#### \*\* Trigger warning: This K will discuss non-explicit mentions of anti-semitic violence\*\*

## 1

#### Identity thinking generalizes objects under categories assuming it’s capturing the object in full thereby ignoring the inherent commitment of the non-identical. Therefore, all non-negative dialectical modern thinking fails.

Freyenhagen 13 Fabian Freyenhagen [University of Essex], 2013, “ADORNO’S PRACTICAL PHILOSOPHY Living Less Wrongly” Cambridge University Press, ISBN: 978-1-107-03654-3, <https://www.cambridge.org/us/academic/subjects/philosophy/twentieth-century-philosophy/adornos-practical-philosophy-living-less-wrongly?format=HB&isbn=9781107036543> SJMS

iii The whole is untrue 2 (modern thought forms) However, it is not just capitalism (and its nominally socialist rivals) which are wrong for Adorno – modern thought forms are also problematic.39 Adorno paints a basically Kantian picture of modern thought forms. Thus, he suggests that empirical cognition is a composite of concepts and sensory input, such that the latter is subsumed under the former. This process of synthesis involves bringing something specific and particular (the manifold given to us via the senses) under something general (concepts). In effect, cognition becomes thereby a process of identification, of assigning the particular to a general class into which it falls. This means that we never cognise the thing in itself as such, but only how it appears to us, mediated by our spatio-temporal frame of reference (Kant calls this our‘forms of intuition’) and our conceptual scheme (that is, in Kant, the twelve categories). However, unlike Kant, Adorno does not think of this conceptual scheme as unchangeable or a priori.40 Instead, he historicises the Kantian idea (following the work of the early Lukács).41 For Adorno, as for Horkheimer, the conceptual schemes with which we operate are what might be called ‘historical a priori’ – given the historical and social setting we grow up and live in, we approach the world and think of it in certain ways.42 Society is always already inside human beings and their experiences.43 Both the object of experience and the way we experience it are shaped by the society we inhabit.44 These ways of structuring our experience take on a necessary and universal character within a social world, but, at least historically speaking, human beings have been subject to a series of incommensurable frameworks, such that Kant’s claim to a stronger form of necessity and universality comes out false. Kantians would reply that our conceptual scheme is not just a reflection of a particular society or stage in human history, but inherent in thought and experience as such. Perhaps human societies differ in terms of certain specifics – in their empirical concepts – but certain basic categories are necessarily operative in each of these variations. I cannot resolve this disagreement here, but merely note that, even if Adorno is right and our conceptual scheme is not necessary in any transhistorically strong sense, this does not mean that we could do without any conceptual scheme whatsoever. Adorno himself notes that to think is to use concepts and thereby to identify,45 and, hence, ‘identity thinking [Identitätsdenken]’, of which Adorno speaks frequently and critically, seems to be the only thinking there could be. However, what Adorno means by talking about identity thinking is more than just emphasising the inevitable fact that thinking is conceptual.46 While all thinking has this latter characteristic, only some forms of thinking – albeit the dominant ones in the modern world – are based on the assumption that the synthesis performed by subsuming the sensible manifold under concepts actually captures this manifold in full (or in its essential properties). We need to be careful here. Adorno is not just worried about which concept is used in a particular case – it might well be that we often do not use the most suitable concept in a given case and that this has to be corrected. (Perhaps Pluto is actually not a planet, but better conceptualised as an asteroid, despite a long tradition that thought otherwise.) What Adorno complains about is something more fundamental. It is the thought that any subsumption under concepts, even the most apt one, misses something about its object and if this mismatch is not reflected upon, then thought does injustice to the object.47 Instead of saying what something is, ‘identity thinking says what it falls under, what it is an example or representative of, what it consequently is not itself’. 48 What is missed in the object is called variously ‘the non-identical’ [das Nichtidentische] or ‘the non-conceptual’ [das Nichtbegriffliche] by Adorno. This central idea in Adorno’s work is difficult to make sense of. This is partly for philosophical reasons – that which escapes our conceptual schemes is inherently and unsurprisingly hard to grasp. Given that language is based on concepts, we struggle to express it. Still, some of the difficulty also stems from having to interpret Adorno’s texts and statements on this issue, which are far from easy and often give the impression of presenting a contradictory or otherwise problematic picture. The way to unlock some of these difficulties is to consider the following puzzle. If all thinking uses concepts, which are general rules, under which particulars are meant to be subsumed, then it is an open philosophical question how genuine experience of these particulars is possible. After all, the particular objects we encounter in experience are not concepts or mental entities (or at least we tend to presume that they are not) and how can something completely different in character – thought – have access to them? Call this the ‘Problem of Missing Affinity’. This problem is probably as old as philosophy and Adorno is very well aware of this and the traditional philosophical answers to it. His thesis is that these traditional answers all tend towards idealism – even where they are avowedly materialist – in the following sense: they all work on the basis of the assumption that we can capture the world in the conceptual framework we bring to it (or, at least, the best version of it, once we have worked that out). Putting it in terms of Hegel’s philosophy, traditional philosophy thinks that the world is rational, as long as we look at it in a sufficiently rational way.49 The danger in this assumption is, however, that instead of cognising the world, we cognise only what we bring to it – instead of knowledge of something other than thought and its categories, we might be settled with a big tautology. Empirical cognition would be like recognising that bachelors are unmarried men. In this sense, Kant’s talk of the inaccessible thing in itself at least acknowledged the problem, while Hegel’s absolute idealism extinguished all traces of it.50 Thus, the mistake of identity thinking is not that it involves identification and concepts – all thinking does this inevitably – but the mistake is that it rests on the assumption, whether explicitly or not, that the world is fundamentally accessible in full to thought.51 This assumption is problematic because it loses from view that there might be something in the object (or even the object as a whole) which is incompatible with, or inaccessible by conceptual thought. It does not sufficiently attend to the fact that identifying always involves disregarding what is non-identical and incommensurable in the particular object of our cognition. It thereby violates a commitment inherent in its conception of concepts itself: concepts are directed towards capturing what they are not; in Adorno’s terminology: concepts, incarnation of identity, aim at the nonconceptual, the non-identical.52

#### The 1AC defends a form of dysfluency which merely reduces to breaking with clarity. But that is not the same as resisting identity thinking, because while identity thinking aims at clarity, the fight against it is a historicized political struggle against fascist impulses motivated by bourgeois interests. By prioritizing dysfluency as an end-in-itself you depoliticize the struggle. That means the aff is a link, the perm is impossible, and only the alt can solve because it disrupts these political forms.

Plass 09 Ulrich Plass (Professor of German Studies at Wesleyan University), “Outbreak Attempts: New Scholarship on Adorno,” telos Spring 2009 vol. 2009 no. 146 159-173. doi: 10.3817/0309146159 (The article is a review essay about five books: Roger Foster, Adorno: The Recovery of Experience. Albany: State University of New York Press, 2007. / Iain Macdonald and Krzysztof Ziarek, eds., Adorno and Heidegger: Philosophical Questions. Stanford, CA: Stanford University Press, 2008. / Alastair Morgan, Adorno’s Concept of Life. New York: Continuum, 2007. / Gerhard Richter, Thought-Images: Frankfurt School Writers’ Reflections from Damaged Life. Stanford, CA: Stanford University Press, 2007. / David Sherman, Sartre and Adorno: The Dialectics of Subjectivity. Albany: State University of New York Press, 2007.) SJMS

In her book The End of Art, Eva Geulen has shown that Adorno’s philosophy can indeed be read according to the temporal and cognitive structure of afterness, afterthought, afterlife, survival, and epilogue, and Richter does not offer much that adds to Geulen’s insights.11 More problematically, however, Richter’s sole attention to temporality as linguistic structure ends up reducing Nazi politics to just another instance of the alleged corporate terror of clarity. For Richter, it is not the content of Adorno’s thought that is anti-fascist, but simply the fact that it is hard to understand, that it is, in Richter’s formulation, “perpetually in need of understanding.” Adorno’s thought-images “hover undecidably between different readings,” and it is just this undecidability that makes Adorno’s thoughts “unusable for the concept machines of Hitlerism” (172). In reducing Nazism to the terror of “concept machines” and, by implication, anti-Nazism to the mere refusal of certainty and determinacy, Richter unwittingly diminishes Adorno’s Minima Moralia to a deconstructive inside joke. That Adorno’s politics consisted in much more than merely the nominal disavowal of dangerous metaphysical categories and reified identity thinking has been demonstrated in recent scholarship on Adorno’s politics.12 Richter’s book is proof that while it is tempting to assimilate Adorno’s dialectical thought with poststructuralist themes and tropes, there is the peril of bracketing the historical and political stakes of texts such as Minima Moralia. It is one thing to claim, as Richter does, citing Adorno’s “On Lyric Poetry and Society,” that Minima Moralia, “like a lyric poem...‘reveals itself to be most deeply grounded in society when it does not chime in with society, when it communicates nothing.’” (151). It is another thing to actually show how Adorno’s text is “deeply grounded in society.” Unfortunately, Richter does not provide evidence for his claim that philosophy is most socially and politically relevant when we read it as literature.

#### A dialectical analysis of the historic-material conditions of technical thinking is necessary.

Franck 18. Thomas Franck (Liège University-Humboldt Universität), “The Reception of Adorno's Critical Theory in France. From the Hegelian Conception of Totality to the Critique of Heidegger's Ontology,” John Felice Rome Center Loyola, 11-May-2018. <https://orbi.uliege.be/handle/2268/222744> Quoting: Theodor Adorno, Philosophie de la nouvelle musique, Paris, Gallimard, coll. "Tel", 1962, p. 30. Brackets in the Adorno quote are Franck’s. Translated into English and modified for gendered language, the French passage reads: “The more this mentality [the mentality which dominates nature] advances towards autonomy, the more it moves away from the concrete relation with everything it dominates, human and material alike. Once, in its own sphere of free artistic production, the mind dominates everything down to the last heteronomous element, down to the last material element, it begins to spin on itself, as if imprisoned, detached from all that opposes it, whose penetration alone had given it meaning. The total liberation of the mind coincides with the loss-of-power of the mind. Its fetishistic character, its hypostasis as a simple form of reflection becomes manifest from the moment when it frees itself from the last link of dependence with what is not itself spirit, but which as a sub-element. understood by all spiritual forms, is the factor which gives them substantiality.”

In the continuity of these remarks, my second hypothesis postulates that the delay of the translation of Adorno's works created an interference in the comprehension of his critique of technique. This delay overlapped two moments of Adorno's thought, the Hegelian critique of totality in art (that corresponds to the 40's and the 50's) and the reject of Heidegger's ontology. I will focus here on the publication in 1962, by Gallimard, of the Philosophie de la nouvelle musique, a text published in Germany in 1949 and written during the American exile. The introduction of this philosophical essay is truly theoretical and methodological and focus on an immanent critique of Hegel's philosophy, completing the Ästhetik with the Phänomenologie des Geistes: "Hegel a raison contre lui-même" says Adorno. It is relevant to notice that the translators of Gallimard edition are Alex Lindenberg and Hans Hildenbrand, two collaborators of the journal Arguments who had already translated Adornian texts. One year after "Musique et technique" published in Arguments, The Philosophie de la nouvelle musique requalifies the commonplace about Adorno's elitism, his critique of technique and his analyse of alienated relation between subject and medium thanks to the Hegelian dialectics, read in a negativist way. Plus cet esprit [l'esprit qui domine la nature] avance vers l'autonomie, plus il s'éloigne de la relation concrète avec tout ce qu'il domine, hommes et matériau pareillement. Une fois que, dans sa propre sphère qui est celle de la libre production artistique, l'esprit domine tout jusqu'au dernier élément hétéronome, jusqu'au dernier élément matériel, il commence à tournoyer sur lui-même, comme emprisonné, détaché de tout ce qui s'oppose à lui, dont la pénétration seule lui avait donné sens. La libération totale de l'esprit coïncide avec l'émasculation de l'esprit. Son caractère fétichiste, son hypostase comme simple forme de la réflexion devient manifeste à partir du moment où il se libère du dernier lien de dépendance d'avec ce qui n'est pas soi-même esprit, mais qui en tant qu'élément sous-entendu par toutes les formes spirituelles, est le facteur qui leur confère une substantialité. In contradiction with Heidegger's critique of technique, which is a non-historical perspective, Adorno's rebuttal must be understood as a negativistic and immanent dialectics that start from the given material structures. These structures are necessary for the philosophical reflexion and for the artistic creation that are two inextricable moments of social structure's transformation. The spirit can't be totally isolated from the technical material, what Heidegger maintained, but its relation must be an autonomous repossession against reification and alienation produced by cultural industry and mass culture. In contradiction, the ontico-ontological distinction gives rise to two opposite positions through the social phenomenon: a condescending disinterest due to its presupposed inauthenticity or a semio-anthropological fascination, much more influenced by structuralism and anthropology. The first position can be analysed in Heidegger's critique of technique and the second in Morin's, Friedmann's and Barthes' studies on mass culture developed in the journal Communications in the 60's. Adorno's critique, if not opposed to technical evolutions, must be read in reaction through these two positions: against condescending disdain and against anthropological fascination, his critique of technical medium valorises repossession, autonomy and dialectical consciousness. This negative and immanent movement transforms industrial alienation of the subject by the medium in a lucid knowledge of its forms and structures that the subject appropriates, exposes and transcends.

#### The AC is a form of critical pragmatism -- it explicitly rejects epistemological foundations in favor of thinking from the hold, but this anti-foundationalist mentality when presented in academic spaces only serves as a type of identity thinking that evaluates concepts in terms of their pragmatic effects. This recreates ideology and limits the terms of discussion.

Moten and Harney 4 Fred Moten, Stefano Harney (Fred Moten is an American cultural theorist, poet, and scholar whose work explores critical theory, black studies, and performance studies. Stefano Harney is Professor of Strategic Management Education at Singapore Management University.), “The University and the Undercommons: Seven Theses,” Social Text, 79 (Volume 22, Number 2), Summer 2004, pp. 101-115. <http://cq5publish.ou.edu/content/dam/Education/documents/the%20university%20and%20the%20undercommons.pdf> SJMS

The mode of professionalization that is the American university is precisely dedicated to promoting this consensual choice: an antifoundational critique of the University or a foundational critique of the university. Taken as choices, or hedged as bets, one tempered with the other, they are nonetheless always negligent. Professionalization is built on this choice. It rolls out into ethics and efficiency, responsibility and science, and numerous other choices, all built upon the theft, the conquest, the negligence of the outcast mass intellectuality of the Undercommons. It is therefore unwise to think of professionalization as a narrowing and better to think of it as a circling, a circling of war wagons around the last camp of indigenous women and children. Think about the way the American doctor or lawyer regard themselves as educated, enclosed in the circle of the state’s encyclopedia, though they may know nothing of philosophy or history. What would be outside this act of the conquest circle what kind of ghostly labored world escapes in the circling act, an act like a kind of broken phenomenology where the brackets never come back off and what is experienced as knowledge is the absolute horizon of knowledge whose name is banned by the banishment of the absolute. It is simply a horizon that does not bother to make itself possible. No wonder that whatever their origins or possibilities, it is theories of pragmatism in the United States and critical realism in Britain that command the loyalty of critical intellectuals. Never having to confront the foundation, never having to confront antifoundation out of faith in the unconfrontable foundation, critical intellectuals can float in the middle range. These loyalties banish dialectics with its inconvenient interest in pushing the material and abstract, the table and its brain, as far as it can, unprofessional behavior at its most obvious.

#### Rejection of dialectics blurs political lines

Holloway et al 09 John Holloway, Fernando Matamoros, Sergio Tischler. “Negativity and Revolution: Adorno and Political Activism,” Chapter One in: *Negativity and Revolution: Adorno and Political Activism*. Edited by John Holloway, Fernando Matamoros and Sergio Tischler. Instituto de Ciencias Sociales y Humanidades Benemérita Universidad Autónoma de Puebla. 2009. Print. SJMS

The emphasis on difference rather than contradiction has had a considerable influence. Whereas contradiction appeared to fit easily with forms of organisation that pitted (or seemed to pit) the working class against capital, the concept of difference is accommodated more easily to an organisation of struggle that takes the form of a multiplicity of groups emphasising their specific identities as homosexuals, indigenous, women, blacks, and so on. For such struggles, the attraction of the concept of multitude is clear: multitude refers to the loose alliance of struggles against the existing form of oppression (capitalism, neo-liberalism, postmodernism, whatever one likes to call it). In spite of the attractions of this approach, there are problems, however, connected principally with the questions of negation and contradiction. In the extension of the rejection of the Hegelian synthesis to the rejection of dialectics altogether, there is a throwing the baby out with the bathwater. It is not only synthesis that is abandoned, but also the central notion of movement through negation. “In the radical philosophy of immanence it is not life that is absent but negativity, contradiction as the model of movement” (Hardt and Colectivo Situaciones 2007). Life becomes a positive concept rather than the struggle against the negation of life. There is in general a positivisation of thought. Struggles are seen as struggles for, rather than being principally struggles against. The centrality of crisis (a negative concept) is lost and replaced by an emphasis on restructuring (a positive concept). Refusal is marginalised (though not denied) in the movement from the origins of autonomism (Tronti and his seminal article on “The Strategy of Refusal”) to the post-autonomism of recent years (represented in particular by Hardt and Negri). Irony of ironies, a theory of stages makes its reappearance in the form of changing “paradigms”: the world is to be understood at any particular moment in terms of the prevalent paradigm of domination. The rejection of dialectics, because it includes the rejection of negation, leads precisely to synthetic thought, a thinking that seeks to fit everything in place within the scheme of the dominant paradigm. This has not only theoretical but also political consequences: it can lead to a blurring of the distinction between negation and synthesis, between refusal and reconciliation, between an uprising and the reconciling government that follows the uprising.m

#### 2 Impacts:

#### [1] Identity thinking reproduces Auschwitz

Freyenhagen 13 Fabian Freyenhagen [University of Essex], 2013, “ADORNO’S PRACTICAL PHILOSOPHY Living Less Wrongly” Cambridge University Press, ISBN: 978-1-107-03654-3, <https://www.cambridge.org/us/academic/subjects/philosophy/twentieth-century-philosophy/adornos-practical-philosophy-living-less-wrongly?format=HB&isbn=9781107036543> SJMS Bracketed for gendered language.

However, for Adorno, Auschwitz was not a unique set of events, standing out from history and unlike anything which came before or after. In many ways, almost the opposite is the case for him: Auschwitz is an exemplification of the general tendencies of the age.3 In particular, it is an extreme example of two (interrelated) central tendencies of modern social reality: (a) the elimination of all individuality to the point of indifference towards individual life (which includes the objectification and depersonalisation of human beings); and (b) the inversion of means and ends (which includes the subordination of human beings to their own creations). The victims of Auschwitz were not just murdered but the perpetrators also attempted to erase any sense of being a unique, irreplaceable individual in them. In Primo Levi’s words, the aim was ‘to annihilate us first as men in order to kill us more slowly afterwards’. 4 The actions of the perpetrators thereby mirrored something fundamental in the workings of modern society and rationality (according to Adorno): the elimination of particularity, such that everything and everyone becomes fungible – just another instance of a general category; one which can easily be expended or discarded, since others could take its place. Those actions foreshadowed a tendency, according to which differences matter, if at all, as inefficiencies or stopgaps to be eliminated. Auschwitz expresses also the inversion of means and ends typical of modern society (and thought forms), albeit in an extreme form: the modern means of industrialisation, transport, and bureaucratic administration (as well as technical-instrumental rationality) are not just decoupled from human ends, but actually turned against the most basic of such ends, survival. Notably, capitalism has replaced human ends and needs with its own telos – production for production’s sake or (what comes to the same thing for Adorno) the maximisation of profit – and satisfies these ends and needs, if at all, incidentally and even then in a distorted and incomplete manner. In this way, the events for which the name ‘Auschwitz’ stands were not something which went against the trend of civilisation. Rather, these events were intimately connected to some of the main tendencies of the path which civilisation has taken and to the structure of modern society and thinking in particular. The lesson of Auschwitz – at least, according to Adorno – is not that culture was replaced by a momentary fallback into a barbaric state; the lesson is that culture itself failed.5 If Auschwitz was possible in a country with an advanced economy and high culture (‘a land of poets and thinkers’, as Germany is known); if it happened despite the fact that moral theories reached into the minds of perpetrators (in the way Eichmann claimed that he had lived his whole life according to Kant’s categorical imperative of which he seemed to have a decent grasp);6 if it was carried out not so much by monsters, but ordinary men (and women) [people];7 if they thought of themselves not as acting against morality and civilisation, but as men of integrity who have taken on a heavy burden to protect them, remaining in their own eyes, with few exceptions, decent and respectful of human life (as Himmler described the work of the SS in his October 1943 speeches at Posen); and if it was not the act of a small group of people, but if a whole society contributed, in one way or another, to it;8 then it seems not altogether far-fetched to come to Adorno’s pessimistic conclusion that Auschwitz was not an accident, but an indication of a deep-seated problem of modern society, civilisation, and culture. If this view is defensible,9 then it suggests also another conclusion: as long as our modern culture – its thought forms and the social world underpinning it – continues unchanged, the reoccurrence of events such as Auschwitz remains a real possibility.

#### [2] Enlightenment is not merely a period in 18th century Europe – because of fear of the unknown, through identity thinking, enlightenment is a process of radicalizing mythical fear in the name of demythologiziation. This all-consuming fear of the unknown maintains global systems of exploitation and oppression.

Zuidervaart 15 Zuidervaart, Lambert (Lambert Zuidervaart is Professor of Philosophy Emeritus at the Institute for Christian Studies in Toronto. He is the author of Adorno's Aesthetic Theory (MIT Press), Artistic Truth, Social Philosophy after Adorno, Religion, Truth, and Social Transformation, and other books.), "Theodor W. Adorno", The Stanford Encyclopedia of Philosophy (Winter 2015 Edition), Edward N. Zalta (ed.), URL = <https://plato.stanford.edu/archives/win2015/entries/adorno/>. SJMS Ellipses in original.

According to Horkheimer and Adorno, the source of today's disaster is a pattern of ~~blind~~ domination, domination in a triple sense: the domination of nature by human beings, the domination of nature within human beings, and, in both of these forms of domination, the domination of some human beings by others. What motivates such triple domination is an irrational fear of the unknown: “Humans believe themselves free of fear when there is no longer anything unknown. This has determined the path of demythologization … Enlightenment is mythical fear radicalized” (DE 11). In an unfree society whose culture pursues so-called progress no matter what the cost, that which is “other,” whether human or nonhuman, gets shoved aside, exploited, or destroyed. The means of destruction may be more sophisticated in the modern West, and the exploitation may be less direct than outright slavery, but ~~blind~~, fear-driven domination continues, with ever greater global consequences. The all-consuming engine driving this process is an ever-expanding capitalist economy, fed by scientific research and the latest technologies. Contrary to some interpretations, Horkheimer and Adorno do not reject the eighteenth-century Enlightenment. Nor do they provide a negative “metanarrative” of universal historical decline. Rather, through a highly unusual combination of philosophical argument, sociological reflection, and literary and cultural commentary, they construct a “double perspective” on the modern West as a historical formation (Jarvis 1998, 23). They summarize this double perspective in two interlinked theses: “Myth is already enlightenment, and enlightenment reverts to mythology” (DE xviii). The first thesis allows them to suggest that, despite being declared mythical and outmoded by the forces of secularization, older rituals, religions, and philosophies may have contributed to the process of enlightenment and may still have something worthwhile to contribute. The second thesis allows them to expose ideological and destructive tendencies within modern forces of secularization, but without denying either that these forces are progressive and enlightening or that the older conceptions they displace were themselves ideological and destructive.

#### The Alternative is to use negative dialects to confront the non-identical - this resolves the crisis posed by your violence – it understands the subordinate needs of an object come before our concepts.

Freyenhagen 13 Fabian Freyenhagen [University of Essex], 2013, “ADORNO’S PRACTICAL PHILOSOPHY Living Less Wrongly” Cambridge University Press, ISBN: 978-1-107-03654-3, <https://www.cambridge.org/us/academic/subjects/philosophy/twentieth-century-philosophy/adornos-practical-philosophy-living-less-wrongly?format=HB&isbn=9781107036543> SJMS

In fact, on Adorno’s view it is only through the external intervention of the subject that objects can fully unfold their potential. Whatever is contained in the objects themselves requires human subjectivity to be voiced.75 This cannot merely consist in copying the object or perceiving it. Objects require interpretation and this, in turn, requires the subject to move beyond them – not to the fixed categorisation of identity thinking, but to the more fluid forms of (the already mentioned) constellations or force fields of concepts.76 In this way, the subject can help to unlock the historical, dynamic, and relational character of the objects they cognise.77 Still, there are no guarantees here: interpretations can miss their object or fail to be illuminating; only the successful ones realise the difficult balancing act of achieving ‘bindingness [Verbindlichkeit] without system’. 78 Along with the rigid nature of identity thinking, certainty has to be given up too, and fallabilism takes its place.79 This lack of certainty is particularly acute within late modernity: within a wrong social life and against the background of the dominance of identity thinking, the objects themselves are deformed and cannot reveal their true nature.80 Instead, we have to engage in ‘negative dialectics’, that is, we have to engage in constant questioning of our thought forms and the confrontation of them with the experiences of non-identity. Such a dialectics is negative in the sense that it incorporates the denial of two assumptions: (1) the denial of the assumption that identity of our conceptual scheme with the world can be achieved; and (2) the rejection of the assumption that the conclusions of dialectics can move beyond the wrong state of the world and the wrong thought forms dominating within it.81 Negative dialectics is a reflection of this state and these thought forms, and if they were eventually overcome, then it would come to an end too.82 In that sense, it is not an eternal truth or orientation either.

#### Negative dialectics contains a non-totalizing utopian potential in its micrological method.

Tillar 1 Elizabeth K. Tillar (At the time the article was written: St. Anselm College. Currently Plymouth State University Teaching Lecturer in Philosophy), “The Influence of Social Critical Theory on Edward Schillebeeckx’s Theology of Suffering for Others,” *Heythrop Journal, 42(2)*, 2001. Pgs. 148-172. <https://onlinelibrary.wiley.com/doi/abs/10.1111/1468-2265.00167> Bracketed inserts mark quotations, the first from Adorno the second from David Toole. SJMS Quotes by Adorno and Toole marked by bracketed inserts

As a social critique, Adorno’s negative dialectics is predicated on the notion that nothing positive can be said about the ideal form human society should take. In his view, hope for the future of humankind lies in the non-identity of the utopian concept and the realization of such a concept, which precludes affirmation of Marxism or any totalizing system as the solution to the problem of exploitation, oppression and suffering. Significantly, however, he also maintains that non-identity implicitly contains identity: [QUOTE] Living in the rebuke that the thing is not identical with the concept is the concept’s longing to become identical with the thing. This is how the sense of nonidentity contains identity. [END QUOTE] The supposition of identity is indeed the ideological element of pure thought, all the way down to formal logic; but hidden in it is also the truth moment of ideology, the pledge that there should be no contradiction, no antagonism. In the simple identifying judgment, the pragmatist, nature-controlling element already joins with a utopian element.62 Since the linguistic formulation of an imagined utopia necessarily delimits the envisioned society (because of the non-identity of subject and object), the actual identity of any conceptualized object remains forever elusive. At the same time, the ‘longing of the concept to become identical with the thing’ creates the tension that drives the process of society’s becoming. In his article on Adorno and Deleuze, David Toole makes explicit the potentiality of utopia implicit in the tension of the non-identity of subject and object: [QUOTE] Utopia can exist, then, only as the reserve of possibility harbored within things. Hence, the micrology of negative dialectics ends neither in despair nor in utopia, but rather recognizes that the latter emerges from the former as something vital to thought. This dialogue between despair and utopia, between an inconclusive reality and an inextinguishable possibility has profound implications for negative dialectics: ‘It lies in the definition of negative dialectics that it will not come to rest in itself, as if it were total. This is its form of hope.’63 [END QUOTE]

#### The Role of the Ballot is to vote for the debater who best embraces Adorno’s education after Auschwitz – this means using the debate space as an educational space to instill distance of violence and atrocities

Freyenhagen 13 (Quoting Adorno) Fabian Freyenhagen [University of Essex], 2013, “ADORNO’S PRACTICAL PHILOSOPHY Living Less Wrongly” Cambridge University Press, ISBN: 978-1-107-03654-3, <https://www.cambridge.org/us/academic/subjects/philosophy/twentieth-century-philosophy/adornos-practical-philosophy-living-less-wrongly?format=HB&isbn=9781107036543> SJMS Quotes from Adorno marked by bracketed inserts.

In his essay ‘Education after Auschwitz’, Adorno draws a distinction between the subjective conditions that made Auschwitz possible and could contribute to its reoccurrence, on the one hand, and the objective conditions, on the other: [Quote] Since the possibility of changing the objective – namely, societal and political – conditions is extremely limited today, attempts to work against the repetition of Auschwitz are necessarily restricted to the subjective dimension. By this I also mean essentially the psychology of people who do such things. I do not believe it would help much to appeal to eternal values, at which the very people who are prone to commit such atrocities would merely shrug their shoulders. I also do not believe that enlightenment about the positive qualities possessed by persecuted minorities would be of much use. The roots must be sought in the persecutors, not in the victims, who are murdered under the paltriest of pretences. What is necessary is what I once called the turn to the subject. One must know the mechanisms that render people capable of such deeds, must reveal the mechanisms to them, and strive, by general awareness of those mechanisms, to prevent people from becoming so again. 86 [End Quote] With changes to the objective conditions highly unlikely, Adorno here concludes that we should concentrate on understanding the (psychological) mechanisms which make people commit atrocities. In this sense, he wants education as ‘an education toward critical self-reflection’. 87 This should proceed both via encouraging reflection and criticism from early childhood onwards, and by fostering it via public awareness campaigns about the (psychological) mechanisms in question.88 Adorno also thinks that instilling a sense of distaste for, or shame about, violence into children (and, if possible, adults) would be important to prevent Auschwitz repeating itself.89 He even makes a few suggestions about the form and content a post-Auschwitz education could have, such as recommending a focus on the concrete forms of resistance against the social horrors committed under Nazism or the opposition to parts thereof (for example, the euthanasia programme) among the German population.90 On a social level, he also suggests reminding people of the catastrophic results – authoritarianism, war, suffering – which the fascist regimes had for their own populations and reminding them that fascist revivals would come at similar costs, something which might present more of a counterweight than reminders about the (even worse) suffering of others.91 What is most important is Adorno’s insistence that this subjective dimension can at best improve the chances of people refraining from participating in such atrocities and thereby reduce the number of those carrying out the murders (though not necessarily the number of the people working in the bureaucratic machine behind the atrocities who Adorno calls ‘desktop murderers’).92 Encouraging reflection from early on and public awareness campaigns will not transform the objective conditions. Still, it might influence the ease with which people might be led by these conditions to the most barbaric excesses. As Adorno puts it in his conclusion of the essay: [Quote] Even if rational enlightenment, as psychology well knows, does not straightaway eliminate the unconscious mechanisms, then it at least reinforces in the preconscious certain counter-impulses and helps prepare a climate that does not favour the uttermost extreme. If the entire culture really became permeated with the idea of the pathogenic character of the tendencies that came into their own in Auschwitz, then perhaps people would better control those tendencies.93 [End Quote] The mere knowledge of how things go wrong may not be sufficient to stop them from going wrong, but it may, so to speak, strengthen the immune system of individuals or even whole societies against the objective tendencies towards depersonalisation, means-end reversal, and disregard of individuals.