting from their unique qualities. While the concept seemed outdated for a long time due to its implicit assumption of a human essence from which one could become estranged, it made an astonishing comeback. Whether it is a critique of the reification/distortion of communication,14 the reification of relationships of intersubjective recognition,15 the reification of gender roles16 or the 12 Karl Marx (1973, 108-111). 13 See for example Axel Honneth, (2005). 14 Jürgen Habermas (1984). 15 Axel Honneth (1996). 57 Comparative Philosophy 2.2 (2011) WENNING reification of conceptions of the self,17 what is being criticized are relationships primarily controlled by a fixed logic of instrumental reason and strategic bargaining processes rather than mutual understanding, recognition, care for the self, love and other preconditions of leading a good life within the constraints of justice. Apart from the attempts to shed light on reification as a major form of pathology in modern societies, it is a significant success of recent work in critical social theory to emphasize that not all pathologies of modernity can be reduced to intersubjective pathologies of communication and reification.18 People in late modern societies do not just suffer from being used rather than understood or being invisible rather than recognized. They also suffer from what Max Weber called ‗disenchantment‘ (Entzauberung). In the process of increased rationalization, traditional sources of meaning that were sedimented in inherited religious traditions, social institutions and customs have lost their power in orienting lives. Finally, **the process that reification and the vanishing of resources of meaning have been engaged in is one of an increasing acceleration** (Beschleunigung) in which, as Marx puts it, ―everything that is solid melts into the air‖. We witness a progressively increasing speed not only of technological innovation, but of social change since the late medieval period. While there was an intergenerational speed of change in the early modern period, and a generational speed of change during classical and high modernity, **late modernity is characterized by an intragenerational speed of change** in which **the basic parameters of coordinating one‘s life change within a lifetime.** In this latest stage of acceleration, the only thing that is certain is that what was taken to be certain today might not be certain tomorrow.19 This acceleration is both subjectively experienced and corresponds to objective modes of accelerated life ranging from processing information, the transportation of goods and people, voting behavior to the change of significant others and professions. Increased change of environments and values undermines traditional forms of identity formation since actors are forced to constantly reassess and readjust their forms of life, practices and sets of convictions. All three pathologies constitute forms of social injury. While the psychological impact of **reification leads to systematic forms** of forced inclusion or exclusion, **of being restricted to or being left out of fixed identities**, and the process of disenchantment corresponds to a sense of existential absurdity in a world devoid of binding resources of meaning, the pressures of increasing acceleration are experienced in terms of existential exhaustion and anxiety. As a consequence, there is an increased sense of superfluousness and being antiquated, a fear to be left behind in, or fall outside of the rushing hamster's wheel of late modern societies. . However distinct these pathologies might appear, it is crucial to notice that there is a close linkage between these three briefly outlined pathological tendencies of modern societies. Not only are reification, disenchantment and acceleration historically connected, they also imply each other on a conceptual level. Reification consists in seeing the world primarily from the vantage point of being a means or a toolbox from which means can be utilized in order to bring about a desired end. In this objectifying process, the end justifies the variable means and is the only factor taken to be intrinsically valuable. This end, then, is understood as not presently realized but as a future possibility the reality of which depends on the implementation of one's plan of action. Bernard Williams, the eminent British moral philosopher, stresses this point by arguing that without projecting an aim into the future, life would become meaningless. He argues for ―the idea of a man's ground projects providing the motive force which propels him into the future, and gives him a reason for living.‖20 If it were the case that our very existence would be safeguarded only as long as we intentionally pursue future-directed goals and projects in increasingly rationalized ways, it would mean that actors would be doomed to be increasingly alienated from a present they could at best regard as offering instrumentally useful, but intrinsically insignificant means for a supposedly meaningful future. Seen from the temporal horizon of the actor engaged in instrumental reasoning and action, the present events, actions, objects and subjects lack any intrinsic value. They are regarded as merely ―useful for‖ certain projects rather than significant in virtue of what they are. The moment a project is realized, the satisfaction vanishes since it is not futural anymore. By presupposing such a restricted conception of projective action as the reason for living, the present environment an actor navigates in is transformed into pure immanence in which prediction becomes possible to the point of resembling an analytic judgment: assuming that we know what we want, and if we can do what we want while nobody keeps us from doing it, what we want will become realized. Novelty is being reduced to the discovery of new implications of what has already been familiar. Effort is generated once we see the end of our action as external to our spontaneously generated attachments. It grows out of the attempt to realize the stipulated end in ever more innovative, efficient and predictable ways in which spontaneity is, at best, forced towards a goal. The goal at which effort is directed often drops out of focus during the acceleration process or it loses its appeal. It seems external to the actor who has been trapped in a means-ends apparatus. This rationalization process increasingly becomes independent from the specificity of ends pursued and impossible to get out of. With every rationalized act the actor moves deeper into the quicksand of a world of suppressed spontaneity. The consequence of this seemingly autonomous rationalization process famously described by Weber as an ―iron cage‖ is that the present is being downgraded as insignificant on its own terms when compared to the future gains one promises oneself as the payoff of one's actions. Processes of innovation become the norm and speed up because actors hope to do and achieve ever more goals in increasingly shorter segments of emptied time. Actors rush to a future, which can in principle never be actualized. Paul Virillio fittingly describes this blind acceleration process of chasing structurally elusive future goals in increasingly higher speeds of innovation adequately as a ―rushing standstill‖. From within the ―iron cage‖ of modernity true innovation, which would have to be different from mere acceleration or enhancement and would require deliberating about alternative present ends, seems increasingly impossible.21 The new is transfigured into the only variable that is to be expected. Instrumental action as the reified forgetfulness of the meaning resources of the present for the sake of the projected future thus seems without alternative. The consequence is what Hermann Lübbe refers to as a ‗Gegenwartsschrumpfung‘, a continuing shrinking of the present under the complimentary pressures of the tendencies of melancholic musealization of irretrievably lost pasts and forced innovation to run after structurally elusive futures.22 The dilemma with which critical theorists see themselves confronted is that whatever emancipatory tendencies – be they introduced as forms of resistance, mutual understanding, recognition etc. – are being proposed as means for a future end, instrumental action is reenacted under a normative guise and the domination of the future over the rest of time is thus further sedimented. As soon as instrumental actors propose or just point to emancipatory forms of action, they replicate and reenact the same temporal logic that it originally diagnosed as the problem of modernity, i.e., the belief that the future can be mastered through acts of projective planning. The problem of this projective planning mentality is not that things often turn out differently than planned, but that the actor sidesteps and thereby undermines the significance of the present and sees it simply as something to be used for future ends. In other words, by downgrading the present including its modes of action to being "for the sake of the future," critical theory denigrates the present to the status of a prefuture, a state of emptiness that is used as a resource rather than lived in. A theory exposing and explaining social pathologies is keen on pointing to the inescapable mechanisms preventing the emancipatory use of reason through action. Such an exclusive focus on the diagnosis and emergence of pathologies coincides with developing an ethics of melancholy that emphasizes the inescapable specter of instrumental reason. Looking back in a melancholy state of mind over the long history of failed revolutions, it only sees what has been irretrievably lost in the wake of histories of catastrophes.23 The present is now seen as an appendix to a past larger than life, an after-past. By replacing the search for an alternative mode of present potentiality with a focus on the traumatic experiences of history, it forecloses the possibility of emancipatory action in the present and thereby reverses the temporal logic of modernity. By replacing the infatuation of the projected future over the present, a new domination – that of the past over the present – is being introduced and sedimented. While the former domination – that of the future over the present - corresponded to forms of blind activism, the latter – that of the past over the present - leads to a state of passivity, an inhibition, which replaces the engagement with the present for the contemplation of mnemonic art. The consequence is not a liberation of the past (which is in principle impossible) or a liberation of the present, but an extension of the temporal pressure put on the present. While the classical modernists only had to justify themselves with respect to the future, late modernists also have to justify themselves with respect to the past. This detour was intended to show that the instrumental actor finds himself in a dilemma that seems impossible to get out off. The shrinking of the present arising out of instrumental action constitutes a theoretical as well as practical impasse. A transcultural engagement with Daoism understood as another critical theory could turn out to be fruitful given that it emerged within a cultural context in which instrumental action has not been the only or even primary form of action. First, however, it needs to be asked whether it is at all legitimate to interpret Daoism as another critical theory. In the second part of the paper I will first show that Daoism can be understood as a critical theory and then discuss whether it offers an insight that could overcome the uneasy relationship between critical theory and emancipatory action with a focus on the present. The goal is to show that the proto-Daoists Lao Zi and Zhuang Zi, commonly referred to as "Lao-Zhuang", provide a promising path which points to an alternative approach of addressing the vexing problem of instrumental action expressing itself in the pathologies of reification, disenchantment and acceleration. At the risk of engaging in anachronistic hermeneutics by applying texts from a different tradition which date back two and a half-millennia, the benefits of tapping rich conceptual sources providing a new insight into entrenched philosophical preconceptions seem overwhelming. Compared to European traditions, Daoism's long history of addressing phenomena of reification and change in theoretical, as well as practical ways, provides an immense richness not only for a reorientation of critical theory, but also in terms of envisioning emancipatory practices. The insight into the fluidity of social dynamics and the fluid subjectivity of actors anticipates many of the developments of late modern societies. At the same time Daoism offers us correctives to these developments. The early Daoist acknowledgment of the value of idling and uselessness, for example, allows us to level a critique of the pathologies of reification, disenchantment and acceleration deriving from a reduction of action to instrumental action. A critical theory in the spirit of Daoism would not simply disclose pathologies. It would also offer constructive resources which allow us to critically address and, as far as possible, overcome these pathologies without providing yet another reifying project that sells out on the potentiality of the present for the sake of the future.

#### The world is constantly changing, flowing, and becoming – action is only coherent in the specific circumstances of the present

Ames and Hall 10. Roger Ames and David Hall (Ames is a Canadian philosopher at the University of Peking. Hall was a professor of philosophy at the University of Texas), 2010, “Daodejing: Making this Life Significant,” Ballantine Books, I have a pdf, sean!

We begin our argument for translating Daodejing as “Making This Life Signicant” from Daoist cosmology. Taking a closer look at the interpretation of both the title and the content of the Daodejing as “The Classic of This Focus (de page24image2425456) and Its Field (dao page24image2425040),” we might first ask what does the expression “this focus” mean? The Daoist correlative cosmology begins from the assumption that the endless stream of always novel yet still continuous situations we encounter are real, and hence, that there is ontological parity among the things and events that constitute our lives. As a parody on Parmenides, who claimed that “only Being is,” we might say that for the Daoist, “only beings are,” or taking one step further in underscoring the reality of the process of change itself, “only becomings are.” That is, the Daoist does not posit the existence of some permanent reality behind appearances, some unchanging substratum, some essential denying aspect behind the accidents of change. Rather, there is just the ceaseless and usually cadenced flow of experience. In fact, the absence of the “One behind the many” metaphysics makes our uncritical use of the philosophic term “cosmology” to characterize Daoism, at least in the familiar classical Greek sense of this word, highly problematic. In early Greek philosophy, the term “kosmos” connotes a clustered range of meanings, including arche (originative, material, and efficient cause/ultimate undemonstrable principle), logos (underlying organizational principle), theoria (contemplation), nomos (law), theios (divinity), nous (intelligibility). In combination, this cluster of terms conjures forth some notion of a single-ordered Divine3 universe governed by natural and moral laws that are ultimately intelligible to the human mind. This “kosmos” terminology is culturally specfiic, and if applied uncritically to discuss the classical Daoist worldview, introduces a cultural reductionism that elides and thus conceals truly significant differences. The Daoist understanding of “cosmos” as the “ten thousand things” means that, in effect, the Daoists have no concept of cosmos at all insofar as that notion entails a coherent, single-ordered world which is in any sense enclosed or denied. The Daoists are, therefore, primarily, “acosmotic” thinkers.

### Link- Abstract Theorizing

#### The world exists as a set of experience- the 1ac’s abstract theorizing makes it impossible to succeed

Ames and Hall (02) Daodejing, Making this life significant, Ballatine Books

The compilers of the Daodejing seek rather explicitly to develop a contrast between the glimpses of insight this text strives to impart, and the substance of other philosophical doctrines. Many if not most doctrines evolve with their antecedents in an elaborate genealogy of values and ideas. These philosophical doctrines are often hierarchically structured by precepts and governing principles, and they may well require an extended course of study for their mastery and transmission. The precepts that inform these “doctrines” are professionalized by their learned “doctors,” and within their marble academies these erudites—for appropriate status and recompense— are only too glad to amaze the hoi poloi with the ashing dexterity of their philosophic thrusts and parries. What the Daodejing has to offer, on the other hand, is much simpler. It encourages the cultivation of a disposition that is captured in what we have chosen to call its wu-forms. The wu-forms free up the energy required to sustain the abstract cognitive and moral sensibilities of technical philosophy, allowing this energy, now unmediated by concepts, theories, and contrived moral precepts, to be expressed as those concrete feelings that inspire the ordinary business of the day. It is through these concrete feelings that one is able to know the world and to optimize the human experience. The abstraction of the concrete ethical dimension of such felt knowing into a formal moralist vocabulary is rehearsed in chapter 38 of the Daodejing: Thus, only when we have lost sight of way-making is there excellence, Only when we have lost sight of excellence is there authoritative conduct, Only when we have lost sight of authoritative conduct is there appropriateness, And only when we have lost sight of appropriateness is there ritual propriety. As for ritual propriety, it is the thinnest veneer of doing one’s best and making good on one’s word, And it is the first sign of trouble. “Foreknowledge” is tinsel decorating the way, And is the first sign of ignorance. It is for this reason that persons of consequence: Set store by the substance rather than the veneer And by the fruit rather than the flower. Hence, eschewing one they take the other. The moral precepts described in the first two stanzas emerge as objects of reverence, but as hallowed as they might become, they are anemic when compared to the love and life of concrete, spontaneous feelings. It is the “substance” and the “fruit”—the passionate experience of life itself—rather than a catechism of bloodless ethical principles, that is the real site of knowing

### Link- International Organizations

#### International organizations restrict spontaneity

Pettman 05, Ralf Pettman, Taoism and The Concept of Global Security, International Relations of the Asian-Pacific, 2005, <https://sci-hub.se/https://doi.org/10.1093/irap/lci103>, bracketed for gendered language, r0w@n

. In short, it tries to foster gentle friendships, true words, good government, due regulation, and effective deeds (Lao Tzu, 1997, pp. 11, 29, 31, 32, 37, 49, 75, 77, 81). Despite all the in-built universals (what constitutes wisdom or compassion? what is a true word? what is good government? what is an effective deed?), this concept is not a vague one. If it still seems so, it is given a graphic account in the practise of Taoist-inspired martial arts like that of tai 76 Ralph Pettman chi chuan, or judo, or aikido. In tai chi chuan the force of the opponent is returned or redirected, making it possible to prevail by yielding rather than by retaliating. This has important implications for conflict management and conflict resolution, even though it may well be one thing to redirect a punch to the person, and quite another to topple the global edifice of gender discrimination or capitalist exploitation, or to fight a guerrilla war. In Japanese judo, which is derived from the Chinese martial arts, weaker people learn to overcome stronger ones by moving in ways that do not offer resistance (Creel, 1970, p. 67). The same principle is manifest in aikido, a Taoist-style meditation in martial movement, where the purpose is to bring the self into accord ‘with the universe itself ’. This requires the practitioner to prevail over the ‘mind of discord’ in itself. In practice, this does not mean retreat. Nor does it mean retaliation. It means completing the task we all purportedly have, that is ‘to reconcile the world and make human beings one family’ (Uyeshiba, 1963, pp. 177, 178; Pettman, 1993). Returning to the analytic map of the concept of global security provided at the start, we can now compare the thinking of those who speak as liberal analysts of the inter-state system or society, for example, with their optimistic assumptions about the capacity for tit-for-tat behaviour, and Taoist thinking, which makes no such assumptions, and is not constrained by the rationalist context in which such assumptions are articulated. Wu-wei decrees no need to return tit-for-tat in promoting global security. It may mean practising reciprocity. It may not. There is no conceptual obligation either way, since ‘no unnatural action’ is not a contractual practice. The Tao te ching espouses a sense of the human whole instead. Since the Taoist also eschews legislated forms of morality, [they are] not bound to the kind of agreements that make international alliances and organizations possible. In dealing with global security matters, [they seek] to employ sacral spontaneity rather than analytic deliberation, artlessness rather than purposefulness, and to engage in action not planned in the more premeditated way. This sounds to rationalist ears like a recipe for disaster, since it appears to lack all the certainty they are used to in securing global affairs. There are no agreed rules, or agreed habits of international practice where rules cannot be established, or established ways of using force where co-operative means fail. They are likely to point to the Hitlers of this world, who revel in Taoist-style spontaneity, and who take millions of innocent people down with them. And they are right to do so. Taoists are not racist fascists, however. This kind of spontaneity is not Taoist, even when it gets couched in sacral terms. The key Taoist works read nothing like the ideological writings of a Hitler or one of his ilk. Indeed, they speak from a perspective that shows these writings to be human Taoism and the concept of global security 77 atavisms. They repudiate them comprehensively. Moreover, Hitler was the product of rationalism gone awry. Reaching for the mind-view that made for his rise in the first place is not what we necessarily want to do next. If we turn to the rationalist proponents of world government, we find those who are more optimistic than the liberals about the possibility of global governance, and we find that Taoists do not make this kind of assumption either. Nor do they accept the conceptual constraints involved. Taoists do not see people as being calculating or altruistic. In practise ‘no unnatural action’ makes for a mirror-like appraisal of the moment. It may mean promoting world governance or government. It may not. Given the sacral spontaneity that wu-wei represents, any policy choice may be preferred (Graham, 1981, p. 91). It will depend on what lets most people live out their lives relatively unharassed. In terms of the politico-economic (market-making) dimension to world affairs, the practice of wu-wei may or may not stand in stark contrast to the dog-eat-dog thinking of contemporary economic protectionists, the tit-for-tat thinking of global marketeers, and the hail-fellow-well-met thinking of international socialists. While protectionists always see a need to defend their country against the predatory behaviour of trading and investing ‘others’, Taoists may or may not feel obliged to respond with economic nationalism of this sort. Likewise with the free trading and investing practices that those who see human beings as basically calculating espouse (though the Tao te ching does eschew the stimulation of a desire for products that are hard to get). Nor do Taoists necessarily espouse the planned production and distribution policies that altruistic socialists find most congenial either (though the Tao te ching does recommend distributing a country’s wealth evenly, without legislating kindness). If we focus upon issues to do with global economic development and human want, we can see that Taoists are not constrained to the rationalist languages currently used here to do their thinking with. The concept of wu-wei frees us from the constraints these languages impose. This does not mean that wu-wei prescribes set developmental policies of some other kind, or has a solution it can bring to bear upon a specific famine (though Taoism does enjoin us to be frugal and content, foster the welfare of ordinary people, and not exalt riches). It does mean that wu-wei will always see economic well-being as part of the security equation, however, which is still not an acknowledged part of the rationalist approach to global security. It will always argue that people should not want, as well, which is not yet the basic position in the rationalist world either. In terms of the politico-social dimension to world affairs, we can see how the practice of wu-wei may or may not entail the dog-eat-dog thinking of 78 Ralph Pettman contemporary nationalists, the tit-for-tat thinking of modernist proponents of human rights and democracy, or the hail-fellow-well-met thinking of modernist proponents of social movements. Taoism is not constrained to any particular policy or policies. Indeed, it enjoins us not to get caught up in the conventional thinking that these rationalist ways of talking about the self-in-world-society represent. This does not make it a panacea (though the humane and caring character of Taoism would make it the basis for one, as would its sense of cosmic respect). It does invite us to move beyond the rationalist way of thinking, though, to entertain the Taoist level of experience, before deciding what to do. Which brings us to that part of the analytic map sketched at the beginning that accounts for those who emphasize the importance of human nurturing practices, not human nature. Classical marxists emphasize the materialist nature of the nurturing environment, articulating an analytic language that describes and explains the concept of global security in terms of the capitalist mode of production, capitalist exploitation, and the relevant class struggle. Neo-marxists add a mentalist note to this story to account for the hegemonic power of the ruling class, and its capacity to craft a concept of global security that serves its particular interests. Taoist spontaneity is radically different in that it does not portend any particular alternative to the analytic certainties (neo)marxist doctrines represent. Nor does it preclude the policies they prescribe or proscribe. Wu-wei practice seeks responses that are more immediate, instead, and more appropriate to the global security situation, as read as a whole, and from one moment to the next. It seeks a sense of the whole security situation, before affirming that sense in such a way as to nurture as many concerned as possible. Of the analytic languages that articulate preconceptions about human nurturing practices, constructivism is the one most like Taoism. This analytic language highlights the mentalist aspect of the nurturing environment. It does not recommend any particular policy response, since it merely highlights the mentally-made component to them all. Taoism can look very similar, particularly when we find the Tao te ching recommending that we should think as ordinary people think, which is just what the so-called ‘commonsense’ version of constructivism does (Pettman, 2000). While constructivism does not prescribe a particular way of thinking about the concept of global security, it is still rationalist, however, and it still constrains us to a mentalist rather than a materialist consideration of the concept. Taoism does not. It is non-rationalist and sacralist. And while most rationalists are likely to find this a recipe for epistemological anarchy, some may find that it is an opportunity to explore and assess productive ways of thinking that rationalism precludes. Taoism and the concept of global security 79 4.3 Comparing Taoist concerns with conventional strategic ones The dominant (though not necessarily the most important) language spoken about contemporary world affairs is the (neo)realist one. It articulates all of our dog-eat-dog notions about an anarchic world system, and global and regional balances of power. Compare the concept of wu-wei. This would seem to have nothing to do with the whole politico-strategic spectrum (Pettman, 1998, p. 176). On the one hand we have the classical realist dialect of alliance-hopping, and the neo-realist dialect of structural reasons for self-help. We have prescriptions for the pursuit of the national self-interest, and for the proscription of intervention in other states’ affairs. We have state-centricity, and pessimistic assumptions about human nature. On the other hand we have the Taoist determination to make no such assumptions and accept no such constraints. We have clear but not dogmatic opposition to conquest by force of arms. We have the decision to be as flexible as possible about what foreign policies to adopt, and how to implement them. We have the determination to act or react with profound, indeed sacral spontaneity. Rationalists aptly point out that anything less than sacral spontaneity is likely to fall flat on its face. While we wrestle with whether we are profound enough, however, we can always, as the Tao te ching recommends, keep the state’s biggest guns out of sight, treat them as unattractive (no parades or fly-pasts), use overt force extremely reluctantly, ensure that collateral human damage is kept to an absolute minimum if we do have to use force, and treat any success as a tragedy not a triumph. The ultimate issue in the politico-strategic realm is war. How does wu-wei apply here? Human warring is regularly analysed rationally in terms of a range of causes, kinds and consequences. The results of these analyses are used to plan appropriate politico-strategic practices, whether of an offensive, defensive, or pre-emptive kind. Human warring can also be analysed by meditating, however – that is, by not cogitating so self-consciously

#### The 1AC’s state centric heuristic is dominance over the natural flow of experience that’s key to making life significant

Ames and Hall 10. Roger Ames and David Hall (Ames is a Canadian philosopher at the University of Peking. Hall was a professor of philosophy at the University of Texas), 2010, “Daodejing: Making this Life Significant,” Ballantine Books, I have a pdf, sean!

The world is constituted by a boundless sumptuousness of strange and wonderful things that often contradict each other in their life- patterns. This complex tension is not disciplined into order by some external controlling hand, imposing its considered design upon experience. And yet the oppositions that exist among things in nature resolve themselves into a self-adjusting balance and harmony. The spirituality we find pervasive in nature, far from being a gift bestowed by some external source, is rather the flowering of this thriving harmony. In fact, this harmony is not only autogenerative and self-sustaining, but persists only as long as it remains free from calculated manipulation, well-intended or otherwise. When the patterns of nature are taken as counsel for political order in the empire, they teach us that the human world too will flourish if left to its own internal impulses. Coercive interventions from “above,” while perhaps temporarily efficacious, are, in the long term and in the big picture, a source of destabilization and impoverishment. It is thus that sagacious rulers stay close to the center, and simply oversee a world that can be relied upon to order itself.

#### They’re marxists

Dhruv Jain, xx, Deleuze and Marx: Deleuze Studies Volume 3: 29 (Supplement) on JSTOR, No Publication, xx-xx-xxxx, DOA: 9-18-2021, https://www.jstor.org/stable/10.3366/j.ctvxcrr6k, r0w@n

Capital, Crisis, Manifestos, and Finally Revolution (pp. 1-7) Dhruv Jain Gilles Deleuze, in an often-cited interview with Antonio Negri, says that both he and Félix Guattari are Marxists. Deleuze insists: ‘I think Félix Guattari and I have remained Marxists, in our two different ways, perhaps, but both of us’ (Deleuze 1995: 171). However, this spectre of Marx haunting Deleuze’s works, both individual and collaborative, has yet to be fully reckoned with, although commentators such as Eugene Holland, Jason Read and Nick Thoburn have all made significant strides in mapping the important contours of this philosophical and political relationship (see Holland 1999; Read 2003; Thoburn 2003). Thus, once again we intervene... Save Cite this Item Articles Deleuze, Marx and the Politicisation of Philosophy Deleuze, Marx and the Politicisation of Philosophy (pp. 8-27) Simon Choat In some ways Deleuze’s unfinished book on the Grandeur de Marx – the book that shortly before his death he announced he was working on (Deleuze 1995a: 51) – leaves us with a frustrating gap in our knowledge of his work: there is no text on Marx to compare with those on Spinoza, Nietzsche, Bergson, and so on. On the other hand, it might be better to think of Grandeur de Marx not as some kind of missing key, but rather as an unnecessary distraction: speculation about the content of the lost book brings with it the risk of drawing attention away...

### Link- Communism

#### Marxism and Neomarxism fail to account for the here and now and specific circumstances

Pettman 05, Ralf Pettman, Taoism and The Concept of Global Security, International Relations of the Asian-Pacific, 2005, <https://sci-hub.se/https://doi.org/10.1093/irap/lci103>, r0w@n

Tao te ching does recommend distributing a country’s wealth evenly, without legislating kindness). If we focus upon issues to do with global economic development and human want, we can see that Taoists are not constrained to the rationalist languages currently used here to do their thinking with. The concept of wu-wei frees us from the constraints these languages impose. This does not mean that wu-wei prescribes set developmental policies of some other kind, or has a solution it can bring to bear upon a specific famine (though Taoism does enjoin us to be frugal and content, foster the welfare of ordinary people, and not exalt riches). It does mean that wu-wei will always see economic well-being as part of the security equation, however, which is still not an acknowledged part of the rationalist approach to global security. It will always argue that people should not want, as well, which is not yet the basic position in the rationalist world either. In terms of the politico-social dimension to world affairs, we can see how the practice of wu-wei may or may not entail the dog-eat-dog thinking of 78 Ralph Pettman contemporary nationalists, the tit-for-tat thinking of modernist proponents of human rights and democracy, or the hail-fellow-well-met thinking of modernist proponents of social movements. Taoism is not constrained to any particular policy or policies. Indeed, it enjoins us not to get caught up in the conventional thinking that these rationalist ways of talking about the self-in-world-society represent. This does not make it a panacea (though the humane and caring character of Taoism would make it the basis for one, as would its sense of cosmic respect). It does invite us to move beyond the rationalist way of thinking, though, to entertain the Taoist level of experience, before deciding what to do. Which brings us to that part of the analytic map sketched at the beginning that accounts for those who emphasize the importance of human nurturing practices, not human nature. Classical marxists emphasize the materialist nature of the nurturing environment, articulating an analytic language that describes and explains the concept of global security in terms of the capitalist mode of production, capitalist exploitation, and the relevant class struggle. Neo-marxists add a mentalist note to this story to account for the hegemonic power of the ruling class, and its capacity to craft a concept of global security that serves its particular interests. Taoist spontaneity is radically different in that it does not portend any particular alternative to the analytic certainties (neo)marxist doctrines represent. Nor does it preclude the policies they prescribe or proscribe. Wu-wei practice seeks responses that are more immediate, instead, and more appropriate to the global security situation, as read as a whole, and from one moment to the next. It seeks a sense of the whole security situation, before affirming that sense in such a way as to nurture as many concerned as possible. Of the analytic languages that articulate preconceptions about human nurturing practices, constructivism is the one most like Taoism. This analytic language highlights the mentalist aspect of the nurturing environment. It does not recommend any particular policy response, since it merely highlights the mentally-made component to them all. Taoism can look very similar, particularly when we find the Tao te ching recommending that we should think as ordinary people think, which is just what the so-called ‘commonsense’ version of constructivism does (Pettman, 2000). While constructivism does not prescribe a particular way of thinking about the concept of global security, it is still rationalist, however, and it still constrains us to a mentalist rather than a materialist consideration of the concept. Taoism does not. It is non-rationalist and sacralist. And while most rationalists are likely to find this a recipe for epistemological anarchy, some may find that it is an opportunity to explore and assess productive ways of thinking that rationalism precludes. Taoism and the concept of global security 79 4.3 Comparing Taoist concerns with conventional strategic ones The dominant (though not necessarily the most important) language spoken about contemporary world affairs is the (neo)realist one. It articulates all of our dog-eat-dog notions about an anarchic world system, and global and regional balances of power. Compare the concept of wu-wei. This would seem to have nothing to do with the whole politico-strategic spectrum (Pettman, 1998, p. 176). On the one hand we have the classical realist dialect of alliance-hopping, and the neo-realist dialect of structural reasons for self-help. We have prescriptions for the pursuit of the national self-interest, and for the proscription of intervention in other states’ affairs. We have state-centricity, and pessimistic assumptions about human nature

#### The alternative is wu-wei- a deferential act of habit forming

Ames and Hall 10. Roger Ames and David Hall (Ames is a Canadian philosopher at the University of Peking. Hall was a professor of philosophy at the University of Texas), 2010, “Daodejing: Making this Life Significant,” Ballantine Books, I have a pdf, r0w@n

The compilers of the Daodejing seek rather explicitly to develop a contrast between the glimpses of insight this text strives to impart, and the substance of other philosophical doctrines. Many if not most doctrines evolve with their antecedents in an elaborate genealogy of values and ideas. These philosophical doctrines are often hierarchically structured by precepts and governing principles, and they may well require an extended course of study for their mastery and transmission. The precepts that inform these “doctrines” are professionalized by their learned “doctors,” and within their marble academies these erudites—for appropriate status and recompense— are only too glad to amaze the hoi poloi with the ashing dexterity of their philosophic thrusts and parries. What the Daodejing has to offer, on the other hand, is much simpler. It encourages the cultivation of a disposition that is captured in what we have chosen to call its wu-forms. The wu-forms free up the energy required to sustain the abstract cognitive and moral sensibilities of technical philosophy, allowing this energy, now unmediated by concepts, theories, and contrived moral precepts, to be expressed as those concrete feelings that inspire the ordinary business of the day. It is through these concrete feelings that one is able to know the world and to optimize the human experience. The abstraction of the concrete ethical dimension of such felt knowing into a formal moralist vocabulary is rehearsed in chapter 38 of the Daodejing: Thus, only when we have lost sight of way-making is there excellence, Only when we have lost sight of excellence is there authoritative conduct, Only when we have lost sight of authoritative conduct is there appropriateness, And only when we have lost sight of appropriateness is there ritual propriety. As for ritual propriety, it is the thinnest veneer of doing one’s best and making good on one’s word, And it is the first sign of trouble. “Foreknowledge” is tinsel decorating the way, And is the first sign of ignorance. It is for this reason that persons of consequence: Set store by the substance rather than the veneer And by the fruit rather than the flower. Hence, eschewing one they take the other. The moral precepts described in the first two stanzas emerge as objects of reverence, but as hallowed as they might become, they are anemic when compared to the love and life of concrete, spontaneous feelings. It is the “substance” and the “fruit”—the passionate experience of life itself—rather than a catechism of bloodless ethical principles, that is the real site of knowing. Such felt knowing is an ongoing process of focal and field awareness—of way-making—that can only be sustained with indefatigable resolution. Indeed, it is not an easy business to stay focused. Even though the Daodejing’s teachings on how to cultivate the most effective disposition for making one’s way in the world could not be put in more straightforward terms, still “when the very best scholars learn of way-making they are just barely able to keep to its center” (chapter 41). Were we to search for something like a central insight that defines the Daoist sensibility, we might discover that a “single thread” pervades the text. The central focus of the Daoist way of thinking is the decisive role of deference in the establishment and preservation of relationships. As we have said above, integrity in a processual worldview is not being one, but becoming one in the consummatory relationships that one is able to achieve within a context of environing particulars. Deference involves a yielding (and being yielded to) grounded in an acknowledgment of the shared excellence of particular foci (de) in the process of one’s own self- cultivation. Deferential acts require that one put oneself literally in the place of the other, and in so doing, incorporate what was the object of deference into what is one’s own developing disposition. And one’s own disposition thus fortified becomes available as a locus of deference for others. In Confucianism, self is determined by sustained effort (zbong page50image65796320) in deferential transactions (shu page50image65788832) guided by ritually structured roles and relations (li page50image65786128) that project one’s person outward into society and into culture. Such a person becomes a focus of the community’s deference (junzi page50image65783840) and a source of its spirituality (shen ). Daoism, on the other hand, expresses its deferential activity through what we are calling the wu-forms. The three most familiar articulations of this pervasive sensibility are: wuwei page50image65857072, wuzhi page50image65845888, and wuyu page50image65634304. These are, respectively, noncoercive actions in accordance with the de (“particular focus”) of things; a sort of knowing without resort to rules or principles; and desiring which does not seek to possess or control its “object.” In each of these instances, as in the case of Confucian shu, it is necessary to put oneself in the place of what is to be acted in accordance with, what is to be known, or what is to be desired, and thus incorporate this perspective into one’s own disposition. Our chief aim here is to demonstrate how this explicitly Daoist understanding of deferential activity presupposes a focus-field model of self. Given our discussion of the inseparability of feeling and thinking —the affective and the cognitive—in the Daoist heart-and-mind (xin), the conflict associated with the self that the Daoist sage must overcome cannot be a struggle among some compartmentalized rational, appetitive, and emotional faculties. Indeed, given the relational and unpartitioned model of the self characterized by xin, it is dicult to imagine how there could be anything like an internal dynamics that would be a source of agitation. It is unlikely that we would nd Hamlets or St. Pauls prominent among the Daoists. If the problematic of unrealized selfhood does not entail a self divided against itself, what is the source and the nature of the disturbance that the cultivation of the Daoist disposition is meant to overcome? If it is not referenced primarily within an individuating soul, it can only be a disturbance in the relationships that constitute the context of self-consummation. Said another way, if a person is page50image65634512 not in fact constituted by some essential, partitioned “soul,” but is rather seen as dynamic pattern of personal, social, and natural relationships, agitation must arise as a consequence of poor management of these constitutive roles and relationships. Hence, agitation in the heart-and-mind is not narrowly “psychological,” but is more accurately conceived of as of broad ethical concern: How should we act and what should we do? To summarize the three most prominent examples of the wu-forms that we have discussed in more detail elsewhere,20 wuwei page51image65652976, often translated (unfortunately) as “no action” or “non-action,” really involves the absence of any course of action that interferes with the particular focus (de page51image65653184) of those things contained within one’s field of influence. Actions uncompromised by stored knowledge or ingrained habits are relatively unmediated: they are accommodating and spontaneous. As such, these actions are the result of deferential responses to the item or the event in accordance with which, or in relation to which, one is acting. These actions are ziran page51image65653392, “spontaneous” and “self-so-ing,” and as such, are nonassertive actions. It is not through an internal struggle of reason against the passions but through “acuity (ming page51image65653600)”—a mirroring of the things of the world as they are in their interdependent relations with us—that we reach a state in which nothing among all of the myriad of “the goings on” in the world will be able to agitate our hearts-and-minds, and we are able to promote the flourishing of our world. In other words, we defer in attaining integrity with those things that contextualize us, establishing a frictionless equilibrium with them. And it is this state of achieved equilibrium that is precisely the relationship most conducive to symbiotic growth and productivity. The Daoist sages in Zhuangzi are described in such terms: The stillness of the sages is not simply a matter of their saying: “Stillness is good!” and hence they are still. Rather, they are still because none of the myriad things are able to agitate their hearts-and-mind. When water is still, it illuminates one’s whiskers and eyebrows, and in its placidity, it provides a standard so that skilled artisans can take their measure from it. If the stillness of water provides illumination, how much more so one’s spirit. The stillness of the heart-and-mind of the sage makes it mirror to the whole world and the looking glass for all of the myriad things.21 The notion of jing page52image65681008—stillness, tranquillity—that is often used to characterize this posture, far from being simple passivity, is an ongoing, dynamic achievement of equilibrium that requires constant monitoring and adjustment. It is important to remember that all correlative pairs entail their opposites in the sense that jing is “tranquillity-becoming-agitated.” Thus, tranquillity (jing) stands in a dominant relationship in its partnership with agitation (dong page52image65681216); it does not negate or exclude its opposite. The same qualification has to be brought to bear on other familiar pairs that might otherwise mislead us: for example, emptiness (xu page52image65681424) and fullness (shi page52image65681632), and clarity (qing ) and turbidity (zhuo page52image65681840). Wuzhi , often translated as “no-knowledge,” actually means the absence of a certain kind of knowledge—the kind of knowledge that is dependent upon ontological presence: that is, the assumption that there is some unchanging reality behind appearance. Knowledge grounded in a denial of ontological presence involves “acosmotic” thinking: the type of thinking that does not presuppose a single-ordered (“One behind the many”) world, and its intellectual accoutrements. It is, therefore, unprincipled knowing. Such knowing does not appeal to rules or principles determining the existence, the meaning, or the activity of a phenomenon. Wuzhi provides one with a sense of the de of a thing— its particular uniqueness and focus— rather than yielding an understanding of that thing in relation to some concept or natural kind or universal. Ultimately, wuzhi is a grasp of the daode page52image65682048relationship of each encountered item that permits an understanding of this particular focus (de) and the eld that it construes. Knowledge, as unprincipled knowing, is the acceptance of the world on its own terms without recourse to rules of discrimination that separate one sort of thing from another. Rules of thumb, habits of mind and action, established customs, fixed standards, received page52image65682256page52image65682464

# Case

### nNihilism Bad

#### Their nihilism is a double-turn with the K – ethics can’t be derived from ontology but we should still care about the impacts– taking responsibility for our political decision-making solves their offense

Morton 16 – Rita Shea Guffey Chair in English at Rice University

(Tim, “No It’s Not Ethical Nihilism,” 1-29-16, <http://ecologywithoutnature.blogspot.com/2016/01/no-its-not-ethical-nihilism.html>, )

No It's Not Ethical Nihilism Two of you might have been worried yesterday at the lecture that if a bullet exists equally with a blue whale, then the bullet has some kind of right to be fired into the blue whale (just an example). I gave a two part answer that really needed a third part, so here it is. But first, here's a much more detailed lecture about it. Anyway... So first up I need to say, I'm not the object police so I'm not about telling you exactly what's out there. OOO is about how things exist if they do. There might be just five things in the universe. Or five trillion. I have no idea. So an example, such as a bullet, remains hypothetical, in a certain sense. Paragraph 1 describes accurately not OOO at all, but a certain strain of deep ecology, in which for instance HIV has just as much right to exist as an HIV victim. This is absurd. And why it's absurd is precisely the danger of allowing ontology to come with an inevitable, snap-on ethics and politics. Peeling ethics away from ontology might give us the kind of wiggle room we'd need such that we don't end up creating absurd ideas like that. The point is, since things exist equally and there's no inevitable ethics or politics that emerges from OOO, you are free to decide, much more free, in fact, than if you think it's only humans that “really” exist or only humans that matter or only humans or conscious beings or what have you to which ethics pertains. You have the controls! Do you want bullets to have the ability to kill all the blue whales? You have to make that decision based on something other than ontology, is all. And it's quite clear to me and anyone with a pulse that your decision would suck. This snap-on ethics thing is a symptom of anthropocentric correlationism. Suddenly things are a lot less clear. That's good, at least for a moment. The other point is, if you stick around waiting for the whale to prove that she's a person, loads of people are going to shoot her. You need to make a decision to help her that doesn't require some deep stuff about the nature of reality. It's just that for about two hundred years “reality” has coincided exactly with human social, psychic and philosophical space. It has another side effect, this coinciding. It gives rise to that idea that we're totally shrink-wrapped in our world, imprisoned in ideology or what have you. And the subsequent self-defeating left intelligence performance of “I can show that we're so much worse off than you think, therefore I'm more intelligent than you.” How's this disempowering idea been working out so far? The other point is that everything becomes political, which is great. You are already making unconscious implicit decisions to care or not care for all kinds of nonhumans. OOO just makes all that very very explicit. And in a world where everything is political, no political system can be perfect and absolutely right. Someone or something is always left out. My affiliation with blue whales means I'm going to exclude bullets. So what? So, this is quite the opposite of ethical nihilism, no?

### Nietzsche is BAD

#### Nietzsche’s ethics *explicitly justify* unfettered brutality – even if he was a nice guy, his philosophy is genocidal.

Simon **May**, Departmental Fellow in Philosophy at Birkbeck College, University of London, **1999**

[*Nietzsche's Ethics and his War on 'Morality'*, Published by Clarendon Press, ISBN 0198238460, p. 132-133 *// BATMAN*]

An apologist for Nietzsche might suggest that his ethic is not alone in effectively legitimizing inhumanity. He might argue, for example, that some forms of utilitarianism could not prevent millions being sacrificed if greater numbers could thereby be saved; or that heinous maxims could be consistently universalized by Kant's Categorical Imperative maxims against which Kant's injunction to treat all human beings as ends in themselves would afford no reliable pro- tection, both because its conception of 'humanity' is vague and because it would be overridden by our duty, as rational agents, to respect just such universalized maxims. To this apologist one would reply that **with Nietzsche there is not even an attempt to produce a systematic safety net against cruelty**, especially if one judges oneself to be a 'higher' type of person with life-enhancing pursuits--and, to this extent, **his philosophy licenses the atrocities of a Hitler even though, by his personal table of values, he excoriates anti-Semitism and virulent nationalism. Indeed, to that extent it is irrelevant whether or not Nietzsche himself advocates violence and bloodshed or whether he is the gentle person described by his contemporaries. The reality is that the supreme value he places on individual life-enhancement and self-legislation leaves room for, and in some cases explicitly justifies, unfettered brutality**.

#### Nietzsche’s “might makes right” ethics are tyrannical – they provide no check on genocidal violence.

Douglas **Groothuis**, Ph.D. (University of Oregon) and Associate Professor of Philosophy at Denver Seminary **1999**

[“Nietzsche and Postmodernist Nihilism,” Available Online via the Internet Archive’s Wayback Machine at http://web.archive.org/web/ 20021219040120/http://www.gospelcom.net/ivpress/groothuis/nietzsch.html, Accessed 11-01-2006 *// BATMAN*]

Although Christians and Jews have been ill-disposed toward Nietzsche, given his denunciations of the "slave morality" of the Bible and his heralding of the "death of God," some frequently invoked charges against him have little substance. Nietzsche is often regarded as a key ideological source for Nazi anti-Semitism. Scholars such as Walter Kauffmann, however, have given plausible textual arguments defending Nietzsche against this charge. Much of Nietzsche's supposed hostility to the Jews appears to have been a product of his sister Elizabeth's tampering with his writings during his years of derangement and after his death.

However, Nietzsche may not be defended against all criticisms of his ethics. And these charges, mutatis mutandis, are applicable to many of his postmodernist progeny as well. Irving M. Zeitlin has cogently argued in Nietzsche: A Re-examination (Polity, 1994) that **crucial components of Nietzsche's thought justify the reign of the strong over the weak, even if he eschews anti-Semitism per se**.

Given the "death of God," Nietzsche rejected any transcendently warranted system of ethics. This is no one universally binding Morality; there are only moralities, which come in two basic types: slave morality and master morality. Slaves compensate for their lack of power by their feelings of resentment toward their masters, whom they label as "evil." "Blessed are the poor" translates as "I hate the rich." Masters, however, discharge their powers without resentment, in accordance with their expansive ambitions. They are fettered neither by humility nor altruism, although they may elect to show kindness—when it suits them.

For Nietzsche, the herd of slaves exists for the sake of the master who realizes that "exploitation . . . belongs to the nature of the living being as . . . a consequence of the intrinsic Will to Power, which is precisely the Will to Life." Nietzsche champions the ultimate master as the Ubermensche, or Overman, who actualizes himself by destroying the old values and creating his own values ex nihilo. "Overman is the meaning of the earth," declares Nietzsche's Zarathustra (who elsewhere says life has no meaning).

Zeitlin cogently argues against Nietzsche defenders that this **reduction of ethics to force is nothing but a classic example of "might makes right." Nietzsche glorified in the oligarchy of pre-democratic Greece and esteemed tyrants such as Napoleon as heroes. Yet Nietzsche's partiality for the strong really reduces to a kind of aesthetic preference, given his rejection of objective moral standards as the grounding for ethical evaluations. This entails that neither Nietzsche's commendations nor condemnations have any real moral consequence for anyone else, however passionately he ventilates them**.

Zeitlin finds Nietzsche's nihilistic megalomania presaged in Dostoevsky's atheistic criminal, Raskolnikov from Crime and Punishment, who strikes out "beyond good and evil" by murdering an old misery woman he deems worthless. Sounding hauntingly Nietzschean, Raskolnikov says, "The great mass of the people—the masses exist merely for the sake of bringing into the world by some supreme effort . . . one man out of a thousand who is to some extent independent." These are men like Raskolnikov who are free from the conventions of morality. Zeitlin notes that "**in powerfully dramatic terms Dostoevsky thus called attention to the dangerous moral vacuum created by the doctrine that God is dead—a danger to which Nietzsche gave no consideration." The Hitlers, Stalins, Maos, and Pol Pots of this century all subscribed to some variation of this philosophy of power, and created their own earthly hells**.

In C.S. Lewis's Screwtape Letters, the demon Screwtape describes the philosophy of hell in terms suggestive of Nietzsche: "The whole philosophy of Hell rests on recognition of the axiom that one thing is not another thing, and specially, that one self is not another self. My good is my good, and your good is yours. What one gains another loses. Even an inanimate object is what it is by excluding all other objects from the space it occupies; if it expands, it does so by thrusting other objects aside or by absorbing them. A self does the same." Although Nietzsche sometimes lauds friendship between the strong and consideration (but not pity) for the weak, his dominant theme is the strong's expropriation of others. Christian love is impossible—given the philosophy of hell, that is. The Golden Rule melts before the Will to Power.

Inasmuch as postmodernist thinkers such as Rorty and Foucault jettison any enduring or objective sense of meaning, truth and value, they enter the same amoral vacuum advanced by Nietzsche and indicated by Dostoevsky. Although postmodernists often advocate the recognition of "alterity" or the appreciation for "the other" supposedly marginalized and silenced by Western, hegemonic forces (whether it be indigenous peoples, women, or nonheterosexuals), this imperative founders without a moral foundation; it reduces to mere preference or suggestion. Why not glorify the hegemonic as the heroic, as exemplary embodiments of the Will to Power? Why give ear to those denied a voice? "What have we to learn from the losers?" Nietzsche might well ask.

**If power, both individual and political, is not tempered by a conscience capable of contact with and submission to an objective moral law** and Law Giver, **it becomes its own justification. No amount of postmodernist whimsy, irony, or aestheticism can defuse this peril. As Pascal said, "might without right is tyrannical."**

In sum: the point here is not to rebut Nietzsche's claim that 'everything evil, terrible, tyrannical in man' serves his enhancement as much as its opposite does' ( BGE, 44--my emphasis)--for such a rebuttal would be a major ethical undertaking in its own right. It is rather to suggest that the necessary balance between danger and safety which Nietzsche himself regards as a condition for flourishing (for example, in this quote from BGE, 44) is not vouchsafed by **his extreme individualism**. Indeed, such individualism **seems not only self-defeating, but also quite unnecessary: for safeguards against those who have pretensions to sovereignty but lack nobility could be accepted on Nietzsche's theory of value as just another 'condition for the preservation' of 'higher' types. Since the overriding aim of his attack on morality is to liberate people from the repressiveness of the 'herd' instinct, this unrelieved potential danger to the 'higher' indi-**[end page 132] **vidual must count decisively against the success—and the possibility of success—of his project**.

### Ableism DA

#### The kritiks refusal of stasis and staticity in favor of fluidity and becoming is grounded in ableism

May & Ferri 5, Syracuse Feminism and Disability studies Professors, (Vivian M, Beth A, “Fixated on Ability: Questioning Ableist Metaphors in Feminist Theories of Resistance,” 2005, Prose Studies, Vol. 27, No. 1&2 April-August 2005, pp. 120-140, <http://syr.academia.edu/BethFerri/Papers/160692/Fixated_on_Ability_Questioning_Ableist_Metaphors_in_Feminist_Theories_of_Resistance>, Date Accessed: 7/5,)

In addition to the use of explicitly ableist metaphors, it is equally important to think about how ableism plays out in more implicit ways. In this vein, we wonder about many of the metaphors of movement being used in contemporary discourse. Consider this query posed to incite innovative action toward a more positive future: “What . . . if we were to tap into the life force that confers upon us the right to live and work toward possibility as opposed to remaining paralyzed and dissatisﬁed . . . ?” (Cervenak et al. 354).A life of possibility, and even the life force itself, is constructed here in opposition to “paralysis” and dissatisfaction: in other words, being moved to act and live in fulﬁllingways requires a form of movement that is understood in ableist terms. This example is not unique, however. References to roving subjects, boundary crossers, and migrating subjects abound: is the movement invoked to signal freedom conceptualized in ways that account for or include disability? Our suspicion is that it is not. Are contemporary theorists imagining rolling down the road to freedom—or is there an assumption of marching as the authoritative sign of collective group action? What notions of motilityare at use in the idea of crossing borders, leaving home, or exile? What of the ideas of unrestrained movement at work in the many references to untethered subjectivities or “ﬁgures of hybridity and excess [such as the cyborg]” (Thomson, Integrating 9)? Just as whiteness frequently operates as an unstated/unmarked racial norm (in, forexample, analogies between homophobia and racism (Carbado 291)), able-bodiedness continues to operate as the unstated/unnoticed bodily norm both in analogies to disability and in metaphors for freedom and agency. This dynamic obscures the fact that able-bodied people are, in fact, embodied and that disabled persons are disenabled by systems of power. Additionally, it denies the myriad forms of unearned able-bodied privilege accorded to non-disabled persons. The able-bodied or “ambulist” (Keith)notions of mobility and movement used to deﬁne and imagine liberation, resistance, and transformation require an unstated, but understood, notion of stasis as their ﬁgurative, disabled doppelganger. Here, we turn again to our own writing to further illustrate our point. In our discussion of the character Nichole in Atom Egoyan’s ﬁlmadaption of the novel, The Sweet Hereafter , we analyze Nichole’s newfound agency, which rests on her astute uses of ableism to refuse sexual exploitation by her father. Yetin our article, we problematically celebrate the scene at the close of the ﬁlm when she wheels herself away from the deposition table. Ironically, in analyzing the interdependent nature of ableism and sexism, we privileged autonomy and a narrow notion of motility as signiﬁers of freedom and agency (May and Ferri, 145). The motility that is imagined, in our example and in many others, as signaling freedom, political action or movement, or agency often (directly or indirectly) constructs disability as a state of being that is dependent, relational, “stuck,” broken, and/or in need of a cure— in contrast, of course, to the critical or postmodern subject who seems unfettered, onthe move, independent, and whole. Such a framework replicates a troubling ﬁgure/ground dichotomy and stymies our ability to rethink diverse modes of motility, movement, agency, freedom, and subjectivity.Our insights here build on Biddy Martin’s critique of theories that imagine queer subjectivity and liberation in opposition to the duped and stuck femme character/body.

#### The negative challenge to “truth”, “reality” and “nature” is coopted by right-wing forces – accelerates warming and social injustice and turns the affs subjectivity claims

Wapner 2003 – professor of global environmental politics in the School of International Service at American University (Paul, “Leftist Criticism of "Nature": Environmental Protection in a Postmodern Age,” Dissent50.1: 71)

MOST OF US are familiar with rightist attacks on environmentalism. For a long time, many people on the right have faulted environmentalists for wanting to curtail free enterprise, limit private property, and abridge individual freedom in the service of environmental well-being. We are less familiar with leftist criticism. Over the past decade or so, however, some parts of the left have launched their own attacks on environmentalism, and, although these are more philosophical in character, they threaten the movement every bit as much as those coming from the right.

Leftist environmental criticism is the work of a group of postmodern intellectuals and professors. Postmodernists expose the constructed quality of those things we take for granted. They unmask the given and show that "what is" is not necessarily "meant to be," but rather is a consequence of particular decisions and socio-historical conditions. Postmodernism is a natural ally of the left in that it deconstructs existing conditions and shows that, although they may appear natural or necessary, they are really contingent; they can be changed. This is a doctrine that has helped people look critically at their society and consider the possibility of other arrangements.

Leftist critiques of environmentalism start from this same premise. They point out that our notions of nature--the nonhuman world that environmentalists care so much about--are themselves social constructions and thus subject to various interpretations, none of which can provide absolute guidance for environmental policy. We never experience nature directly but always through the lenses of our own values and assumptions. "Nature" is thus not simply a physical entity that is "out there" or given; it is an idea that takes on different meanings in different cultural contexts, a social construction that directs us to see mountains, rivers, trees, and deserts in particular ways. Raymond Williams expressed this understanding when he wrote, "The idea of nature contains, though often unnoticed, an extraordinary amount of human history." To postmodernists, "nature" is not something the mind discovers but something that it makes.

This understanding of "nature" is helpful in guarding against insensitive environmentalist projects. We often assume that everyone concerned with a particular environmental issue shares the same understanding of the problem. But this is far from being the case. When it comes to preserving wilderness areas or protecting biological diversity, one person's wilderness is another person's neighborhood. What one person values as an endangered species is potential income, a threat, or dinner to someone else. Leftist criticism has been important in reminding us that "nature" is not a single realm with a universalized meaning, but a canvas on which we project our sensibilities, our culture, and our ideas about what is socially necessary.

The postmodern argument also poses challenges for anyone concerned with environmental protection. Environmentalism is fundamentally about conserving and preserving nature. Whether one worries about climate change, loss of biological diversity, dwindling resources, or overall degradation of the earth's air, water, soil, and species, the nonhuman world is the backdrop of concern. What happens when critics call this backdrop into question? What happens when they claim that one understanding of "nature" is at odds with another and that there is no definitive way to judge which one is better? How can a movement dedicated to protecting nature operate if the very identity of its concern is in doubt?

THESE MAY seem like academic questions, but they go to the heart of environmentalism and have begun to worry even the most committed environmentalists. After scholars such as William Cronon, Timothy Luke, and J. Baird Callicott introduced "eco-criticism" to the scholarly and popular publics, various environmental activists and thinkers have struggled to articulate a response. Their inability to do so in a decisive and persuasive manner has further damaged the environmentalist position. Even more troubling, now that the critique is out of the bag, it is being co-opted by people on the right. Anti-environmentalists such as Charles Rubin and Alston Chase, for example, now claim that, if there is no such thing as "real" nature, we need not treat the nonhuman world with unqualified respect. If we think it is in our interest, we can freely choose to pave the rainforest, wipe out the last panda bear, or pump high levels of carbon dioxide into the atmosphere. What is critical to notice in both cases is that criticisms of "nature," whether they come from the left or are co-opted by the right, are playing an increasing role in structuring the confrontation between anti- and pro-environmentalists. And they are re-setting the fault lines within the environmental movement itself.

So far, there have been two responses from traditional environmentalists to postmodern eco-criticism. The first comes from those who dismiss postmodernism out of hand and simply reassert a modernist narrative of nature and its imperatives. According to activists such as Gary Snyder and Dave Foreman, eco-criticism is at odds with common sense and contemporary science. Yes, they say, there is a social dimension to how we think about nature, but nature is fundamentally a physical entity, and our understanding of it can be based on clear-eyed observation, direct experience, and scientific description. The whole notion that nature is constructed is simply intellectual sophistry practiced by those who either spend too much time indoors or who work at such high levels of abstraction that they never engage the phenomenal world. Those making this argument see postmodern attacks on nature as simply the latest manifestation of a long tradition associated with what David Ehrenfeld calls the "arrogance of humanism." Eco-criticism places human beings at the center of all phenomena and then is overly impressed with the self-referential character of human experience. Consequently, it is blind, as philosopher Albert Borgmann says, to nature's nonhuman "commanding presence."

Although many thoughtful scientists, activists, and writers take this position, and, while it remains an important response to eco-criticism, it fails to recognize the eco-critics as serious adversaries. As I have argued, leftist critiques of "nature" are compatible with broader postmodern sensibilities that currently animate much of our intellectual life. When anti-environmentalists claim that, because there is no authentic entity called "nature," we can choose to use trees, animals, canyons, and rivers as we see fit, staunch environmental modernists have little to say. They can disagree about first principles, complain about ontological and epistemological premises, but beyond this they have little to say. Simply rejecting eco-criticism and reasserting a modernist narrative doesn't reckon with the intellectual weight of contemporary attacks on "nature."

A second, more engaging, response goes in the other direction. It comes from people who agree with the critique of "nature" and, by way of response, advocate a post-nature environmentalism. Because everything we call "nature" is relative to our ideas, they argue, we should accept (indeed, embrace) our role as creators of "nature" and assume full responsibility for governing the so-called natural world. Environmentalists in this camp call for fully utilizing technology to confront environmental problems and ask that we be content with human-made landscapes and artificial substitutes for natural resources. They counsel ecological stewardship, of course, but maintain that our vision of stewardship need not be hindered by any preconceived notion of what is genuinely natural. Noting the ungrounded character of the idea of nature, Walter Truett Anderson suggests that we see ourselves for what we, in fact, are: eco-artists--designers and builders of the nonhuman world. This second response calls for dispensing with the category of nature altogether and fashioning an environmentalism along other lines of interest and concern.

The eco-artists clearly represent a position compatible with postmodern sensibilities. But dispensing with the category of "nature" means that there are no reigning guidelines for valuing one set of arrangements, or one artistic creation, over another. Yes, environmentalists favoring this second response can advocate certain environment-friendly actions, but how do they make their case? They have no ground on which to argue for this set rather than that set of ecological conditions. Certainly, their environmentalism would make most traditional environmentalists very uncomfortable. How could an Emerson, Muir, Leopold, Carson, or Brower sign on to such a viewpoint? What would it mean to be a post-nature environmentalist? Doesn't this position make a mockery of the long tradition of environmental concern?

#### Topic stuff

Incentive structures key2 innovation flow- people only share stuff with each other if they think they profit- means no sharing happens under the aff cuz there’s no profitability