# Off 1

#### 1 Interpretation: The ballot is to determine if the enactment of a topical plan is better than the status quo or a competitive option.

#### 2 Violation:

#### A “Resolved” before a colon reflects a legislative forum

Army Officer School, ‘4

(5-12, “# 12, Punctuation – The Colon and Semicolon”, <http://usawocc.army.mil/IMI/wg12.htm>)

**The colon introduces** the following: a.  A list, but only after "as follows," "the following," or a noun for which the list is an appositive: Each scout will carry the following: (colon) meals for three days, a survival knife, and his sleeping bag. The company had four new officers: (colon) Bill Smith, Frank Tucker, Peter Fillmore, and Oliver Lewis. b.  A long quotation (one or more paragraphs): In The Killer Angels Michael Shaara wrote: (colon) You may find it a different story from the one you learned in school. There have been many versions of that battle [Gettysburg] and that war [the Civil War]. (The quote continues for two more paragraphs.) c.  A formal quotation or question: The President declared: (colon) "The only thing we have to fear is fear itself." The question is: (colon) what can we do about it? d.  A second independent clause which explains the first: Potter's motive is clear: (colon) he wants the assignment. e.  After the introduction of a business letter: Dear Sirs: (colon) Dear Madam: (colon) f.  The details following an announcement For sale: (colon) large lakeside cabin with dock g. **A formal resolution, after the word "resolved:"¶ Resolved: (colon) That this council petition the mayor.**

#### B USFG is the national government in DC.

Encarta Online Encyclopedia, 2k

(http://encarta.msn.com)

“The federal government **of the U**nited **S**tates **is centered in** Washington **DC”**

#### C Should means there is a practical reason for action

WordNet in ‘97

Princeton University, 1.6

**Should** v 1 : be expected to: “Parties should be fun” 2 : **expresses an** emotional**, practical,** or other **reason for doing something:** “You had better put on warm clothes”; “You should call your mother-in-law”; *“The State ought to repair bridges*”[syn**:** had better, ought]

#### 3 Vote Negative:

#### Limits on what can be debated protect subversion and meaningful debate.

Shively, 2K

(Former Assistant Politics Professor – Texas A&M, Partisan Politics and Political Theory, pp. 181-4, We have the full text of the card if you want to see it)

At the very least, **we must agree about what it is that is being debated before we can debate it.** For instance, once cannot have an argument about euthanasia with someone who thinks euthanasia is a musical group. One cannot successfully stage a sit-in if one’s target audience simply thinks everyone is resting or if those doing the sitting have no complaints. Nor can one demonstrate resistance to a policy if no one knows that it is a policy. In other words, **contest is meaningless if there is a lack of agreement or communication about what is being contested. Resisters, demonstrators, and debaters must have some shared ideas about the subject and/or the terms of their disagreements.** The participants and the target of a sit-in must share an understanding of the complaint at hand. And a demonstrator’s audience must know what is being resisted. In short, **the contesting of an idea presumes some agreement about what that idea is and how one might go about intelligibly contesting it.** In other words, **contestation rests on some basic agreements or harmony.**¶Continues on page 184¶ But, again, the response to the ambiguist must be that **the practice of questioning and undermining rules**, like all other social practices, **needs a certain order. The subversive needs rules to protect subversion. And when we look more closely at the rules protective of subversion, we find that they are roughly the rules of argument** discussed above. In fact, **the rules of argument are roughly the rules of democracy or civility: the delineation of boundaries necessary to protect speech and action from violence, manipulation, and other forms of tyranny.**

#### And, fair division of ground is necessary for meaningful switch-side debate – switch-side debating cultivates a civic attitude which threatens fundamentalism and turns debate into a training ground for progressive politics

Mitchell et al. 07

(Gordon, Eric English, Stephen Llano, Catherine E. Morrison, John Rief, and Carly Woods, Pitt Comm Studies Grad Students, Gordon Mitchell is an Associate Comm Studies Professor @ Pitt, Communication & Critical/Cultural Studies 4)

The problem for Greene and Hicks is that this notion of citizenship becomes tied to a normative conception of American democracy that justifies imperialism. They write, ‘‘The production and management of this field of governance allows liberalism to trade in cultural technologies in the global cosmopolitan marketplace at the same time as it creates a field of intervention to transform and change the world one subject (regime) at a time.’’11 Here, Greene and Hicks argue that this new conception of liberal governance, which epitomizes the ethical citizen as an individual trained in the switch-side technique, serves as a normative tool for judging other polities and justifying forcible regime change. One need look only to the Bush administration’s framing of war as an instrument of democracy promotion to grasp how the switch-side technique can be appropriated as a justification for violence. It is our position, however, that **rather than acting as a cultural technology expanding American exceptionalism, switch-side debating originates from a civic attitude that serves as a bulwark against fundamentalism of all stripes.** **Several prominent voices reshaping the national dialogue on homeland security have come from the academic debate community and draw on its animating spirit of critical inquiry**. For example, Georgetown University law professor **Neal Katyal served as lead plaintiff ’s counsel in Hamdan, which challenged post-9/11 enemy combat definitions**. 12 The foundation for Katyal’s winning argument in Hamdan was laid some four years before, when he collaborated with former intercollegiate debate champion Laurence Tribe on an influential Yale Law Journal addressing a similar topic.13 Tribe won the National Debate Tournament in 1961 while competing as an undergraduate debater for Harvard University. Thirty years later, Katyal represented Dartmouth College at the same tournament and finished third. **The imprint of this debate training is evident in Tribe and Katyal’s contemporary public interventions, which are characterized by meticulous research, sound argumentation, and a staunch commitment to democratic principles**. Katyal’s reflection on his early days of debating at Loyola High School in Chicago’s North Shore provides a vivid illustration. ‘‘I came in as a shy freshman with dreams of going to medical school. Then Loyola’s debate team opened my eyes to a different world: one of argumentation and policy.’’ As Katyal recounts, ‘‘the most important preparation for my career came from my experiences as a member of Loyola’s debate team.’’14 **The success of former debaters like Katyal, Tribe, and others in challenging the dominant dialogue on homeland security points to the efficacy of academic debate as a training ground for future advocates of progressive change**. Moreover**, a robust understanding of the switch-side technique and the classical liberalism which underpins it would help prevent misappropriation of the technique to bolster suspect homeland security policies**. **For buried within an inner-city debater’s files is a secret threat to absolutism: the refusal to be classified as ‘‘with us or against us,’’ the embracing of intellectual experimentation in an age of orthodoxy, and reflexivity in the face of fundamentalism**. But by now, the irony of our story should be apparent\***the more effectively academic debating practice can be focused toward these ends, the greater the proclivity of McCarthy’s ideological heirs to brand the activity as a ‘‘weapon of mass destruction.’’**

#### Dialogue is critical to affirming any value—shutting down deliberation devolves into totalitarianism and reinscribes oppression

Morson 4

http://www.flt.uae.ac.ma/elhirech/baktine/0521831059.pdf#page=331

Northwestern Professor, Prof. Morson's work ranges over a variety of areas: literary theory (especially narrative); the history of ideas, both Russian and European; a variety of literary genres (especially satire, utopia, and the novel); and his favorite writers -- Chekhov, Gogol, and, above all, Dostoevsky and Tolstoy. He is especially interested in the relation of literature to philosophy.

 Bakhtin viewed the whole process of “ideological” (in the sense of ideas and values, however unsystematic) development as an endless dialogue. As teachers, we find it difficult to avoid **a voice of authority,** however much we may think of ours as the rebel’s voice, because our rebelliousness against society at large speaks in the authoritative voice of our subculture.We speak the language and thoughts of **academic educators**, even when we imagine we are speaking in no jargon at all, and that jargon, inaudible to us, sounds with all the overtones of authority to our students. We are so prone to think of ourselves as **fighting oppression** that it takes some work to realize that we ourselves may be felt as oppressive and **overbearing,** and that our own voice may provoke the same reactions that we feel when we hear an authoritative voice with which we disagree. So it is often helpful to think back on the great authoritative oppressors and reconstruct their self-image: helpful, but often painful. I remember, many years ago, when, as a recent student rebel and activist, I taught a course on “The Theme of the Rebel” and discovered, to my considerable chagrin, that many of the great rebels of history were the very same people as the great oppressors. There is a famous exchange between Erasmus and Luther, who hoped to bring the great Dutch humanist over to the Reformation, but Erasmus kept asking Luther how he could be so certain of so many doctrinal points. We must accept a few things to be Christians at all, Erasmus wrote, but surely beyond that there must be room for us highly fallible beings to disagree. Luther would have none of such tentativeness. He knew, he was sure. The Protestant rebels were, for a while, far more intolerant than their orthodox opponents. Often enough, the oppressors are the ones who present themselves and really think of themselves as liberators. Certainty that one knows the root cause of evil: isn’t that itself often the root cause? We know from Tsar Ivan the Terrible’s letters denouncing Prince Kurbsky, a general who escaped to Poland, that Ivan saw himself as someone who had been oppressed by noblemen as a child and pictured himself as the great rebel against traditional authority when he killed masses of people or destroyed whole towns. There is something in the nature of maximal rebellion against authority that produces ever greater intolerance, unless one is very careful. For **the skills of** fighting or **refuting an oppressive power are not** those of **openness, self-skepticism, or real dialogue**. In preparing for my course, I remember my dismay at reading **Hitler’s** Mein Kampf and discovering that his self-consciousness was **precisely** that of the rebel speaking in the name of oppressed Germans, and that much of his amazing appeal – otherwise so inexplicable – was to the German sense that they were rebelling victims. In our time, the Serbian Communist and nationalist leader Slobodan Milosevic exploited much the same appeal. Bakhtin surely knew that Communist totalitarianism, **the Gulag,** and the unprecedented censorship were constructed by rebels who had come to power. His favorite writer, Dostoevsky, used to emphasize that the worst oppression comes from those who, with the rebellious psychology of “the insulted and humiliated,” have seized power – **unless they have somehow cultivated the value of dialogue**, as Lenin surely had not, but which Eva, in the essay by Knoeller about teaching The Autobiography of Malcolm X, surely had. Rebels often make the worst tyrants because their word, the voice they hear in their consciousness, has borrowed something crucial from the authoritative word it opposed, and perhaps exaggerated it: the aura of righteous authority. If one’s ideological becoming is understood as a struggle in which one has at last achieved the truth, one is likely to want to impose that truth with maximal authority; and rebels of the next generation may proceed in much the same way, **in an ongoing spiral of intolerance**.

# Off 2

#### THE DISCURSIVE CONSTRUCT OF DEHUMANIZATION/THE SUBHUMAN OPERATIONALIZES GLOBAL SPECIEST, GENDERED, RACIALIZED, AND ECONOMIC VIOLENCE. WE NEED TO REFUSE THE ATTEMPT TO PARTIALLY INCLUDE GROUPS INTO THE CONCEPT OF HUMAN AND INSTEAD REJECT HUMANIZING DISCOURSE BECAUSE IT MERELY DISPLACES THE VIOLENCE OF THE 1AC IMPACT SCENARIOS ONTO WHOM-EVER IS CONSIDERED NONHUMAN.

Deckha 2k10

[Maneesha, faculty of law, university of Victoria, “it’s time to abandon the idea of human rights”, the scavenger, dec. 10]

The category of the ‘subhuman’ is inherent in global gendered, racialized and economic violence, throwing up questions around the relevance of concepts of ‘human rights’ and ‘human dignity’ for effective theories of justice, policy and social movements. Instead of fighting dehumanization with humanization, a better strategy may be to minimize the human/nonhuman boundary altogether. A new discourse of cultural and legal protections is required to address violence against vulnerable humans in a manner that does not privilege humanity or humans, nor permit a subhuman figure to circulate as the mark of inferior beings on whom the perpetration of violence is legitimate. We need to find an alternative discourse to theorize and mobilize around vulnerabilities for “subhuman” humans, writes Maneesha Deckha. 13 December 2010 One of the organizing narratives of western thought and the institutions it has shaped is humanism and the idea that human beings are at the core of the social and cultural order. The cultural critique humanism has endured, by way of academic theory and social movements, has focused on the failure of its promise of universal equal treatment and dignity for all human beings. To address this failing, a rehabilitative approach to humanism is usually adopted with advocates seeking to undo humanism’s exclusions by expanding its ambit and transporting vulnerable human groups from “subhuman” to “human” status. Law has responded by including more and more humans under the coveted category of “personhood”. Yet, the logic of the human/subhuman binary typically survives this critique with the dependence of the coveted human status on the subhuman (and the vulnerabilities it enables) going unnoticed. This gap in analysis is evident in how most of us think about violence and its related concept of vulnerability. Some would even say that what sets us apart from nonhumans is a capacity for vulnerability. Others who address human-nonhuman relationships more closely might say that what sets human apart from nonhuman animals, if anything, is our capacity for violence. More particular still, feminists would highlight the masculinist orientation of this violence against nonhumans, animals and otherwise, noting that institutionalized violence against nonhumans primarily occurs in male-dominated industries. Yet, the discourse around (hu)man violence against animals is muted in mainstream debates about violence, vulnerability and exploitation in general. More common is a concern with violence against humans and how to eliminate it and make humans less vulnerable. This theorizing largely proceeds through affirmations of the inviolability or sanctity of human life and human dignity, establishing what it means to be human through articulation of what it means to be animal. The humanist paradigm of anti-violence discourse thus does not typically examine the human/nonhuman boundary, but often fortifies it. The failure to address this boundary and its creation and maintenance of the figure of the subhuman undermines anti-violence agendas.

#### AND, this species-contingent paradigm creates unending genocidal violence against forms of life deemed politically unqualified.

**KOCHI & ORDAN 2K8**

[tarik and noam, queen’s university and bar llan university, “an argument for the global suicide of humanity”, vol 7. no. 4., bourderlands e-journal]

Within the picture many paint of humanity, events such as the Holocaust are considered as an exception, an aberration. The Holocaust is often portrayed as an example of ‘evil’, a moment of hatred, madness and cruelty (cf. the differing accounts of ‘evil’ given in Neiman, 2004). The event is also treated as one through which humanity comprehend its own weakness and draw strength, via the resolve that such actions will never happen again. However, if we take seriously the differing ways in which the Holocaust was ‘evil’, then one must surely include along side it the almost uncountable numbers of genocides that have occurred throughout human history. Hence, if we are to think of the content of the ‘human heritage’, then this must include the annihilation of indigenous peoples and their cultures across the globe and the manner in which their beliefs, behaviours and social practices have been erased from what the people of the ‘West’ generally consider to be the content of a human heritage. Again the history of colonialism is telling here. It reminds us exactly how normal, regular and mundane acts of annihilation of different forms of human life and culture have been throughout human history. Indeed the history of colonialism, in its various guises, points to the fact that so many of our legal institutions and forms of ethical life (i.e. nation-states which pride themselves on protecting human rights through the rule of law) have been founded upon colonial violence, war and the appropriation of other peoples’ land (Schmitt, 2003; Benjamin, 1986). Further, the history of colonialism highlights the central function of ‘race war’ that often underlies human social organisation and many of its legal and ethical systems of thought (Foucault, 2003). This history of modern colonialism thus presents a key to understanding that events such as the Holocaust are not an aberration and exception but are closer to the norm, and sadly, lie at the heart of any heritage of humanity. After all, all too often the European colonisation of the globe was justified by arguments that indigenous inhabitants were racially ‘inferior’ and in some instances that they were closer to ‘apes’ than to humans (Diamond, 2006). Such violence justified by an erroneous view of ‘race’ is in many ways merely an extension of an underlying attitude of speciesism involving a long history of killing and enslavement of non-human species by humans. Such a connection between the two histories of inter-human violence (via the mythical notion of differing human ‘races’) and interspecies violence, is well expressed in Isaac Bashevis Singer’s comment that whereas humans consider themselves “the crown of creation”, for animals “all people are Nazis” and animal life is “an eternal Treblinka” (Singer, 1968, p.750).

#### Alternative: the judge should vote negative to REJECT THE HUMAN/ANIMAL DIVIDE.

#### this rejection enables an understanding of the SPECIES-BEING. that SOLVES THE ETHICAL CONTRADICTION OF THEIR SPECIES-LEVEL RACISM.

HUDSON 2K4

[Laura, The Political Animal: Species-Being and Bare Life, mediations journal, http://www.mediationsjournal.org/files/Mediations23\_2\_04.pdf]

We are all equally reduced to mere specimens of human biology, mute and uncomprehending of the world in which we are thrown. Species-being, or “humanity as a species,” may require this recognition to move beyond the pseudo-essence of the religion of humanism. Recognizing that what we call “the human” is an abstraction that fails to fully describe what we are, we may come to find a new way of understanding humanity that recuperates the natural without domination. The bare life that results from expulsion from the law removes even the illusion of freedom. Regardless of one’s location in production, the threat of losing even the fiction of citizenship and freedom affects everyone. This may create new means of organizing resistance across the particular divisions of society. Furthermore, the concept of bare life allows us to gesture toward a more detailed, concrete idea of what species-being may look like. Agamben hints that in the recognition of this fact, that in our essence we are all animals, that we are all living dead, might reside the possibility of a kind of redemption. Rather than the mystical horizon of a future community, the passage to species-being may be experienced as a deprivation, a loss of identity. Species-being is not merely a positive result of the development of history; it is equally the absence of many of the features of “humanity” through which we have learned to make sense of our world. It is an absence of the kind of individuality and atomism that structure our world under capitalism and underlie liberal democracy, and which continue to inform the tenets of deep ecology. The development of species-being requires the collapse of the distinction between human and animal in order to change the shape of our relationships with the natural world. A true species-being depends on a sort of reconciliation between our “human” and “animal” selves, a breakdown of the distinction between the two both within ourselves and in nature in general. Bare life would then represent not only expulsion from the law but the possibility of its overcoming. Positioned in the zone of indistinction, no longer a subject of the law but still subjected to it through absence, what we equivocally call “the human” in general becomes virtually indistinguishable from the animal or nature. But through this expulsion and absence, we may see not only the law but the system of capitalism that shapes it from a position no longer blinded or captivated by its spell. The structure of the law is revealed as always suspect in the false division between natural and political life, which are never truly separable. Though clearly the situation is not yet as dire as Agamben’s invocation of the Holocaust suggests, we are all, as citizens, under the threat of the state of exception. With the decline of the nation as a form of social organization, the whittling away of civil liberties and, with them, the state’s promise of “the good life” (or “the good death”) even in the most developed nations, with the weakening of labor as the bearer of resistance to exploitation, how are we to envision the future of politics and society?

# Off 3

#### Text: We affirm that wind turbines should not be considered beautiful or ugly.

#### THE PLAN’S VISUAL METAPHOR ENTRENCHES THE PATRIARCHAL GAZE. CP USES DIALOGUE AS AN AURAL METAPHOR – THIS IS KEY TO CHANGE THE PATRIARCHAL NATURE OF THE LEGAL SYSTEM.

**Hibbits 94** Professor Bernard J. Hibbitts, professor at the University of Pittsburgh School of Law, 1994 Making Sense of Metaphors Visuality, Aurality, And The Reconfiguration of American Legal Discourse <http://faculty.law.pitt.edu/hibbitts/meta_p2.htm>

It may be argued that the extent of their involvement with written material has led American men as a group-like men in other Western societies-to take a great interest in the phenomenon of visual observation that has been the source of so much of their textual knowledge and authority.221 As modern feminist scholarship has taken pains to emphasize (if not necessarily explain), the "gaze" has historically been more of a "male" than a "female" medium.222 In the American tradition, men have been primarily responsible for reducing the world-and, in the process, women-to visual, two-dimensional texts, paintings, photographs,223 electronic images,224 diagrams, and equations.225 In their capacities as school administrators, college professors, historians, curators, and archivists, American men have long been in charge of preserving and perpetuating the corpus of American visual culture over time. As scientists and philosophers, they have further indulged their visuality by using mostly visual metaphors to describe the central intellectual operations of thinking and knowing: they have made "observations," offered "perspectives," and "speculated" on the nature of reality.226 The desire and even the need to look that has animated American male experience has frequently been coupled with a limited and somewhat selective devaluation of aurality and evocatively aural forms. At least since the late eighteenth century, most American men have rejected dialogue and story as respectable vehicles for the communication of important written information.227 More generally, American men as a group have been eager to prescribe silence as a positive personal and social value for others, if not necessarily for themselves.228 This latter strategy has been feasible in part because many American men have had access to a visual medium of communication (writing) which in their experience has not depended on sound to provide its sense. The strategy has moreover been politically useful because it has enabled American men to consolidate their control of other groups that have been more dependent on aural expression. The command that women (not to mention children) be "seen and not heard"-implicitly evoked from the anti-scolding laws of the seventeenth century**229** through the marital evidence laws of the nineteenth century**230**-has been a prime guarantor of patriarchal power.

#### They represent “beauty” as a visual construct; this is exclusionary to people with sightlessness

Phelgyal 2000

[Jangchup, <http://www.sandiegoreader.com/news/2000/feb/17/cover-what-beauty-blind/>, mg]

They were being murdered by the light. I watched and said nothing.¶ #When we began our lunch, the sun was just burnishing the windowsill. It was a hot day and Linda had left the window open so that air could circulate. But because the sun moves, by the time we finished eating, a great deluge of sunlight was pouring into the room. Light crashed onto the dining table, where it reduced our luncheon things — the knives and forks and glasses and plates smeared with the remains of our meal — to a single intense glare. I shut my eyes, squinching them so tight that neon shapes pulsed against my lids.¶ #Meanwhile, Linda and Kevin talked about their birthdays. Over the years they have marked those days by doing something special: a La Jolla bed and breakfast with fat, downy pillows and warm croissants and freshly squeezed orange juice in the morning; a room at the Catamaran hotel; dinner at the Afghani restaurant Khyber Pass, where they ate lamb with vegetable curries over saffron rice. For Kevin’s last birthday, the pair taxied to Loews Coronado Bay Resort, a swank hotel–restaurant–recreation center with a marina. After dinner in the elegant restaurant, they strolled the grounds before settling into a deluxe guest room for the night.¶ #“We had a beautiful time.” Linda sighed. “Didn’t we?”¶ #That was when I opened my eyes.¶ #She was sitting a little forward in her seat, mindless of the sunlight or the luncheon’s bright wreckage. Both her hands were on the table. White light sliced across her fingers and cut off her nose. Next to her, Kevin had a bright blade buried in his forehead.¶ #Linda Flores and Kevin Kelly were born prematurely almost 50 years ago, at a time when it was common medical procedure to bundle preemies into incubators where oxygen was piped in to keep them alive. It was discovered, eventually, that an excess of oxygen damages the infant’s retinas and optic nerves, but the fruits of this medical research came too late for an army of middle-aged men and women who make their ways through U.S. streets today, tapping along with red-tipped white canes or led by solemn guide dogs. That afternoon, Linda, 49, and Kevin, 47, had not a clue that across from me they looked like they were being bludgeoned by the light. Indeed, if I’d eaten my lunch with a spoon or picked my teeth with my fork, they would not have known. They have never seen me or anyone else.¶ #Linda, who was married to a Mexican (hence the Spanish surname), has straight dark brown hair that falls to her shoulders and takes a golden-wheat sheen in the sun. Her dusty-rose-colored Guatemalan blouse had a crocheted collar. She told me she tried applying makeup one time and made such a mess of herself that she never tried again. That afternoon her pale skin was buttery-soft. Kevin has a bald pate surrounded by a wreath of soft gray hair; he clips his beard close and stays in shape with an exercise schedule so that he looks like a hip and healthy Santa Claus. The middle child (and only boy) in a family with four girls, he spent 13 years under the strict regime of a residential school for the blind. He is always neat and well put together. His shoes are kept polished.¶ #Both their faces seem slightly naked. Their eyes are a little sunken and their lids fail to fully cover the eyes, like drapes that just miss reaching the floor. I’ve heard of cases in which blind people’s eyelids were sewn down to cover empty sockets, but not here; the bit of Linda’s right iris that I can see appears to be brown, the other blue, maybe. Kevin, with the fair complexion of the Irish, has gray eyes that change color. That afternoon he wore a polo shirt with wide blue bands running across his chest and his eyes shown light blue.¶ #“What does beauty mean to you?”¶ #Linda and Kevin stopped dead in their conversation.¶ #“You just said you had a beautiful time at the resort,” I said, “and I wondered what you meant.”¶ #Linda said that it was a really nice place to be and that they’d had a great time.¶ #“Yes, but you said the word ‘beautiful,’ and it makes me wonder what beauty means to you. What is your experience of beauty?”¶ #Some sunrises and most sunsets, or when I see leaves lifted, shimmering, by a breeze, sometimes when I stand before a painting with its wash of colors — all these can be like whiskey to my senses. The experience of beauty has left me buzzing as if I’d chugged down a Starbucks double mocha or gasping as if I’d been slapped in the face with cold water. Beauty can stun me into silence or leave me rapturous and jabbering. But Linda and Kevin have never seen a cloud or a bird. What is beauty for someone who has never seen anything, and how is it experienced? My question had sliced deep in the middle of their conversation, but that was okay.¶ #The three of us talk easily together; we argue, we debate, we laugh a lot. **With me they are easygoing about** their blindness. They joke about the insensitivity the sighted sometimes show in their dealings with blind people, and they nail blind folks for their dependencies and plaintive cries of entitlement. (What are the first words, they once asked me, that blind people say when they die and go to heaven? “Help!”) But they are conscious of the social ills that affect the blind and the sighted alike. According to them, if people were to take greater delight in their surroundings, to explore what gives them pleasure, there would be little need for rehabilitation centers. So maybe my question had been rudely put, but I had no reason to believe that they were annoyed by the attempt of a sighted

**Causes War**

**Warren and Cady 94** Karen J. Warren, Duane L. Cady, Professors at Macalester and Hamline, Spring 1994, <http://www.jstor.org/stable/3810167?cookieSet=1>

Operationalized, the evidence of patriarchy as a dysfunctional system is found in the behaviors to which it gives rise, (c), and the unmanageability, (d), which results. For example, in the United States, current estimates are that one out of every three or four women will be raped by someone she knows; globally, rape, sexual harassment, spouse-beating, and sado-masochistic pornography are examples of behaviors practiced, sanctioned, or tolerated within patriarchy. In the realm of environmentally destructive behaviors, strip-mining, factory farming, and pollution of the air, water, and soil are instances of behaviors maintained and sanctioned within patriarchy. They, too, rest on the faulty beliefs that it is okay to "rape the earth," that it is "man's God-given right" to have dominion (that is, domination) over the earth, that nature has only instrumental value, that environmental destruction is the acceptable price we pay for "progress." And the presumption of warism, that war is a natural, righteous, and ordinary way to impose dominion on a people or nation, goes hand in hand with patriarchy and leads to dysfunctional behaviors of nations and ultimately to international unmanageability.