## 1nc

### 1nc k 1

#### The aff ignores the prior question of Native American colonization --we are colonial occupiers of stolen land.

**Churchill, 03** (Ward, Acts of Rebellion: The Ward Churchill Reader, “I am Indigenist: Notes on the Ideology of the Fourth World”).

Leaving aside questions concerning the validity of various treaties, the beginning point for any indigenist endeavor in the United States centers, logically enough, in efforts to restore direct Indian control over the huge portion of the continental U. S. which was plainly never ceded by native nations. Upon the bedrock of this foundation, a number of other problems integral to the present configuration of power and privilege in North American society can be resolved, not just for Indians, but for everyone else as well. It’s probably impossible to solve, or even to begin meaningfully addressing, certain of these problems in any other way. Still, it is, as they say, “no easy sell” to convince anyone outside the more conscious sectors of the American Indian population itself of the truth of this very simple fact. In part, uncomfortable as it may be to admit, this is because even the most progressive elements of the North American immigrant population share a perceived commonality of interest with the more reactionary segments. 47 This takes the form of a mutual insistence upon an imagined “right” to possess native property, merely because they are here, and because they desire it. The Great Fear is, within any settler state, that if indigenous land rights are ever openly acknowledged, and native people therefore begin to recover some significant portion of their land, that the settlers will correspondingly be dispossessed of that—most notably, individually held homes, small farms and ranches, and the like—which they’ve come to consider “theirs. ”48 Tellingly, every major Indian land recovery initiative in the U. S. during the second half of the twentieth century—those in Maine, the Black Hills, the Oneida claims in New York State, and Western Shoshone land claim are prime examples—has been met by a propaganda barrage from right-wing organizations ranging from the Ku Klux Klan to the Republican Party warning individual nonindian property holders of exactly this “peril. ” 49 I’ll debunk some of this nonsense in a moment, but first I want to take up the posture of self-proclaimed left radicals in the same connection. And I’ll do so on the basis of principle, because justice is supposed to matter more to progressives than to right-wing hacks. Allow me to observe that the pervasive and near-total silence of the left in this respect has been quite illuminating. Nonindian activists, with only a handful of exceptions, persistently plead that they can’t really take a coherent position on the matter of Indian land rights because, “unfortunately, ” they’re “not really conversant with the issues” (as if these were tremendously complex). Meanwhile, they do virtually nothing, generation after generation, to inform themselves on the topic of who actually owns the ground they’re standing on. 50 Listen up folks: The record can be played only so many times before it wears out and becomes just another variation of “hear no evil, see no evil. ” At this point, it doesn’t take Einstein to figure out that the left doesn’t know much about such things because it’s never wanted to know, or that this is so because it has always had its own plans for utilizing land it has no more right to than does the status quo it claims to oppose. 51 The usual technique for explaining this away has always been a sort of pro forma acknowledgement that Indian land rights are of course “really important” (yawn), but that one “really doesn’t have a lot of time” to get into it. (I’ll buy your book, though, and keep it on my shelf even if I never read it. ) Reason? Well, one is just “too busy” working on “other issues” (meaning, things that are considered to actually be important). Typically enumerated are sexism, racism, homophobia, class inequities, militarism, the environment, or some combination thereof. It’s a pretty good evasion, all in all. Certainly, there’s no denying any of these issues their due; they are all important, obviously so. But more important than the question of whose land we’re standing on? There are some serious problems of primacy and priority embedded in the orthodox script. 52 To frame things clearly in this regard, let’s hypothesize for a moment that all of the various nonindian movements concentrating on each of the above-mentioned issues were suddenly successful in accomplishing their objectives. Let’s imagine that the United States as a whole were somehow transformed into an entity defined by the parity of its race, class, and gender relations, its embrace of unrestricted sexual preference, its rejection of militarism in all forms, and its abiding concern with environmental protection. (I know, I know, this is a sheer impossibility, but that’s my point. ) When all is said and done, the society resulting from this scenario is still, **first and foremost, a colonialist society**, an imperialist society in the most fundamental possible sense, with all that that implies. 53 This is true because the scenario does nothing at all to address the fact that whatever is happening happens on someone else’s land, not only without their consent, but through an adamant disregard for their rights to the land. Hence, **all it means is that the invader population has rearranged its affairs in such a way as to make itself more comfortable** at the continuing expense of indigenous people. The colonial equation remains intact and may **even be reinforced** by a greater degree of participation and vested interest in maintenance of the colonial order among the settler population at large. The dynamic here is not very different from that evident in the American “Revolution” of the late eighteenth century, is it? 55 And we all know very well where that led, don’t we? Should we therefore begin to refer to socialist imperialism, feminist imperialism, gay and lesbian imperialism, environmentalist imperialism, Afroamerican and la Raza imperialism? I hope not. I hope instead that this is mostly just a matter of confusion, of muddled priorities among people who really do mean well and would like to do better. 56 If so, then all that is necessary to correct the situation is a basic rethinking of what it is that must be done, and in what order. Here, I’ll advance the straightforward premise that **the land rights of “First Americans” should serve as a first priority** for attainment of everyone seriously committed to accomplishing positive change in North America.

#### The origins of violence towards the other began, not with theoretical misdirection, but with the genocide of the Native Americans. The only way to address these issues is to begin by taking this material reality seriously.

**Rogin, 88** (http://www.thirdworldtraveler.com/Political\_Repression/Political\_Repression\_US.html. “Political Repression in the United States”, from the book *Ronald Reagan: The Movie and other episodes in political demonology,* Michael, Prof of Poli Sci UC Berkeley).

Masterless Indians had challenged European institutional restraints at the beginning of American history. Early settlers made Indians a threat to community. By the Age of Jackson, Americans celebrated their own independence, which Indian tribalism threatened to confine. White Americans contrasted their own freedom, disciplined by self-restraint, with the subversive, idle, and violent freedom of the Indians. The self-reliant American gained his freedom, won his authority, and defined the American national identity in violent Indian combat in the West. With the perceived closing of the continental frontier in the 1890s the policy of Manifest Destiny was extended to Asia. The suppression of the Philippine independence movement after the Spanish-American war caused hundreds of thousands of deaths. America was, according to those who carried out and defended its Philippine policy, continuing Its conquest over and tutelage of primitive tribes. Indian policy also set precedents for twentieth-century interventions in Latin America. The country's expansionist history against savage peoples of color culminated rhetorically and in practice in the war in Vietnam. Counterinsurgent, savage warfare returned in the 1980s to the New World, Central American arena where it had always prospered, as the United States supported death squads in San Salvador and terror bombing and a scorched earth policy in the El Salvador countryside, the torture and murder of Guatemalan Indians, and terrorist attacks by "freedom fighters" on the people and government of Nicaragua. Calling the Nicaraguan contras "the moral equal of our Founding Fathers," President Reagan laid claim to a tradition for which other citizens of the United States might wish to make reparation. Indian policy also had domestic implications. Indians were the first people to stand in American history as emblems of disorder, civilized breakdown, and alien control. Differences between reds and whites made cultural adaptation seem at once dangerous and impossible. The violent conquest of Indians legitimized violence against other alien groups, making coexistence appear to be unnecessary. The paranoid style in American politics, as Richard Hofstadter has labeled it, goes back to responses to Indians. The series of Red scares that have swept the country since the 1870s have roots in the original red scares. Later countersubversive movements attacked aliens, but the people who originally assaulted reds were themselves aliens in the land. Responses to the Indians point to the mixture of cultural arrogance and insecurity in the American history of countersubversion. The identity of a self-making people, engaged in a national, purifying mission, may be particularly vulnerable to threats of contamination and disintegration. The need to draw rigid boundaries between the alien and the self suggests fears of too dangerous an intimacy between them. Just as fears of subversion moved from Indians to other social groups, so did techniques of control. The group ties of workers and immigrants were assaulted in the name of individual freedom. State violence, used to punish Indians who allegedly preferred war to labor, was also employed against striking workers. A paternal model of interracial relations developed in slavery as well as in Indian policy. Finally, Indians shared their status as beneficiaries of meliorist confinement with the inmates of total institutions. These arenas-slavery, the asylum, labor relations, and radical dissent-form the major loci of American political suppression.

**Thus we affirm impossible realism and give back the land. This is the first priority to the first Americans. Until we recognize that we are currently on stolen ground and dismantle the United States all together can we liberate native America from the grip of its imperial chokehold.**

**Churchill 96** [Ward, former professor of ethnic studies at university of colorado, boulder, “i am indigenist,” from a native son pgs 89-94

The question which inevitably arises with regard to indigenous land claims, especially in the United States, is whether they are “realistic.” The answer, of course is, “No, they aren’t.” Further, no form of decolonization has ever been realistic when viewed within the construct of a colonialist paradigm. It wasn’t realistic at the time to expect George Washington’s rag-tag militia to defeat the British military during the American Revolution. Just ask the British. It wasn’t realistic, as the French could tell you, that the Vietnamese should be able to defeat U.S.-backed France in 1954, or that the Algerians would shortly be able to follow in their footsteps. Surely, it wasn’t reasonable to predict that Fidel Castro’s pitiful handful of guerillas would overcome Batista’s regime in Cuba, another U.S. client, after only a few years in the mountains. And the Sandinistas, to be sure, had no prayer of attaining victory over Somoza 20 years later. Henry Kissinger, among others, knew that for a fact. The point is that in each case, in order to begin their struggles at all, anti-colonial fighters around the world have had to abandon orthodox realism in favor of what they knew to be right. To paraphrase Bendit, they accepted as their agenda, a redefinition of reality in terms deemed quite impossible within the conventional wisdom of their oppressors. And in each case, they succeeded in their immediate quest for liberation. The fact that all but one (Cuba) of the examples used subsequently turned out to hold colonizing pretensions of its own does not alter the truth of this—or alter the appropriateness of their efforts to decolonize themselves—in the least. It simply means that decolonization has yet to run its course, that much remains to be done. The battles waged by native nations in North America to free themselves, and the lands upon which they depend for ongoing existence as discernible peoples, from the grip of U.S. (and Canadian) internal colonialism are plainly part of this process of liberation. Given that their very survival depends upon their perseverance in the face of all apparent odds, American Indians have no real alternative but to carry on. They must struggle, and where there is struggle here is always hope. Moreover, the unrealistic or “romantic” dimensions of our aspiration to quite literally dismantle the territorial corpus of the U.S. state begin to erode when one considers that federal domination of Native North America is utterly contingent upon maintenance of a perceived confluence of interests between prevailing governmental/corporate elites and common non-Indian citizens. Herein lies the prospect of long-term success. It is entirely possibly that the consensus of opinion concerning non-Indian “rights” to exploit the land and resources of indigenous nations can be eroded, and that large numbers of non-Indians will join in the struggle to decolonize Native North America. Few nonIndians wish to identify with or defend the naziesque characteristics of US history. To the contrary most seek to deny it in rather vociferous fashion. All things being equal, they are uncomfortable with many of the resulting attributes of federal postures and actively oppose one or more of these, so long as such politics do not intrude into a certain range of closely guarded self- interests. This is where the crunch comes in the realm of Indian rights issues. Most non-Indians (of all races and ethnicities, and both genders) have been indoctrinated to believe the officially contrived notion that, in the event “the Indians get their land back,” or even if the extent of present federal domination is relaxed, native people will do unto their occupiers exactly as has been done to them; mass dispossession and eviction of non-Indians, especially Euro-Americans is expected to ensue. Hence even progressives who are most eloquently inclined to condemn US imperialism abroad and/or the functions of racism and sexism at home tend to deliver a blank stare or profess open “disinterest” when indigenous land rights are mentioned. Instead of attempting to come to grips with this most fundamental of all issues the more sophisticated among them seek to divert discussions into “higher priority” or “more important” topics like “issues of class and gender equality” in which “justice” becomes synonymous with a redistribution of power and loot deriving from the occupation of Native North America even while occupation continues. Sometimes, Indians are even slated to receive “their fair share” in the division of spoils accruing from expropriation of their resources. Always, such things are couched in terms of some “greater good” than decolonizing the .6 percent of the U.S. population which is indigenous. Some Marxist and environmentalist groups have taken the argument so far as to deny that Indians possess any rights distinguishable from those of their conquerors. AIM leader Russell Means snapped the picture into sharp focus when he observed n 1987 that: so-called progressives in the United States claiming that Indians are obligated to give up their rights because a much larger group of non-Indians “need” their resources is exactly the same as Ronald Reagan and Elliot Abrams asserting that the rights of 250 million North Americans outweigh the rights of a couple million Nicaraguans. Leaving aside the pronounced and pervasive hypocrisy permeating these positions, which add up to a phenomenon elsewhere described as “settler state colonialism,” the fact is that the specter driving even most radical non-Indians into lockstep with the federal government on questions of native land rights is largely illusory. The alternative reality posed by native liberation struggles is actually much different: While government propagandists are wont to trumpet—as they did during the Maine and Black Hills land disputes of the 1970s—that an Indian win would mean individual non-Indian property owners losing everything, the native position has always been the exact opposite. Overwhelmingly, the lands sought for actual recovery have been governmentally and corporately held. Eviction of small land owners has been pursued only in instances where they have banded together—as they have during certain of the Iroquois claims cases—to prevent Indians from recovering any land at all, and to otherwise deny native rights. Official sources contend this is inconsistent with the fact that all non-Indian title to any portion of North America could be called into question. Once “the dike is breached,” they argue, it’s just a matter of time before “everybody has to start swimming back to Europe, or Africa or wherever.” Although there is considerable technical accuracy to admissions that all non-Indian title to North America is illegitimate, Indians have by and large indicated they would be content to honor the cession agreements entered into by their ancestors, even though the United States has long since defaulted. This would leave somewhere close to two-thirds of the continental United States in non-Indian hands, with the real rather than pretended consent of native people. The remaining one-third, the areas delineated in Map II to which the United States never acquired title at all would be recovered by its rightful owners. The government holds that even at that there is no longer sufficient land available for unceded lands, or their equivalent, to be returned. In fact, the government itself still directly controls more than one-third of the total U.S. land area, about 770 million acres. Each of the states also “owns” large tracts, totaling about 78 million acres. It is thus quite possible—and always has been—for all native claims to be met in full without the loss to non-Indians of a single acre of privately held land. When it is considered that 250 million-odd acres of the “privately” held total are now in the hands of major corporate entities, the real dimension of the “threat” to small land holders (or more accurately, lack of it) stands revealed. Government spokespersons have pointed out that the disposition of public lands does not always conform to treaty areas. While this is true, it in no way precludes some process of negotiated land exchange wherein the boundaries of indigenous nations are redrawn by mutual consent to an exact, or at least a much closer conformity. All that is needed is an honest, open, and binding forum—such as a new bilateral treaty process—with which to proceed. In fact, numerous native peoples have, for a long time, repeatedly and in a variety of ways, expressed a desire to participate in just such a process. Nonetheless, it is argued, there will still be at least some non-Indians “trapped” within such restored areas. Actually, they would not be trapped at all. The federally imposed genetic criteria of “Indian –ness” discussed elsewhere in this book notwithstanding, indigenous nations have the same rights as any other to define citizenry by allegiance (naturalization) rather than by race. NonIndians could apply for citizenship, or for some form of landed alien status which would allow them to retain their property until they die. In the event they could not reconcile themselves to living under any jurisdiction other than that of the United States, they would obviously have the right to leace, and they should have the right to compensation from their own government (which got them into the mess in the first place). Finally, and one suspects this is the real crux of things from the government/corporate perspective, any such restoration of land and attendant sovereign prerogatives to native nations would result in a truly massive loss of “domestic” resources to the United States, thereby impairing the country’s economic and military capacities (see “Radioactive Colonialism” essay for details). For everyone who queued up to wave flags and tie on yellow ribbons during the United States’ recent imperial adventure in the Persian Gulf, this prospect may induce a certain psychic trauma. But, for progressives at least, it should be precisely the point. When you think about these issues in this way, the great mass of non-Indians in North America really have much to gain and almost nothing to lose, from the success of native people in struggles to reclaim the land which is rightfully ours. The tangible diminishment of US material power which is integral to our victories in this sphere stands to pave the way for realization of most other agendas from anti-imperialism to environmentalism, from African American liberation to feminism, from gay rights to the ending of class privilege – pursued by progressive on this continent. Conversely, succeeding with any or even all of these other agendas would still represent an inherently oppressive situation in their realization is contingent upon an ongoing occupation of Native North America without the consent of Indian people. Any North American revolution which failed to free indigenous territory from non-Indian domination would be simply a continuation of colonialism in another form. Regardless of the angle from which you view the matter, the liberation of Native North America, liberation of the land first and foremost, is the key to fundamental and positive social changes of many other sorts. One thing they say, leads to another. The question has always been, of course, which “thing” is to the first in the sequence. A preliminary formulation for those serious about achieving (rather than endlessly theorizing and debating), radical change in the United States might be “First Priority to First Americans” Put another way this would mean, “US out of Indian Country.” Inevitably, the logic leads to what we’ve all been so desperately seeking: The United States – at least what we’ve come to know it – out of North America altogether. From there it can be permanently banished from the planet. In its stead, surely we can join hands to create something new and infinitely better. That’s our vision of “impossible realism.” Isn’t it time we all went to work on attaining it?

#### Given the aff's negligence, our alternative is to reject the affirmative’s ontological ignorance --- this is a crucial starting point by addressing the material conditions of violence.

**Churchill, 03** (Ward, Acts of Rebellion: The Ward Churchill Reader, “I am Indigenist: Notes on the Ideology of the Fourth World”).

Not only is it perfectly reasonable to assert that a restoration of native control over unceded lands within the U. S. would do nothing to perpetuate such problems as sexism and classism, but the reconstitution of indigenous societies this would entail stands to free the affected portions of North America from such maladies altogether. Moreover, it can be said that the process should have a tangible impact in terms of diminishing such things elsewhere. The principle is this: sexism, racism, and all the rest arose here as concomitants to the emergence and consolidation of the eurocentric state form of sociopolitical and economic organization. **Everything the state does**, everything it *can* do, **is entirely contingent upon its maintaining its internal cohesion**, a cohesion signified above all by its pretended territorial integrity, its ongoing domination of Indian Country. Given this, it seems obvious that the literal dismemberment of the state inherent to Indian land recovery correspondingly reduces the ability of the state to sustain the imposition of objectionable relations within itself. It follows that realization of indigenous land rights serves to undermine or destroy the ability of the status quo to continue imposing a racist, sexist, classist, homophobic, militaristic order upon *non*indians. A brief aside: anyone with doubts as to whether it’s possible to bring about the dismemberment from within of a superpower state in this day and age ought to sit down and have a long talk with a guy named Mikhail Gorbachev. It would be better yet if you could chew the fat with Leonid Brezhnev, a man who we can be sure would have replied in all sincerity—only three decades ago—that this was the most outlandish idea he’d ever heard. Well, look on a map today, and see if you can find the Union of Soviet Socialist Republics. It ain’t there, my friends. Instead, you’re seeing, and you’re seeing it more and more, the reemergence of the very nations Léon Trotsky and his colleagues consigned to the “dustbin of history” clear back at the beginning of the century. These megastates are not immutable. They *can* be taken apart. They *can* be destroyed. But first we have to decide that we can do it, and that we *will* do it. So, all things considered, when indigenist movements like AIM advance slogans like “U. S. Out of North America, ” nonindian radicals shouldn’t react defensively. They should cheer. They should see what they might do to help. When they respond defensively to sentiments like those expressed by AIM, what they are ultimately defending is the very government, the very order they claim to oppose so resolutely. And if they manifest this contradiction often enough, consistently enough, pathologically enough, then we have no alternative but to take them at their word, that they really are at some deep level or other aligned—all protestations to the contrary notwithstanding—with the mentality which endorses our permanent dispossession and disenfranchisement, our continuing oppression, our ultimate genocidal obliteration as self-defining and self-determining peoples. In other words, they make themselves part of the problem rather than becoming part of the solution.

#### Taking the decolonization of North America seriously is the only way to control the state. It is impossible to end oppression without starting in Indian Country. Otherwise, extinction is inevitable.

**Churchill, 03** (Ward, Acts of Rebellion: The Ward Churchill Reader, “Radioactive Colonization”).

It is worth observing that the ensuing decolonization of Native North America would offer benefits to humanity extending far beyond itself. Every inch of territory and attendant resources withdrawn from U. S. “domestic” hegemony diminishes the relative capacity of America’s corporate managers to project themselves outward via multilateral trade agreements and the like, consummating a “New World Order” in which most of the globe is to be subordinated and exploited in accordance with models already developed, tested, and refined through their applications to Indian Country. Overall, elimination of this threat yields the promise of an across-the-board recasting of relations between human beings, and of humans with the rest of nature, which is infinitely more equitable and balanced than anything witnessed since the beginnings of European expansionism more than 500 years ago. In the alternative, if the current psychopolitical/socioeconomic status quo prevails, things are bound to run their deadly course. Felix Cohen’s figurative miners will inevitably share the fate of their canary, the genocide they so smugly allow as an “acceptable cost of doing business” blending perfectly into their own **autogenocide until the grim prospect of species extinction has at last been realized**. There is, to be sure, a certain unmistakable justice attending the symmetry of this scenario (“What goes around, comes around, ” as Charlie Manson liked to say).

### 1nc k 2

#### Desire creates the illusion of the self and the suffering that defines the human condition. Our only capacity is thus to affirm the extermination of this desire in the face of perpetual death and an impermanent reality

**DOLLIMORE 1998** (Jonathan Dollimore 1998 (Death, Desire and Loss in Western Culture, p 54-56.)

Siddhartha Gautama (560-477 BC) was a prince who, because of his high privilege, encountered suffering and death relatively late in life. Legend tells us that when he did eventually encounter them the trauma was the greater, and changed his life: he became Buddha, the Enlightened One. In the religion he founded, life is experienced as a permanent intrinsic unsatisfactoriness manifested as suffering (dukkha) and pain: birth is painful, old age is painful, sickness is painful, death is painful, sorrow, lamentation, dejection, and despair are painful. Contact with unpleasant things is painful, not getting what one wishes is painful. In short the five groups of grasping [the elements, skandbasy which make up a person] are painful. ('Sermon at Benares', in Burtt, p. 30) Everything about life involves suffering and dissatisfaction, a sense of lack. If we strive to overcome that lack we fail, and suffering becomes marked by a renewed craving, now intensified by an acute sense of loss. Suffering derives directly from the fact that everything that exists is radically mutable. In particular, happiness, if it is achieved, cannot last. Suffering haunts happiness from the outside and the inside. Where Buddhism differs from Western religions is in the full acceptance of mutability; happiness lies in achieving that acceptance. Suffering is perpetuated by, and inseparable from, ignorance, and mitigated by wisdom. The deepest ignorance is to fail to see, or to disavow, the fact that everything that exists is mutable and transient. The force of this position may be seen, again, in contrast with Christianity; for the Buddhist the source of suffering is ignorance rather than sin. And the real source of suffering is desire (kama) or craving (tanha, literally 'thirst'), both of which are intrinsic to, constitutive of, humankind. There is a Buddhist doctrine of 'conditioned arising' or 'dependent origination' which asserts that everything that exists is dependent on certain prevailing conditions; nothing is intrinsically self-sufficient, independent or stable. This is especially true of selfhood. Buddhism completely denies the idea of a transcendent or autonomous self so powerful in Western religion and philosophy. To believe that there is some essential inner self or consciousness which is the real me, ultimately identifiable apart from everything that happens to me, is an illusion: What we call a personality is just an individual stream of becoming; a cross-section of it at any given moment in an aggregate of the five skandhas which (as long as it continues) are in unstable and unceasing interaction with each other, (p. 86) There is no I. Even to believe in an I which possesses emotions (albeit helplessly) is mistaken. One of the problems with desire, and why it cannot make us happy, is that it presupposes a self which does not exist; at the core of our being we are empty. Everything that constitutes the individual is marked by the unsatisfactoriness and suffering which is dukkha. Nor is there such a thing as the soul. The person is only a fleeting series of discontinuous states held together by desire, by craving. When desire is extinguished the person is dissolved. Since life and suffering are synonymous, the extinction of desire is the goal of human endeavor. Until that happens we continue to exist through a series of rebirths. It is not death as such which is deplored, but rebirth; it is not death but rebirth which we must escape. So much so that in some early texts rebirth is described as 'redeath'. Desire perpetuates life, which is synonymous with suffering, and which leads to death. Desire perpetuates death; it keeps one dying. The self is merged with ultimate reality not by identifying the core of the self (soul/essence) with ultimate reality (God/the universal) but by extinguishing self into non-being (nirvana). This is the aspect of Buddhism which has fascinated Western philosophers like Schopenhauer and artists like Wagner; with whatever degree of misinterpretation, they have been drawn by the ideas of empowerment through renunciation, nullification and quiescence; of the apparent ability to move freely with the mutability and change which arc the apparent cause of suffering; of choosing freely not to pursue the illusion of freedom, in a sense to eliminate the illusion of self; of becoming discontinuous, mindless. Not to escape mutability but to become it; not to just go with the flow of endless change, but to become it. To achieve the state of nirvana - that is, a state of being which is essentially empty of desire and striving. The wisdom of Buddhism does not desire to transcend change or to affirm an essential ultimate relationship of self to the absolute and unchanging (Platonic forms, the Christian God); nor does the Buddhist desire to die or to cease to be (the death drive): he or she does not desire annihilation but rather learns how to cease desiring. Nirvana is the utter cessation of desire or craving; it means extinction.

#### Their use of wind technology to achieve dominance over the world presupposes the existence of an incomplete self that must achieve mastery over the world around us to achieve completion – this ignores the ultimate reality that there is no self – the prior question is reorienting our relationship towards technology

**Loy 3 –** card-carrying Buddhist

(David, *Technology and Cultural Values: on the edge of the third millennium*, pp.176-187, dml)

According to Buddhism, this ego-self is illusory because it **corresponds to nothing substantial**: it is sunya, "empty". Instead of being separate from the world, my sense-of-self is one manifestation of it. In contemporary terms, the sense-of-self is an impermanent, because interdependent, construct. Furthermore, I think we are all at least dimly aware of this, for our lack of a more substantial, Cartesian-like self means that our ungrounded sense-of-self **is** haunted **by a profound insecurity which we can** never quite manage **to resolve**. We usually experience this insecurity as the feeling that "something is wrong with me", a feeling which we understand in different ways according to our particular character and situation. Contemporary culture conditions many of us into thinking that what is wrong with us is that we do not have enough money, or enough sex; academics, like aspiring Hollywood actors, are more likely to understand the problem as not being famous enough (not published enough, not read enough, etc.). But all these different ways of understanding our lack encourage the same trap: I try to ground myself and **make myself feel more real** **by** modifying **the world "outside" myself**. I try to subjectify myself by objectifying myself. Unfortunately, nothing in our notoriously-impermanent world can fill up the bottomless pit at the core of my being -- bottomless, because there is really no-thing to fill up. To put it another way, no amount of money or fame in the world can ever be enough if that is not what I really want.

According to Buddhism, such personal "reality projects" -- these ways we try to make ourselves feel more real -- **cannot be successful, for a very different approach is needed** to overcome our sense of lack. Instead of trying to ground ourselves somewhere on the "outside", we need to look "inside". Instead of **running away** from this sense of emptiness at our core, we need to become more comfortable with it and more aware of it, in which case it can transform from a sense of lack into the source of our creativity and spontaneity [Loy (1996)].

The above describes our individual problem. Now the big question: is the same thing true collectively? Can this shed any light on **our contemporary attitude toward technology?** Individually, we usually address the problem of our lack of self-grounding by trying to ground ourselves somewhere in the world -- e.g., in the size of our bank account or in the number of people who know our name. Are we collectively attempting to solve the problem of our collective lack of self-grounding in a similar fashion, by trying to ground ourselves in the world? In this case, **by** objectifying **and** transforming **the world technologically?**

Technology is not applied science. It **is the expression of a deep longing,** an original longing that is present in modern science from its beginning. This is the desire of the self to seek its own truth through the mastery of the object... The power of technique is not to connect thought effectively to nature; **it alters nature to its own purpose**. Its aim is to master its being; to own it. [Verene: 107]

What is that deep longing? Remember the problem of life-meaning that, I have suggested, motivates (or contributes to) our dualism between nature and culture/technology. Despite their material insecurity, most premodern societies are quite secure in another way: for such people, the meaning of their lives is determined for them, for better and worse. From our perspective they may be "stuck," but insofar as they do not know of any alternative they are able to enjoy themselves as much as their situation allows. In contrast, our freedom to determine the meaning of our lives, and the direction of our own societies, means we have lost such security due to the lack of any such "natural" ground for us. In compensation, has technological development **become our collective security project?**

Today we have become so familiar with rapid scientific and technological development that **we have come to think of it as natural,** which in this case means: something that does not need to be explained. But in what sense is it natural to "progress" from the Wright brothers' biplane to a moon-landing within one lifetime? (Bertrand Russell was already an adult when the Wright Brothers first flew; he lived long enough to watch the first moon-landing on television.) In response to the anxiety produced by our alienation from a more original type of "natural" condition, **we try to make ourselves feel more real by** reorganizing **the whole world until we can see our own image reflected in it everywhere**, in the "resources" with which we try to secure and manipulate the material conditions of our existence.

This is why so many of us have been able to dispense with the consolations of traditional religion: now we have other ways to control our fate, or at least try to. But we must also understand how that impels us: because the traditional security provided by religious meaning -- grounding us in God, etc. -- has been taken away from us, we have not been able to escape the task of trying to construct our own self-ground. According to Mahayana Buddhism, however, such projects **are doomed from the start**, for nothing can have self-existence: that everything interpenetrates everything else means that all things are composed of "non-self" elements -- an important truth for a species so wholly dependent on its deteriorating physical environment.

The result is that no amount of material security ("resources") can provide the kind of grounding we crave, the sense of reality we most need -- a need which is best understood as spiritual, for that helps us to see the fundamental contradiction that defeats us. Unfortunately, **we cannot manipulate the natural world** in a collective attempt to self-ground ourselves, and then also hope to find in that world a ground greater than ourselves. Our incredible technological power means we can do almost anything we want, yet the ironic consequence is that **we no longer know what we want to do**. Our reaction to this has been to grow and "develop" ever more quickly, but to what end? ... To keep evading these deepest questions about the meaning of our lives, one suspects. Our preoccupation with the means (the whole earth as "resources") means we perpetually postpone thinking about ends: where are we all going so fast? Or are we running so fast because we are trying to get away from something?

Another way to put it is that our technology **has become our attempt to own the universe**, an attempt that is always frustrated because, for reasons we do not quite understand, we never possess it fully enough to feel secure in our ownership. For many people dubious of this project, Nature has taken over the role of a more transcendental God, because like God it can fulfill our need to be grounded in something greater than we are; our technology cannot fill that role, because it is motivated by the opposite response, attempting to banish all such sacrality by extending our control. Our success in "improving" nature means we can no longer rest peacefully in its bosom.

Yet there seems to be a problem with this "lack" approach: doesn't it smear all technological development with the same Buddhist brush? Instead of deconstructing the nature vs. technology duality, doesn't such a perspective risk falling into the same pro-nature, anti-progress attitude that was questioned earlier?

In response, it is necessary to emphasize that **this approach** does not imply **any wholesale rejection of modern technology**. Remember that the Buddhist emphasis is on **our motivations.** This does not necessarily mean that any particular technology is bad in itself, insofar as **it is our problematic and confused negative motivations** that tend to lead to negative consequences. This allows us to **evaluate** specific situations by applying a Buddhist rule-of-thumb: is our interest in developing this new technology due to our greed or ill-will; and -- applying the third criterion of ignorance or delusion -- can we become clear about why we are doing this? Among other things, this means: do we clearly understand how this will reduce dukkha, and what its other effects will be?

Such questions encourage us, in effect, **to transform our motivations**, in a way that would enable us to evaluate technologies **in a more** conscious **and** thoughtful **fashion**. One crucial issue in this process, of course, is who the "we" is. Transformative technologies have often been initiated **without much thought of their long-range consequences** (e.g., automobiles), but sometimes they have been imposed by elites with a firm belief in their superior understanding (e.g., nuclear power). The evaluation process I am suggesting would involve engaging in a much more thorough and wide-ranging democratic discussion of what we collectively want from a technology. This will not stop us from making mistakes, but at least **they will be our collective mistakes**, rather than those of elites that may have more to gain and less to lose than the rest of us. Also, this will **inevitably slow down** the development of new technologies, something I see as usually being not a disadvantage but an advantage because it will allow for a more painstaking scientific and sociological evaluation less subverted by desire for profit or competitive advantage.

#### The solution to the world’s problem lies in the recognition that there is no solution – suffering and conflict aren't external obstacles, instead they are internal blockages – we must accept the world as it comes to us or we are doomed to the path of Don Quixote, fighting imaginary windmills for all eternity

**Khema 94**  (Ayya, 1994, Buddhist monk, “All of us beset by Birth, Decay, and Death.” Buddhism Today, <http://www.buddhismtoday.com/english/philosophy/thera/003-allofus-5.htm>)

If you have ever read Don Quixote, you'll remember that he was fighting windmills. Everybody is doing just that, fighting windmills. Don Quixote was the figment of a writer's imagination, a man who believed himself to be a great warrior. He thought that every windmill he met was an enemy and started battling with it. That's exactly what we are doing within our own hearts and that's why this story has such an everlasting appeal. It tells us about ourselves. Writers and poets who have survived their own lifetimes have always told human beings about themselves. Mostly people don't listen, because it doesn't help when somebody else tells us what's wrong with us and few care to hear it. One has to find out for oneself and most people don't want to do that either. What does it really mean to fight windmills? It means fighting nothing important or real, just imaginary enemies and battles. All quite trifling matters, which we build into something solid and formidable in our minds. We say: "I can't stand that," so we start fighting, and "I don't like him," and a battle ensues, and "I feel so unhappy," and the inner war is raging. We hardly ever know what we're so unhappy about. The weather, the food, the people, the work, the leisure, the country, anything at all will usually do. Why does this happen to us? Because of the resistance to actually letting go and becoming what we really are, namely nothing. Nobody cares to be that. Everybody wants to be something or somebody even if it's only Don Quixote fighting windmills. Somebody who knows and acts and will become something else, someone who has certain attributes, views, opinions and ideas. Even patently wrong views are held onto tightly, because it makes the "me" more solid. It seems negative and depressing to be nobody and have nothing. We have to find out for ourselves that it is the most exhilarating and liberating feeling we can ever have. But because we fear that windmills might attack, we don't want to let go. Why can't we have peace in the world? Because nobody wants to disarm. Not a single country is ready to sign a disarmament pact, which all of us bemoan. But have we ever looked to see whether we, ourselves, have actually disarmed? When we haven't done so, why wonder that nobody else is ready for it either? Nobody wants to be the first one without weapons; others might win. Does it really matter? If there is nobody there, who can be conquered? How can there be a victory over nobody? Let those who fight win every war, all that matters is to have peace in one's own heart. As long as we are resisting and rejecting and continue to find all sorts of rational excuses to keep on doing that there has to be warfare. War manifests externally in violence, aggression and killing. But how does it reveal itself internally? We have an arsenal within us, not of guns and atomic bombs, but having the same effect. And the one who gets hurt is always the one who is shooting, namely oneself. Sometimes another person comes within firing range and if he or she isn't careful enough, he or she is wounded. That's a regrettable accident. The main blasts are the bombs which go off in one's own heart. Where they are detonated, that's the disaster area. The arsenal which we carry around within ourselves consists of our ill will and anger, our desires and cravings. The only criterion is that we don't feel peaceful inside. We need not believe in anything, we can just find out whether there is peace and joy in our heart. If they are lacking, most people try to find them outside of themselves. That's how all wars start. It is always the other country's fault and if one can't find anyone to blame then one needs more "Lebensraum," more room for expansion, more territorial sovereignty. In personal terms, one needs more entertainment, more pleasure, more comfort, more distractions for the mind. If one can't find anyone else to blame for one's lack of peace, then one believes it to be an unfulfilled need. Who is that person, who needs more? A figment of our own imagination, fighting windmills. That "more" is never ending. One can go from country to country, from person to person. There are billions of people on this globe; it's hardly likely that we will want to see every one of them, or even one-hundredth, a lifetime wouldn't be enough to do so. We may choose twenty or thirty people and then go from one to the next and back again, moving from one activity to another, from one idea to another. We are fighting against our own dukkha and don't want to admit that the windmills in our heart are self-generated. We believe somebody put them up against us, and by moving we can escape from them. Few people come to the final conclusion that these windmills are imaginary, that one can remove them by not endowing them with strength and importance. That we can open our hearts without fear and gently, gradually let go of our preconceived notions and opinions, views and ideas, suppressions and conditioned responses. When all that is removed, what does one have left? A large, open space, which one can fill with whatever one likes. If one has good sense, one will fill it with love, compassion and equanimity. Then there is nothing left to fight. Only joy and peacefulness remain, which cannot be found outside of oneself. It is quite impossible to take anything from outside and put it into oneself. There is no opening in us through which peace can enter. We have to start within and work outward. Unless that becomes clear to us, we will always find another crusade.

#### Our impacts outweigh – voting negative breaks the shackles of the ego through embracing its annihilation

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(Todd LeRoy, ““Die before you die”: Death Meditation as Spiritual Technology of the Self in Islam and Buddhism”, The Muslim World Vol 100, Issue 2-3, 247-267, dml)

In Theravada Buddhism, death (marana ) is understood simply as the “interruption of the life faculty included within [the limits of] a single becoming (existence).” Buddhism distinguishes between two types of death: timely and untimely. A death determined by the “exhaustion of merit or the exhaustion of the life span” is considered a timely death whereas a death determined by “kamma (Skt. karma) that interrupts [other, life-producing] kamma” is regarded as an untimely death. 52 Human birth and death are, like all other phenomena, subjected to an impersonal principal of causation known as paticca samuppada - ¯ , “dependent origination.” Buddhism regards the idea of a permanent soul or atta (Skt. a¯tman) as a mental projection which has no corresponding reality and, as such, **is dangerous for it leads to false notions of “me” and “mine.**” The view that the self has an inner essence or eternal soul is nurtured on what are called the “three poisons” — greed, hatred, and delusion, around which the wheel of birth and death (samsara ¯ ) turns. According to the Buddha’s analysis what, by convention, is called the “self” is, in fact, constituted by the congeries of ﬁve aggregates or khandhas (matter, sensation, perception, mental formations, and consciousness) which, in relation to paticca samuppada - ¯ or the law of cause and effect, are inherently impermanent. This explains why corpse meditation has long been, and continues to be, a practice vital to Buddhism: “For all its grave stillness **there is nothing more dynamic than a corpse**.” 53 It is the event of impermanence taking place before the eyes of the meditator. The corpse therefore serves as the ideal object lesson: **to “die” before you die is to die to false notions of an enduring self**. In spite of these two radically different perspectives both Islam and Buddhism agree that **the central human predicament is** not death but the unsatisfactoriness **that results from our identiﬁcation with a self** that hankers for the things of this world. According to al-Ghaza¯ l ı¯ the cause of this dissatisfaction is rooted in ignorance due to: (1) lengthy hopes and (2) desire for the things of this world. By lengthy hopes he means we generally go about our lives under the pretext that we can expect to enjoy a long and healthy life. To maintain this fantasy, **we plunge ourselves into the pursuit** of pleasure, wealth, and prestige and, in the process, become so “engrossed” **we fail to recognize how brief and ephemeral these frivolities are** in actuality. The Buddha offered an analogous perspective. The term he designated for the unsatisfactoriness of life is dukkha or suffering and it conveys a similar notion in that its cause is attributed to a thirsting or craving (tanha ) for sense pleasures that ultimately entrap us in the rounds of birth and death. And, as in Suﬁsm, it is the failure to penetrate the veil of ignorance (avijja¯) that keeps us from knowing the true nature of the self. Whether it is a question of gaining insight into the insubstantial nature of the “self ” (anatta), as in the case of the Buddhism, or, a need to effect a decisive break with that aspect of the “self ” (nafs) “engrossed” in worldly affairs and lengthy hopes as we ﬁnd in Suﬁsm, what is apparent in both traditions is that the experience of dying before dying seems to introduce two new forms of experience which were previously absent. The ﬁrst — that of introspection — **appears to be linked to a new knowledge of how one/I/you/we should live our lives** while the other is primarily one of interrogation — **the minute level of scrutiny required of one who goes to battle with his[/her] own demons**. This occurs at the very moment in al-Ghaza¯ l ı¯’s spiritual biography when, for the ﬁrst time, he conducts an examination of his motives for teaching and it culminates in the anxiety attack that robs him of the ability to speak in the lecture hall. In the case of Ajahn Chah this process of introspection and interrogation takes the form of an internal dialogue, one that is not willed but arises spontaneously at the moment he is seized with terror to the point of paralysis and is forced to confront the basis for his fears of death. In both cases, and this is signiﬁcant, each man temporarily loses the ability to control his external voice and, in the process, gains a new possibility for giving space over in his life to the authority of an interior voice. Thus, to access this new ﬁeld of experience one **must be willing to submit to a practice of “dying**” to those aspects of the self that otherwise stand in the way of spiritual development. There is also the possibility that **an intimate knowledge of death and dying may**, in fact, be an important vector **through which notions of the ethical life are transmitted** within the boundaries and parameters of a given tradition. If this is the case, if dying before dying **contributes to the formation of oneself as an ethical subject**, if it is generative of experiencing or imagining a new sense subjectivity, or at least new possibilities for reforming the old sense of self, then it appears to be **a process of identity formation that is both morally compelling and expansive**. By “dying” one rehearses, as it were, a role inscribed in the narrative ethics transmitted and performed by countless virtuosi through the ages. We saw how the ordination procedure of a new monk, together with his ﬁrst instruction in meditation, reenacts the Buddha’s response to his own confrontation with death by choosing to go forth with the Great Renunciation. Al-Ghaza¯ l ı¯’s ethical interiorization begins with his recognition that God, through the call of the inner voice beckoning him to take to the road, compelled him to renounce (i.e., “die”) to his attachment to a comfortable teaching post in what was then one of the most prestigious centers of learning in the world. New research into his life suggests this decision to turn away from the comforts of worldly life toward a life of “seclusion” (‘uzla) may also have been prompted by reports about the life of the Prophet Muhammad and about al-Ash‘arı¯, who, like other ﬁgures of Islam, had a life-changing experience at the age of forty. 54 Because turning one’s life around at age forty is a recurring motif in Muslim biographies, if true, this would conﬁrm that his decision to abandon his teaching post and embrace a mystical path of seclusion can also be understood in terms of Flood’s idea of asceticism, that is, as the “internalizing of tradition” and the shaping of the narrative of one’s life in accordance with the narrative of tradition. 55

#### Use the ballot to engage in meditative affirmation of the status quo.

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(Stephen, “Against Transcendentalism: Monty Python’s The Meaning of Life and Buddhism”, *Monty Python and Philosophy* ebook copy, dml)

Upon close inspection, Buddha shows, paradise crumbles. The atman, on the other hand, is a no show. The Buddha thinks that atman is nowhere to be found except in the literary inventions of Hinduism and the confusions of its followers. Buddhism, contrary to all dualistic theories, asserts that **we are not made up of two metaphysically different parts**, a permanent spirit and an impermanent body. Buddhism breaks with most religions, East and West, by recognizing that we are each a finite tangle of qualities, all of which eventually exhaust themselves, and none of which, conscious or other, carries on independently. All humans, according to Buddha, are composed of the five aggregates (khandas ); body (rupa), feeling (vedana), perception (sanna), dispositions or volitional tendencies (sankhara) and consciousness (vinnana). If the Buddha was standing around in the battlefield setting of the Bhagavad Gita, he would certainly chime-in and object to Krishna’s irresponsible claim that a permanent soul resides in Arjuna and his enemies. Show me this permanent entity, the Buddha would demand. Is the body permanent? Are feelings permanent? What about perceptions, or dispositions, or even consciousness? The Buddha says “If there really existed the atman, there would be also something that belonged to this atman. As however, in truth and reality, neither an atman nor anything belonging to an atman can be found, is it not really an utter fool’s doctrine to say: This is the world, this am I; after death I shall be permanent, persisting and eternal?” (Mijjhima Nikaya) Buddha examines all the elements of the human being, finds that they are all fleeting, and finds no additional permanent entity or soul amidst the tangle of human faculties. There is no ghost in the machine. What’s So Grotesque about That? In their rejection of transcendentalism, Buddhism and Monty Python converge in their celebrations of the grotesque. The Python crew seems to relish the disgusting facts of human biology and they take every opportunity to render them through special effects. Throughout Monty Python’s The Meaning of Life, blood spurts, vomit spews, babies explode from birth canals, decapitated heads abound, and limbs putrefy. Theravada Buddhism also celebrates the revolting, treating it as a meditation focus for contemplating the lack of permanence. The transcendentalist consoles herself with the idea that this physical body may decay and perish, but an eternal soul will outlast the material melt-down—not so for the Buddha. In an attempt to undercut human vanity and demonstrate the impermanence of all things, Buddhist scriptures are filled with nauseating details about rotting carcasses and putrid flesh. In the Anguttara Nikaya, for example, the scripture asks, “Did you never see in the world the corpse of a man or a woman, one or two or three days after death, swollen up, blue-black in color, and full of corruption? And did the thought never come to you that you also are subject to death, that you cannot escape it?” (III, 35) When I was at a monastery in Southern Thailand, I chanced upon some reproductions of “dhamma paintings” from the mid-nineteenth century. These pictures were from a Chaiya manuscript discovered nearby, and they depicted, in detail, the “Ten Reflections on Foulness” (asubha kammatthana). The paintings illustrate the various uses of corpses as objects for contemplating impermanence. Following the great Theravadan philosopher Buddhaghosa’s Visuddhimagga text (“Path of Purification”), the artist rendered decaying corpses in rather comprehensive stages of dismemberment and putrification. According to Buddhaghosa, staring at a bloated corpse will be particularly useful to me if I’m feeling overly attached and arrogant about the shape and morphology of my body. If instead I’m feeling snobby or bigoted about my skin’s color or complexion, I should focus on the livid corpse that ranges from green to blue-black in color. Or, if I mistakenly feel that my body is my own, I am to rectify this error by meditating on a worm-infested corpse (puluvaka). As Buddhaghosa explains, “The body is shared by many and creatures live in dependence on (all parts and organs) and feed (on them). And there they are born, grow old, and die, evacuate and pass water; and the body is their maternity home, their hospital, their charnel ground, their privy and their urinal.” Buddhist “mindfulness” (meditational awareness) about the body is being aware of its transience, its brevity, its fugacity. The physical body is slowly macerating, and to try to hold onto it or recompose it is a pipe-dream. The single issue that invited comment from film reviewers when Monty Python’s The Meaning of Life was released was its wallow in the grotesque. One exclaimed that the film’s “ramshackle bouts of surreal physical comedy—a clotted mass of frenzied bodies, debris, mud, and gore—induce feelings of revolt and despair.”53 In light of the film’s critique of transcendentalism, however, this reviewer got it just backward. Far from despairing, the Pythons aimed to smash the deceptive veneer of puritanical snobbery that devalues the flesh and overvalues the invisible spirit. Like Buddhism, Python asks us to “say yes” to our true nature, **filled as it is with impermanence and unpleasantness.** At first this may seem jarring and disturbing, but in the long run **it is preferable to self-deception through figmentary transcendent reality**. Buddha’s rejection of a permanent transcendental soul is known as the anatta, or “no-self ” doctrine (and the companion doctrine that rejects the idea of a permanent God is called paticca samuppada, or “dependent arising,” because it denies the need for any transcendent uncaused cause). The most important Buddhist critique of the transcendental soul finds place in Monty Python’s The Meaning of Life. It is the idea that belief in unseen, eternal, and divine realities ultimately **distracts us from our own humanity**. Transcendentalism **dehumanizes us by feeding selfish craving**. If we embrace a worldview that pivots on the idea that we will attain immortality, then we are going to be overly concerned with our soul’s protection and its future fate. We become **more concerned with saving our own souls** than valuing and attending to the needs of those around us. Simply put, belief in a soul and a heaven of blissful happiness actually **makes you less ethical in this life**. The rejection of souls, heaven, and God, does not lead, as so many critics contend, to bleak egoistic nihilism. Many transcendentalists foretell a gloomy picture without the security of otherworldly meaning, predicting rampant hedonism (pure pleasure seeking) or nihilistic apathy. The Buddha disagrees and thinks that these life patterns are to be avoided as much as otherworldly dogmatism. The extremes, excesses, and general sufferings of the hedonist strategy and the nihilist strategy are revealed in the film. Terry’s Jones’s Mr. Creosote, for instance, is the giant embodiment of the crass pursuit of sensual gratification. After gorging himself on multiple servings of food and wine at a fancy French restaurant, his unchecked desire for the pleasures of chocolate puts him over the edge. Though he claims he can eat no more, Cleese easily seduces him with a single, small, “vaffer-thin” chocolate mint. Mr. Creosote then begins to inflate and he soon explodes, showering the restaurant in his blood and entrails. Obviously, such hedonism and self-gratification is not an appropriate fall-back for those who reject transcendental metaphysics and ethics. Nor is it appropriate to give oneself over to despair or indifference. The folly of that is illustrated in the movie’s gruesome portrayal of a liver transplant. After Graham Chapman starts the bloody business of removing this poor chap’s liver in his dining room, his partner, Cleese, chats up the man’s wife (Terry Jones in drag) in the kitchen. Cleese asks if she too would give up her liver, but she replies, “No . . . I don’t want to die.” Cleese perseveres and introduces her to Eric Idle, who steps out of her refrigerator and commences a musical tour of the sublime immensity of the universe and the tiny insignificance of her life: Just remember that you’re standing on a planet that’s evolving And revolving at nine hundred miles an hour, That’s orbiting at nineteen miles a second, so it’s reckoned, A sun that is the source of all our power. The sun and you and me and all the stars that we can see, Are moving at a million miles a day In an outer spiral arm, at forty thousand miles an hour, Of the galaxy we call the Milky Way. The Universe itself keeps on expanding and expanding In all of the directions it can whizz As fast as it can go, at the speed of light you know, Twelve million miles a minute, and that’s the fastest speed there is. So remember when you’re feeling very small and insecure How amazingly unlikely is your birth And pray that there’s intelligent life somewhere up in space Because there’s bugger all down here on earth. “Makes you feel so sort of insignificant, doesn’t it?” Cleese and Chapman ask. “Can we have your liver then?” She gives in—“Yeah. All right, you talked me into it”—and the two doctors set upon her with their knives. Just as Mr. Creosote succumbs to sensual overindulgence, this housewife opts for a groundless underindulgence. Just because she realizes she lives in an almost infinitely large universe, that is no reason for her to think that her life is worthless in itself and not worth continuing. This is what the extreme nihilist does (indeed, this is what nihilism is all about), and the Python crew is showing us the absurdity of it. Life **does not become meaningless** once you give up the idea that you are playing a role in a transcendentally planned drama. The values of family, work, love, understanding, simple pleasures, and peace, **don’t go away** once you reject transcendent meaning. Nor does the woman’s natural desire for self-preservation and the avoidance of suffering evaporate once she realizes her own finitude. Transcendental dogmatism is dehumanizing, but so are the opposing extremes of hedonism and nihilistic skepticism. The Buddha made this point explicitly when he argued for a Middle Way between all opposing extremes. Just as **one should find a middle way** between the slaveries of excessive indulgence and excessive asceticism (self-denial), so too one must avoid embracing both absolutist worldviews (like Palin’s toadying transcendentalist chaplain) and relativist worldviews (where all values and meanings are leveled or negated). The Buddha’s Middle Way doctrine seeks to reclaim human values and meaning by avoiding overly rigid blind faith and also avoiding distracting speculations about matters that are remote from lived experience. Back Down to Earth So, what are these more down-to-earth human values that must be rescued from transcendental flights-of-fancy and nihilistic negativity? In light of the film’s critique of transcendentalism, the extremely modest list of values offered at the end as final “answers” to the meaning of life make good sense. They are introduced by Palin (in drag) as he interrupts the Vegas-style celebration of perpetual Christmas. “Well, that’s the end of the film,” she announces. “Now here’s the Meaning of Life.” She opens an envelope and reads, “Well, it’s nothing special. Try and be nice to people, avoid eating fat, read a good book every now and then, get some walking in, and try and live together in peace and harmony with people of all creeds and nations.” This rather modest sounding list makes perfect sense if we no longer pine for some more grand transcendental meaning. Once we dispatch both the otherworldly values (toadying to God and conserving our sperm, for example) and the otherworldly “realities” which ground those values (soul, heaven, God), then **matters of meaning become markedly more pragmatic and demystified**. Like Buddha’s philosophy, the essential goals in life become attempts to realize moderation, actualize one’s potential, and reduce suffering. When we try to make issues of ultimate meaning more melodramatic than this, we end up with the distracting and dehumanizing edifices of transcendentalism. The Buddha offers us Four Noble Truths that can be used to fight these temptations and distractions. First, he says “All life is suffering, or all life is unsatisfactory (dukkha).” This seems pessimistic at first, but he’s simply pointing out that to have a biological body is to be subject to pain, illness, and eventually death. To have family and friends means that we are open to inevitable loss, disappointment, and also betrayal. But more importantly, even when we feel joy and happiness, these too are transient experiences that will fade because all things are impermanent. Second, the Buddha says “Suffering is caused by craving or attachment.” When we have a pleasurable experience we try to repeat it over and over or try to hang on to it and turn it into a permanent thing. Sensual experiences are not themselves the causes of suffering—they are inherently neutral phenomena. It is the psychological state of craving that rises up in the wake of sensations which causes us to have unrealistic expectations of those feelings—sending us chasing after fleeting experiences that cannot be possessed. The Third Noble Truth states that the cure for suffering is non-attachment or the cessation of craving. In the Samyutta Nikaya text, the Buddha says that the wise person “regards the delightful and pleasurable things of this world as impermanent, unsatisfactory and without atman (any permanent essence), as a disease and sorrow—it is he who overcomes the craving” (12:66). And the Fourth Noble Truth is an eight-fold path that helps the follower to steer a Middle Way of ethical moderation. Following the simple eight-fold path, which contains simple recommendations similar those listed at the end of Monty Python’s The Meaning of Life, allows the follower to overcome egoistic craving. Perhaps the most important craving that must be overcome, according to Buddha, is the craving for immortality. The Buddha claimed that giving up transcendental tendencies would help us to better see the people all around us who need our help. We would become more compassionate, he argued, because we would not be distracted by cravings for the “other world.” Mind the Mindfulness As the Pythons suggest, however, not all dehumanizing distraction comes from “above.” Often, we lose sight of compassion and humane living by drowning ourselves in a sea of trivial diversions. In existential terms, we lose our “authentic self ” in the unimportant hustle and bustle of everyday matters. Consider again the executives of the Very Big Corporation of America. Later in the film, we learn that just before they were attacked by the mutineers sailing the Crimson Permanent Assurance they were having a meeting about “Item Six on the Agenda, the Meaning of Life.” The board chairman, Graham Chapman, turns things over to Michael Palin: “Now Harry, you’ve had some thoughts on this.” “That’s right, yeah. I’ve had a team working on this over the past few weeks,” Palin explains in his best American accent: What we’ve come up with can be reduced to two fundamental concepts. One, people are not wearing enough hats. Two, matter is energy; in the Universe there are many energy fields which we cannot normally perceive. Some energies have a spiritual source which act upon a person’s soul. However, this soul does not exist ab initio, as orthodox Christianity teaches; it has to be brought into existence by a process of guided self-observation. However, this is rarely achieved owing to man’s unique ability to be distracted from spiritual matters by everyday trivia. The other Board members sit quietly through Palin’s impressive and important report. But, they need clarification about one of the more important points: “What was that about hats again?” one of them asks. Distraction reigns again in Part IV, Middle Age, when the hyper-pleasant, smiley, and vapid American couple (Palin and, in drag, Idle) are served up a “philosophy conversation” in the form of flashcard prompts. The waiter (Cleese) tries to get the insipid couple started on their philosophy conversation by asking, “Did you ever wonder why we’re here?” They fail utterly to stay on topic. “Oh! I never knew that Schopenhauer was a philosopher,” Idle exclaims. Palin responds, “Yeah. . . . He’s the one that begins with an S. WIFE: “Oh.” HUSBAND: “Um [pause] . . . like Nietzsche.” WIFE: “Does Nietzsche begin with an S?” HUSBAND: “There’s an S in Nietzsche.” WIFE: “Oh wow! Yes there is. Do all philosophers have an S in them?” HUSBAND: “Yeah I think most of them do.” WIFE: “Oh! Does that mean [the popular singer] Selina Jones is a philosopher?” HUSBAND: “Yeah, Right. She could be. She sings about the meaning of life.” WIFE: “Yeah, that’s right, but I don’t think she writes her own material.” HUSBAND: “No. Maybe Schopenhauer writes her material?” WIFE: “No. Burt Bacharach writes it.” HUSBAND: “There’s no S in Burt Bacharach.” If we combine this tedious conversation and the Boardroom’s fascination with hats, the results of Palin’s research begins to make sense. Human beings must “create” their “souls” day-by-day (rather than simply discover them, ready made) through “a process of guided self-observation.” The great enemy of this process, these sketches show, **is distraction**. This is a conception of the soul that the Buddha could agree with. It embraces impermanence, avoids transcendentalist metaphysics, and accepts the view that we must actively cultivate our “souls.” This is the point of Buddhist “mindfulness” (sati)—a powerful meditation that cuts through the dehumanizing distractions. There’s nothing mystical or particularly fancy about it. **You can do it in your daily activities as well as in isolated contemplation**. It just requires you to focus your mind and senses in the present moment, and to resist the mind’s natural tendency to wander off into the past or future, **to replay events or imagine scenarios that fill our minds** with worries, regrets, hopes or cravings. Mindfulness is a state of awareness that comes from training and discipline, a state that shuts out the drifting distractions of life and reveals the uniqueness of each present moment. In doing this careful attending, one can become more present in his or her own life. Mindfulness helps to rehumanize a person by taking their head out of the clouds. And according to Buddhism it reconnects us better with our compassionate hearts by revealing other human beings as just human beings. Once the distractions of trivia, or theoretical, transcendental, or ideological overlays are removed, **we may become better able to know ourselves** and compassionately recognize ourselves in others. We may even come to learn that, in fact, we should all wear more hats. But **we will only know for sure if we are less distracted and more mindful**.

**Warming**

#### The affirmative’s decision to focus on global warming DESTROYS the environment in two ways—first, it encourages technical solutions that perpetuate the consumer practice that create environmental destruction, and second, it crowds out other environmental issues that are also existential risks—This is a solvency takeout, case turn, and environment DA to the aff’s framing

**Crist 2007** [Eileen, She has been teaching at Virginia Tech in the Department of Science and Technology in Society since 1997, “Beyond the Climate Crisis: A Critique of Climate Change Discourse “ Telos 4 (Winter 2007): 29–55

Liabilities of the Dominant Frame]

While the dangers of climate change are real, I argue that there are **even** **greater** **dangers** in representing it as the most urgent problem we face. Framing climate change in such a manner **deserves** **to be challenged** for two reasons: it encourages the restriction of proposed solutions to the technical realm, by **powerfully** **insinuating** that the needed approaches are those that **directly address the problem**; and it detracts attention from the planet’s ecological predicament as a whole, by virtue of claiming the limelight for the one issue that trumps all others. Identifying climate change as the biggest threat to civilization, and ushering it into center stage as the highest priority problem, has bolstered the proliferation of technical proposals that address the specific challenge. The race is on for figuring out what technologies, or portfolio thereof, will solve “the problem.” Whether the call is for reviving nuclear power, boosting the installation of wind turbines, using a variety of renewable energy sources, increasing the efficiency of fossil-fuel use, developing carbon-sequestering technologies, or placing mirrors in space to deflect the sun’s rays, the narrow character of such proposals is **evident**: confront the problem of greenhouse gas emissions by technologically phasing them out, superseding them, capturing them, or mitigating their heating effects. In his The Revenge of Gaia, for example, Lovelock briefly mentions the need to face climate change by “changing our whole style of living.” But the thrust of this work, what readers and policy-makers come away with, is his repeated and strident call for investing in nuclear energy as, in his words, “the one lifeline we can use immediately.” **In the policy realm**, the first step toward the technological fix for global warming is often identified with implementing the Kyoto protocol. Biologist Tim Flannery agitates for the treaty, comparing the need for its successful endorsement to that of the Montreal protocol that phased out the ozone-depleting CFCs. “The Montreal protocol,” he submits, “marks a signal moment in human societal development, representing the first ever victory by humanity over a global pollution problem.” He hopes for a similar victory for the global climate-change problem. Yet the deepening realization of the threat of climate change, virtually in the wake of stratospheric ozone depletion, also **suggests that dealing with global problems treaty-by-treaty is no solution to the planet’s predicament**. Just as the risks of unanticipated ozone depletion have been followed by the dangers of a long underappreciated climate crisis, so it would be naïve not to anticipate another (**perhaps** even **entirely** **unforeseeable**) catastrophe arising after the (hoped-for) resolution of the above two. Furthermore, if greenhouse gases were restricted successfully by means of technological shifts and innovations, **the root cause of the ecological crisis as a whole would remain unaddressed**. The destructive patterns of production, trade, extraction, land-use, waste proliferation, and consumption, coupled with population growth, **would go unchallenged**,

continuing to **run down** the integrity, beauty, and biological richness of the Earth. Industrial-consumer civilization has entrenched a form of life that admits virtually no limits to its expansiveness within, and perceived entitlement to, the entire planet. But questioning this civilization is by and large **sidestepped** in climate-change discourse, with its single-minded quest for a global-warming techno-fix. Instead of confronting the forms of social organization that are causing the climate crisis—**among numerous other catastrophes**—climate-change literature often focuses on how global warming is endangering the culprit, and agonizes over what technological means can save it from impending tipping points. The dominant frame of climate change **funnels cognitive and pragmatic work** toward **specifically addressing global warming**, while **muting** a host of equally monumental issues. Climate change looms so huge on the environmental and political agenda today that it has contributed to downplaying other facets of the ecological crisis: **mass extinction of species, the devastation of the oceans by industrial fishing, continued old-growth deforestation, topsoil losses and desertification, endocrine disruption, incessant development, and so on, are made to appear secondary and more forgiving** by comparison with “dangerous anthropogenic interference” with the climate system. In what follows, I will focus specifically on how climate-change discourse encourages the continued marginalization of the biodiversity crisis—a crisis that has been soberly described as a holocaust, and which despite decades of scientific and environmentalist pleas remains a virtual non-topic in society, the mass media, and humanistic and other academic literatures. Several works on climate change (though by no means all) extensively examine the consequences of global warming for biodiversity, but rarely is it mentioned that biodepletion predates dangerous greenhouse-gas buildup by decades, centuries, or longer, **and will not be stopped by a technological resolution of global warming**. Climate change is poised to exacerbate species and ecosystem losses—indeed, is doing so already. But **while technologically preempting the worst of climate change may temporarily avert some of those losses, such a resolution of the climate quandary will not put an end to—will barely address—the ongoing destruction of life on Earth.**

## 2nc

### buddhism

#### Hermann Hesse explains the alternative in his book Siddhartha –

"I'm not kidding. I'm telling you what I've found. Knowledge can be conveyed, but not wisdom. It can be found, it can be lived, it is possible to be carried by it, miracles can be performed with it, but it cannot be expressed in words and taught. This was what I, even as a young man, sometimes suspected, what has driven me away from the teachers. I have found a thought, Govinda, which you'll again regard as a joke or foolishness, but which is my best thought. It says: The opposite of every truth is just as true! That's like this: any truth can only be expressed and put into words when it is one-sided. Everything is one-sided which can be thought with thoughts and said with words, it's all one-sided, all just one half, all lacks completeness, roundness, oneness. When the exalted Gotama spoke in his teachings of the world, he had to divide it into Sansara and Nirvana, into deception and truth, into suffering and salvation. It cannot be done differently, there is no other way for him who wants to teach. But the world itself, what exists around us and inside of us, is never one-sided. A person or an act is never entirely Sansara or entirely Nirvana, a person is never entirely holy or entirely sinful. It does really seem like this, because we are subject to deception, as if time was something real. Time is not real, Govinda, I have experienced this often and often again. And if time is not real, then the gap which seems to be between the world and the eternity, between suffering and blissfulness, between evil and good, is also a deception." "How come?" asked Govinda timidly. "Listen well, my dear, listen well! The sinner, which I am and which you are, is a sinner, but in times to come he will be Brahma again, he will reach the Nirvana, will be Buddha—and now see: these 'times to come' are a deception, are only a parable! The sinner is not on his way to become a Buddha, he is not in the process of developing, though our capacity for thinking does not know how else to picture these things. No, within the sinner is now and today already the future Buddha, his future is already all there, you have to worship in him, in you, in everyone the Buddha which is coming into being, the possible, the hidden Buddha. The world, my friend Govinda, is not imperfect, or on a slow path towards perfection: no, it is perfect in every moment, all sin already carries the divine forgiveness in itself, all small children already have the old person in themselves, all infants already have death, all dying people the eternal life. It is not possible for any person to see how far another one has already progressed on his path; in the robber and dice-gambler, the Buddha is waiting; in the Brahman, the robber is waiting. In deep meditation, there is the possibility to put time out of existence, to see all life which was, is, and will be as if it was simultaneous, and there everything is good, everything is perfect, everything is Brahman. Therefore, I see whatever exists as good, death is to me like life, sin like holiness, wisdom like foolishness, everything has to be as it is, everything only requires my consent, only my willingness, my loving agreement, to be good for me, to do nothing but work for my benefit, to be unable to ever harm me. I have experienced on my body and on my soul that I needed sin very much, I needed lust, the desire for possessions, vanity, and needed the most shameful despair, in order to learn how to give up all resistance, in order to learn how to love the world, in order to stop comparing it to some world I wished, I imagined, some kind of perfection I had made up, but to leave it as it is and to love it and to enjoy being a part of it.—These, oh Govinda, are some of the thoughts which have come into my mind." Siddhartha bent down, picked up a stone from the ground, and weighed it in his hand. "This here," he said playing with it, "is a stone, and will, after a certain time, perhaps turn into soil, and will turn from soil into a plant or animal or human being. In the past, I would have said: This stone is just a stone, it is worthless, it belongs to the world of the Maja; but because it might be able to become also a human being and a spirit in the cycle of transformations, therefore I also grant it importance. Thus, I would perhaps have thought in the past. But today I think: this stone is a stone, it is also animal, it is also god, it is also Buddha, I do not venerate and love it because it could turn into this or that, but rather because it is already and always everything— and it is this very fact, that it is a stone, that it appears to me now and today as a stone, this is why I love it and see worth and purpose in each of its veins and cavities, in the yellow, in the gray, in the hardness, in the sound it makes when I knock at it, in the dryness or wetness of its surface. There are stones which feel like oil or soap, and others like leaves, others like sand, and every one is special and prays the Om in its own way, each one is Brahman, but simultaneously and just as much it is a stone, is oily or juicy, and this is this very fact which I like and regard as wonderful and worthy of worship.— But let me speak no more of this. The words are not good for the secret meaning, everything always becomes a bit different, as soon as it is put into words, gets distorted a bit, a bit silly—yes, and this is also very good, and I like it a lot, I also very much agree with this, that this what is one man's treasure and wisdom always sounds like foolishness to another person." Govinda listened silently. "Why have you told me this about the stone?" he asked hesitantly after a pause. "I did it without any specific intention. Or perhaps what I meant was, that love this very stone, and the river, and all these things we are looking at and from which we can learn. I can love a stone, Govinda, and also a tree or a piece of bark. This are things, and things can be loved. But I cannot love words. Therefore, teachings are no good for me, they have no hardness, no softness, no colours, no edges, no smell, no taste, they have nothing but words. Perhaps it are these which keep you from finding peace, perhaps it are the many words. Because salvation and virtue as well, Sansara and Nirvana as well, are mere words, Govinda. There is no thing which would be Nirvana; there is just the word Nirvana." Quoth Govinda: "Not just a word, my friend, is Nirvana. It is a thought." Siddhartha continued: "A thought, it might be so. I must confess to you, my dear: I don't differentiate much between thoughts and words. To be honest, I also have no high opinion of thoughts. I have a better opinion of things. Here on this ferry-boat, for instance, a man has been my predecessor and teacher, a holy man, who has for many years simply believed in the river, nothing else. He had noticed that the river's spoke to him, he learned from it, it educated and taught him, the river seemed to be a god to him, for many years he did not know that every wind, every cloud, every bird, every beetle was just as divine and knows just as much and can teach just as much as the worshipped river. But when this holy man went into the forests, he knew everything, knew more than you and me, without teachers, without books, only because he had believed in the river." Govinda said: "But is that what you call `things', actually something real, something which has existence? Isn't it just a deception of the Maja, just an image and illusion? Your stone, your tree, your river— are they actually a reality?" "This too," spoke Siddhartha, "I do not care very much about. Let the things be illusions or not, after all I would then also be an illusion, and thus they are always like me. This is what makes them so dear and worthy of veneration for me: they are like me. Therefore, I can love them. And this is now a teaching you will laugh about: love, oh Govinda, seems to me to be the most important thing of all. To thoroughly understand the world, to explain it, to despise it, may be the thing great thinkers do. But I'm only interested in being able to love the world, not to despise it, not to hate it and me, to be able to look upon it and me and all beings with love and admiration and great respect." "This I understand," spoke Govinda. "But this very thing was discovered by the exalted one to be a deception. He commands benevolence, clemency, sympathy, tolerance, but not love; he forbade us to tie our heart in love to earthly things." "I know it," said Siddhartha; his smile shone golden. "I know it, Govinda. And behold, with this we are right in the middle of the thicket of opinions, in the dispute about words. For I cannot deny, my words of love are in a contradiction, a seeming contradiction with Gotama's words. For this very reason, I distrust in words so much, for I know, this contradiction is a deception. I know that I am in agreement with Gotama. How should he not know love, he, who has discovered all elements of human existence in their transitoriness, in their meaninglessness, and yet loved people thus much, to use a long, laborious life only to help them, to teach them! Even with him, even with your great teacher, I prefer the thing over the words, place more importance on his acts and life than on his speeches, more on the gestures of his hand than his opinions. Not in his speech, not in his thoughts, I see his greatness, only in his actions, in his life." For a long time, the two old men said nothing. Then spoke Govinda, while bowing for a farewell: "I thank you, Siddhartha, for telling me some of your thoughts. They are partially strange thoughts, not all have been instantly understandable to me. This being as it may, I thank you, and I wish you to have calm days." (But secretly he thought to himself: This Siddhartha is a bizarre person, he expresses bizarre thoughts, his teachings sound foolish. So differently sound the exalted one's pure teachings, clearer, purer, more comprehensible, nothing strange, foolish, or silly is contained in them. But different from his thoughts seemed to me Siddhartha's hands and feet, his eyes, his forehead, his breath, his smile, his greeting, his walk. Never again, after our exalted Gotama has become one with the Nirvana, never since then have I met a person of whom I felt: this is a holy man! Only him, this Siddhartha, I have found to be like this. May his teachings be strange, may his words sound foolish; out of his gaze and his hand, his skin and his hair, out of every part of him shines a purity, shines a calmness, shines a cheerfulness and mildness and holiness, which I have seen in no other person since the final death of our exalted teacher.) As Govinda thought like this, and there was a conflict in his heart, he once again bowed to Siddhartha, drawn by love. Deeply he bowed to him who was calmly sitting. "Siddhartha," he spoke, "we have become old men. It is unlikely for one of us to see the other again in this incarnation. I see, beloved, that you have found peace. I confess that I haven't found it. Tell me, oh honourable one, one more word, give me something on my way which I can grasp, which I can understand! Give me something to be with me on my path. It it often hard, my path, often dark, Siddhartha." Siddhartha said nothing and looked at him with the ever unchanged, quiet smile. Govinda stared at his face, with fear, with yearning, suffering, and the eternal search was visible in his look, eternal not-finding. Siddhartha saw it and smiled. "Bent down to me!" he whispered quietly in Govinda's ear. "Bend down to me! Like this, even closer! Very close! Kiss my forehead, Govinda!" But while Govinda with astonishment, and yet drawn by great love and expectation, obeyed his words, bent down closely to him and touched his forehead with his lips, something miraculous happened to him. While his thoughts were still dwelling on Siddhartha's wondrous words, while he was still struggling in vain and with reluctance to think away time, to imagine Nirvana and Sansara as one, while even a certain contempt for the words of his friend was fighting in him against an immense love and veneration, this happened to him: He no longer saw the face of his friend Siddhartha, instead he saw other faces, many, a long sequence, a flowing river of faces, of hundreds, of thousands, which all came and disappeared, and yet all seemed to be there simultaneously, which all constantly changed and renewed themselves, and which were still all Siddhartha. He saw the face of a fish, a carp, with an infinitely painfully opened mouth, the face of a dying fish, with fading eyes—he saw the face of a new-born child, red and full of wrinkles, distorted from crying— he saw the face of a murderer, he saw him plunging a knife into the body of another person—he saw, in the same second, this criminal in bondage, kneeling and his head being chopped off by the executioner with one blow of his sword—he saw the bodies of men and women, naked in positions and cramps of frenzied love—he saw corpses stretched out, motionless, cold, void— he saw the heads of animals, of boars, of crocodiles, of elephants, of bulls, of birds—he saw gods, saw Krishna, saw Agni—he saw all of these figures and faces in a thousand relationships with one another, each one helping the other, loving it, hating it, destroying it, giving re-birth to it, each one was a will to die, a passionately painful confession of transitoriness, and yet none of them died, each one only transformed, was always re-born, received evermore a new face, without any time having passed between the one and the other face—and all of these figures and faces rested, flowed, generated themselves, floated along and merged with each other, and they were all constantly covered by something thin, without individuality of its own, but yet existing, like a thin glass or ice, like a transparent skin, a shell or mold or mask of water, and this mask was smiling, and this mask was Siddhartha's smiling face, which he, Govinda, in this very same moment touched with his lips. And, Govinda saw it like this, this smile of the mask, this smile of oneness above the flowing forms, this smile of simultaneousness above the thousand births and deaths, this smile of Siddhartha was precisely the same, was precisely of the same kind as the quiet, delicate, impenetrable, perhaps benevolent, perhaps mocking, wise, thousand-fold smile of Gotama, the Buddha, as he had seen it himself with great respect a hundred times. Like this, Govinda knew, the perfected ones are smiling. Not knowing any more whether time existed, whether the vision had lasted a second or a hundred years, not knowing any more whether there existed a Siddhartha, a Gotama, a me and a you, feeling in his innermost self as if he had been wounded by a divine arrow, the injury of which tasted sweet, being enchanted and dissolved in his innermost self, Govinda still stood for a little while bent over Siddhartha's quiet face, which he had just kissed, which had just been the scene of all manifestations, all transformations, all existence. The face was unchanged, after under its surface the depth of the thousandfoldness had closed up again, he smiled silently, smiled quietly and softly, perhaps very benevolently, perhaps very mockingly, precisely as he used to smile, the exalted one. Deeply, Govinda bowed; tears he knew nothing of, ran down his old face; like a fire burnt the feeling of the most intimate love, the humblest veneration in his heart. Deeply, he bowed, touching the ground, before him who was sitting motionlessly, whose smile reminded him of everything he had ever loved in his life, what had ever been valuable and holy to him in his life.

(Hermann Hesse, *Siddhartha* pg 99-106 ebook copy, dml)

**Loy 10** – card-carrying Buddhist

(David, “Healing Ecology”, Journal of Buddhist Ethics Volume 17, 2010, pg 253-267, dml)

If these parallels are valid—if they are an accurate description of our collective situation—something like the ecological crisis is inevitable. Sooner or later (now?) we must bump up against the limits of this compulsive project of endless growth and never-enough control. And if our increasing reliance on technology as the solution to such problems is itself a symptom of this larger problem, the ecological crisis requires more than a technological response (although technological developments are certainly necessary, of course—for example, more efficient solar panels). Increasing dependence on sophisticated, ever more powerful technologies tends to aggravate our sense of separation from the natural world, whereas any successful solution (if the parallel still holds) must involve recognizing that we are an integral part of the natural world. That also means embracing our responsibility for the welfare of the biosphere, because its well-being ultimately cannot be distinguished from our own well-being. Understood properly, then, humanity’s taking care of the earth’s rainforests is like me taking care of my own leg. (Sound familiar?)

Does this solution involve “returning to nature”? That would be like getting rid of the self: something neither desirable nor possible. We cannot return to nature because we have never left it. Look around yourself: even if you’re inside a windowless room, everything you see is derived from nature: not only wood from trees, but plastic from oil and concrete from sand and stone. The environment is not merely an “environment”—that is, not only the place where we happen to be located. Rather, the biosphere is the ground from which and within which we arise. The earth is not only our home, it is our mother. In fact, our relationship is even more intimate, because we can never cut the umbilical cord. The air in my lungs, like the water and food that enter my mouth and pass through my digestive system, is part of a greater holistic system that circulates through me. My life is a dissipative process that depends upon and contributes to that never-ending circulation. The same is true collectively. Our waste products do not disappear when we find somewhere else to dump them. The world is big enough that we may be able to ignore such problems for a while, but what goes around eventually comes around. If we befoul our own nest, there is nowhere else to go.

According to this understanding, the problem is not technology itself but the obsessive ways that we have been motivated to exploit it. Without those motivations, we would be able to evaluate our technologies better, in light of the ecological problems to which they have contributed, as well as the ecological solutions to which they might contribute. Given all the long-term risks associated with nuclear power, for example, I cannot see that as anything but a short-sighted solution to our energy needs. In place of fossil fuels, the answer will have to be renewable sources of natural power (solar, wind, and so forth), along with a reduced need for energy. As long as we assume the necessity of continuous economic and technological expansion, the prospect of a steep reduction in our energy needs is impossible, but a new understanding of our basic situation opens up other possibilities. This points to a very simple (although not necessarily easy) solution to our energy problems: instead of asking “how can we get all the energy we need?” I propose that we turn that around by determining how much renewable energy is available and restructuring human civilization accordingly.

#### Short-term gratification and long-term connections are mutually exclusive and they cause extinction

**Hagos 9 –** writer for Wafrika

(Michael, *The Cult Of Having Versus The City Of Being* pg 48-49, dml)

The planet is burning. As we have seen, this is very much a consequence of the cult of having, since the process of capital accumulation, however it may be framed and disguised if it is ever even fully acknowledged by the rich and powerful, is the basic cause of human suffering (Gabriel Kolko). This cult’s intrinsically dark, empowering sense of dominance over victims leads to escalating acts of cruelty and lasting emotional disorders, primarily for the dominators themselves, since they suffer a dangerous expansion of ego that cannot be appeased except by escalating acts of cruelty. Either we are putting out the fire or adding fuel to it. There is no middle ground. Those who are immobilized due to one or another form of disgraceful rationalization naturally belong to the latter group, hence bear the much more onerous burden of that mortal sin called alienation. Which will only deepen and widen as long as the Cult of Having morbidly triumphs over the latent City of Being, ultimately leading to extinction of the species, which appears to be an imminent threat. Like much else, that is a matter of will and choice, not just by the powerful, but, at least by default, by the powerless as well, since those who are silent are understood not just to consent but to be complicit in terrible crimes against peace and humanity, war crimes, economic crimes, social crimes 71 and environmental crimes (the cumulative effects of which already have been devastatingly enormous)—contrary to our calling as human beings.

#### Everything about the world is beautiful and perfect – you should affirm it – do not endorse their struggle to change, for it detaches us from harmony

**McClellan 93 –** Assistant Professor with the Department of Communication at Boise State University, this article was written when he was attending the University of Colorado at Boulder

(John, “Nondual Ecology: In Praise of Wildness and in Search of Harmony with Everything That Moves”, <http://www.colorado.edu/peacestudies/sustainable-economics/nondual-ecology/nondual-ecology.html>, dml)

Deep ecology is good, but not always useful in everyday life. We need a working ecology, something tough and flexible, that you can use to save the world with. A practical ecology might come in two parts, view and practice, as follows: The View. Reality is as perfect today as it has ever been. The world in this moment, along with one's mind in this same moment, is the Great Perfection spoken of in the teachings. It must be enjoyed just as it is, pollution, warfare, famine & poverty, confusion and materialistic greed and all, no matter how unlikely, unhappy or sorry a specimen it may seem to be (world or mind). Ecosystems like minds are always in perfect balance, even when they're neurotic, ill, confused or going extinct, miserably and unnecessarily. The Practice. A dynamic ecology has got to work in a world which is changing from one moment to the next. Ecology cannot be based on trying to preserve ecosystems at some particular stage of their evolution, no matter how beautiful that stage may have been. This is like trying to prevent our children from growing up, or our old people from dying. It is a form of materialism to be overly attached to a special set of God's Works, and is doomed to failure in any case. We will never "get" our dream of attractive, healthy ecosystems-they will always be collapsing around our ears. This is what ecosystems do! They have a natural lifespan, which in addition to being short, is frequently terminated 'unnecessarily' early by accident or misfortune. Just like our own lives. Wanting to freeze ecosystems at a certain charming stage of their existence is like our other foolish dream of always being young, attractive and healthy ourselves. Good luck! The only ease lies with the process of evolution itself. Sound ecology must be based on respect for God's creative/destructive working process, not on a childish clinging to pretty toys He may have made. Then we can live in this world, help it out a bit, and go with, lean into its mysterious unfolding. Everything That Moves To combine this challenging view with the challenging practice, one simply regards everything that moves as a form of sacred activity. The mad materialist technobic frenzy gripping the planet is nothing other than this. There is only One Thing happening, not some things that are good and others that are bad. This includes fragrant ecosystems, fresh and unsullied in wilderness areas on spring mornings, and it includes urban industrial megagrid, ghettos & famine zones, materialist mind greed, the extinction of wild animal species and the slavery and torture of 'domesticated' ones. Life and death. Even television. Everything we love will die, and everything we hate will live, and vice versa, and we will never be rid of such problems. No contemplative would want the buddhas and patriarchs to catch him trying to escape death, much less get rid of it. Death is sacred activity. What is happening on this planet today is the sacred activity of life and death, which we sometimes call evolution, Ed Abbey and his friends to the contrary notwithstanding. It is perfect as it stands, flawless, without blemish. But as Suzuki Roshi said, there is always room for improvement too. So it's proper to fight and struggle with the situation, to take care of each other, and try to save a few suffering sentient beings. We must do this!, and we do, just as we struggle to improve the 'climate' , 'landscape' and evolutionary process in our own minds and hearts. The thing to be careful about is not to reject what is ugly and cruel, dangerous and poisonous, even the heartless machines, the computers & TV's, cars & highways, nuclear bombs, animal and plant slavery and torture, and money. These are our sacred enemies. They might even be our sacred friends, one never knows for sure. We should not try to know for sure. It's none of our business. Friend and enemy are not distinguished on this level. It's disrespectful to try to do so. To the enemy, one offers a deep bow, as deep, and as filled with respect as one offers to one's friends and teachers. This bow is offered to everything without reservation. It is a form of protection. It saves us from attachment and illusion, and in the end, from the wrong sort of despair. Only One Nature. We can chose to regard all of existence as «alive», or we can regard it as «not alive»; we can regard it as «both alive and not alive», or as «neither alive nor not alive». These are all valid ontological constructions. What we cannot do, is divide existence into two classes, and call one of them alive, and the other one not. One a 'natural', kind, pure and nice biological nature, and the other a raw, unnatural, alien, bad and ugly machine industrial nuclear warfare pollution starvation toxic materialist greed poverty and television urban nature. There's just one nature around here. As environmentalists, we must learn this way too. Bowing to what is, working hard and politely to improve it on a local level at the same time. Not trying to change the larger design, but simply contributing some tidiness and sanity to our immediate surroundings. Keeping a nice camp in this great howling universal wilderness, a reasonably safe and comfortable place where the gods are honored, the children are cared for, and good fun is had. Outside such a camp there is Great Wildness. Sacred beings roam out there, on the street, enjoying dangerous degrees of sacred freedom. The gods are in charge out there. What they choose to do and to leave undone is their business, not ours. No one tries to control what goes down on the street, no one but gangs, drug lords, and cops. You don't want to be like that. You want to be a bodhisattva of compassion and awakeness, with sympathy for all forms of life. You want to tiptoe through the street in a state of reverence and awe, armed and able to defend yourself, as necessary, as in any wilderness area. But basically respectful of whatever you meet out there. Whatever. The street, regional ecosystem, or planet, should be considered a wilderness area, free to define itself, no matter what happens. This is basic Wilderness Ethic, and is the first and greatest rule of all deep ecology. Reality does not need or want to be changed. It has gone to great trouble to establish itself as it is, and it's perfect. This very world of today, as it appears before us in all its glory and horror, this is God's will. What is. Our role is not to arrogantly critique this Great Perfection, picking and choosing in it according to the conventional wisdom of the day-our job is simply to join in with it. And there's no need to have a poverty mentality about the life in this world. It is not now, and has never been in any danger, no matter what happens on this planet. There will always be plenty of good life-filled world for us to join in with.

#### FIRST is ego – as long as we seek external solutions to our problems we can never achieve true harmony – the solution lies in letting go of the self and acknowledging that we cannot control the form of debate –This is especially true in the context of roleplaying

**Rāhula 74**

(Walpola, 1974, What the Buddha Taught, 29-30) [gender-modified words denoted by brackets]

Here the term ‘thirst’ includes not only desire for, and attachment to, sense-pleasures, wealth and power, but also desire for, and attachment to, ideas and ideals, views, opinions, theories, conceptions and beliefs (*dhamma-tanhā*).2 According to the Buddha’s analysis, all the troubles and strife in the world, from little personal quarrels in families to great wars between nations and countries, arise out of this selfish ‘thirst’.3 From this point of view, all economic, political and social problems are rooted in this selfish ‘thirst’. Great statesmen [statespeople] who try to settle international disputes and talk of war and peace only in economic and political terms touch the superficialities, and never go deep into the real root of the problem. As the Buddha told Rattapala: “The world lacks and handers, and is enslaved to “thirst” (*tanhādāso*).’ Every one will admit that all the evils in the world are produced by selfish desire. This is not difficult to understand. But how this desire, ‘thirst’, can produce re-existence and re-becoming (pono-bhavikā) is a problem not so easy to grasp. It is here that we have to discuss the deeper philosophical side of the Second Noble Truth corresponding to the philosophical side of the First Noble Truth. Here we must have some idea about the theory of *karma* and rebirth.

#### SECOND is education – they create shallow citizens whose only goal is to maximize profit – Buddhist principles provide a better way to live in the world

**Bodhi 97** (Bhikkhu Bodhi, “Aims of Buddhist Education”, 1997, http://www.buddhismtoday.com/english/education/001-aim.htm)

One major reason for this sad state of affairs is a loss of vision regarding the proper aims of education. The word "education" literally means "to bring forth," which indicates that the true task of this process is to draw forth from the mind its innate potential for understanding. The urge to learn, to know and comprehend is a basic human trait, as intrinsic to our minds as hunger and thirst are to our bodies. In today's turbulent world, however, this hunger to learn is often deformed by the same moral twists that afflict th/e wider society. Indeed, just as our appetite for wholesome food is exploited by the fast-food industry with tasty snacks devoid of nutritional value, so in our schools the minds of the young are deprived of the nutriment they need for healthy growth. In the name of education the students are passed through courses of standardized instruction intended to make them efficient servants of a demeaning social system. While such education may be necessary to guarantee societal stability, it does little to fulfil the higher end of learning, the illumination of the mind with the light of truth and goodness. A major cause of our educational problems lies in the "commercialization" of education. The industrial growth model of society, which today extends its tentacles even into the largely agrarian societies of South and Southeast Asia, demands that the educational system prepare students to become productive citizens in an economic order governed by the drive to maximize profits. Such a conception of the aim of education is quite different from that consistent with Buddhist principles. Practical efficiency certainly has its place in Buddhist education, for Buddhism propounds a middle path which recognizes that our loftiest spiritual aspirations depend on a healthy body and a materially secure society. But for Buddhism the practical side of education must be integrated; with other requirements designed to bring the potentialities of human nature to maturity in the way envisioned by the Buddha. Above all, an educational policy guided by Buddhist principles must aim to instill values as much as to impart information. It must be directed, not merely towards developing social and commercial skills, but towards nurturing in the students the seeds of spiritual nobility.

#### The aff can’t do anything about \_\_\_\_\_\_\_\_\_ – roleplaying creates a simulation that makes genuine engagement with existence impossible

**Antonio 1995**

Robert J., Professor of Sociology at the University of Kansas, “Nietzsche's Antisociology: Subjectified Culture and the End of History,” American Journal of Sociology, Vol. 101, No. 1 (Jul., 1995), pp. 1-43

The "problem of the actor," Nietzsche said, "troubled me for the longest time."'12 He considered "roles" as "external," "surface," or "foreground" phenomena and viewed close personal identification with them as symptomatic of estrangement. While modern theorists saw dif- ferentiated roles and professions as a matrix of autonomy and reflexivity, Nietzsche held that persons (especially male professionals) in specialized occupations overidentify with their positions and engage in gross fabrica- tions to obtain advancement. They look hesitantly to the opinion of oth- ers, asking themselves, "How ought I feel about this?" They are so thoroughly absorbed in simulating effective role players that they have trouble being anything but actors-"The role has actually become the character." This highly subjectified social self or simulator suffers devas- tating inauthenticity. The powerful authority given the social greatly amplifies Socratic culture's already self-indulgent "inwardness." Integ- rity, decisiveness, spontaneity, and pleasure are undone by paralyzing overconcern about possible causes, meanings, and consequences of acts and unending internal dialogue about what others might think, expect, say, or do (Nietzsche 1983, pp. 83-86; 1986, pp. 39-40; 1974, pp. 302-4, 316-17). Nervous rotation of socially appropriate "masks" reduces persons to hypostatized "shadows," "abstracts," or simulacra. One adopts "many roles," playing them "badly and superficially" in the fashion of a stiff "puppet play." Nietzsche asked, "Are you genuine? Or only an actor? A representative or that which is represented? . . . [Or] no more than an imitation of an actor?" Simulation is so pervasive that it is hard to tell the copy from the genuine article; social selves "prefer the copies to the originals" (Nietzsche 1983, pp. 84-86; 1986, p. 136; 1974, pp. 232- 33, 259; 1969b, pp. 268, 300, 302; 1968a, pp. 26-27). Their inwardness and aleatory scripts foreclose genuine attachment to others. This type of actor cannot plan for the long term or participate in enduring net- works of interdependence; such a person is neither willing nor able to be a "stone" in the societal "edifice" (Nietzsche 1974, pp. 302-4; 1986a, pp. 93-94). Superficiality rules in the arid subjectivized landscape. Neitzsche (1974, p. 259) stated, "One thinks with a watch in one's hand, even as one eats one's midday meal while reading the latest news of the stock market; one lives as if one always 'might miss out on something. ''Rather do anything than nothing': this principle, too, is merely a string to throttle all culture. . . . Living in a constant chase after gain compels people to expend their spirit to the point of exhaustion in continual pretense and overreaching and anticipating others." Pervasive leveling, improvising, and faking foster an inflated sense of ability and an oblivious attitude about the fortuitous circumstances that contribute to role attainment (e.g., class or ethnicity). The most medio- cre people believe they can fill any position, even cultural leadership. Nietzsche respected the self-mastery of genuine ascetic priests, like Socra- tes, and praised their ability to redirect ressentiment creatively and to render the "sick" harmless. But he deeply feared the new simulated versions. Lacking the "born physician's" capacities, these impostors am- plify the worst inclinations of the herd; they are "violent, envious, ex- ploitative, scheming, fawning, cringing, arrogant, all according to cir- cumstances. " Social selves are fodder for the "great man of the masses." Nietzsche held that "the less one knows how to command, the more ur- gently one covets someone who commands, who commands severely- a god, prince, class, physician, father confessor, dogma, or party conscience. The deadly combination of desperate conforming and overreaching and untrammeled ressentiment paves the way for a new type of tyrant (Nietzsche 1986, pp. 137, 168; 1974, pp. 117-18, 213, 288-89, 303-4).

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(B. Alan and Shauna, “Mental Balance and Well-Being: Building Bridges Between Buddhism and Western Psychology”, American Psychologist Vol. 61, No. 7, 690 –701, dml)

Well-being that transcends such transient, stimulus-driven pleasures depends on the cultivation of **speciﬁc types of enduring beliefs and attitudes** and on developing one’s signature strengths (Haidt, 2006; Seligman, 2004). The cultivation of meaningful priorities, attitudes, perspectives, and behaviors has been highlighted by positive psychology (Seligman, 1998) and is also strongly emphasized in Buddhist practice (Shantideva, 1997; Wallace, 2001a). Both Western psychology and Buddhism claim that the happiness resulting from such **internal mental training is** more durable **than stimulus-driven pleasures** (Brickman & Cambell, 1971; Ryan & Deci, 2001). Current psychological research on “maximizers” and “satisﬁcers” supports this theory of well-being drawn from Buddhism and Western psychology (Schwartz et al., 2002). Maximizers are deﬁned as persons who are always looking for the best, whereas satisﬁcers are satisﬁed once the threshold of acceptability based on their intrinsic values is crossed. **Research demonstrates** that maximizers’ attempts at ﬁnding the best **paradoxically leads to** increased suffering, not increased satisfaction. Of note, although maximizers may achieve better objective outcomes than satisﬁcers, they are likely to experience these outcomes as worse (Iyengar, Wells, & Schwartz, 2006). As the maximizer attempts to create an internal state through external perfection, **dissatisfaction** (not pleasure) **increases**. This reinforces a core hypothesis of Buddhism that expectations and striving after such things as wealth, fame, approval, and power lead to discontentment, anxiety, and frustration. Buddhism states that these misguided attempts to ﬁnd happiness are due to people’s **confusion about the sources that lead to true well-being** (Nanamoli & Bodhi, 1995; Goldstein & Kornﬁeld, 1987). **This view is supported by** current psychological research **in affective forecasting**. Kahneman, Diener, and Schwarz (1999) proposed that **people are** poor predictors **of their future happiness**, ﬁnding that people often inaccurately forecast the emotional impact of speciﬁc events and therefore make choices based on erroneous calculations of what will bring the greatest happiness (Kahneman et al., 1999). **There is** substantial evidence **for an impact bias in predictions** about emotional reactions to future events (for a review, see Wilson & Gilbert, 2003). These ﬁndings lend partial support to the Buddhist view that often what people think will make them happy does not lead to lasting well-being.

**Chaos theory disproves their linear predictions**

**Wilson**, University of London, School of Oriental and African Studies MA International Studies and Diplomacy, 9/27/**1999** (Garret, “Nonlinear Dynamical Systems as a Paradigm for International Relations Theory,” http://www.garretwilson.com/essays/internationalrelations/complexworld.html)

It is undeniable that the assassination of Franz Ferdinand at Sarajevo by a Serbian terrorist had something to do with the beginning of World War I. But could actions of one person cause such large effects, without an environment conducive to such events? "Looking back, **things always look inevitable**," Joseph Nye admits, but in this case the outcome might better be described as "highly probable," due to the "deep changes in the structure of the balance of power and certain aspects of the domestic political system" ([Nye](http://www.garretwilson.com/essays/internationalrelations/complexworld.html#Nye), 65-66). In the setting of the early twentieth century, the situation surely appeared quite different — with 100 years of stability, regardless of structural changes and shifting alliances, is the prediction really expected that one person's actions can set off a total war in which the countries involved mobilized almost all their citizens ([Carruthers](http://www.garretwilson.com/essays/internationalrelations/complexworld.html#Carruthers), 49)? Predictions, like opinions, seem to be had by everyone, so it's likely that at least someone at any time will have one that comes true. It is striking, however, that in 1989, after decades of a seemingly stable bipolar system[3](http://www.garretwilson.com/essays/internationalrelations/complexworld.html#footnote3), hardly anyone predicted that within six months, "from free elections in Poland in June to the fall of Ceausescu in Romania in December, the established order" was to fall "apart at the seams" ([Lundestad](http://www.garretwilson.com/essays/internationalrelations/complexworld.html#Lundestad), 132). The Communist party was suspended in Russia and the Soviet Union was dissolved ([Lundestad](http://www.garretwilson.com/essays/internationalrelations/complexworld.html#Lundestad), 265). Again, as hindsight improves vision, a number of causes immediately spring forth, from Gorbachev's policies to the spread of communication technology. The fact remains that just a decade earlier attempts at predicting the coming international arrangement gave no better results than if one were to claim to know hurricane patterns the same amount of time in advance. In the study of physics, the work done by Isaac Newton allows one to write equations which describe the motions of planets and other physical objects. Predicting the future position of a single planet using these equations is simple, as is the solution for two planets. In 1890 King Oscar II of Sweden offered a prize for the first person who could solve Newton's equation for more than two bodies. The person who came the closes to completing this task, referred to as the "three-body problem" or more generally, the "n-body problem," was a French mathematician named Henri Poincaré. After years of work, Poincaré finally realized that only three bodies can produce such complicated interactions that these linked equations become extremely complex. Poincaré finally had to admit defeat, and there are still some areas of the n-body problem where even contemporary computers have difficulty approximating answers ([Devaney](http://www.garretwilson.com/essays/internationalrelations/complexworld.html#Devaney), 6). A common feature of all these narratives mentioned, attempting to examine systems both economical and international, or trying to predict both worldwide wars and worldwide weather, is that they all initially provided models that **assumed the underlying systems exhibit linear behavior**. Small changes are assumed to produce small outcomes. Initial conditions, if system processes are known, are thought to matter little with ultimate inevitabilities. Similar to graphing a line using the formula y=mx+b, if the input variable x is not completely accurate (due to some measurement limitations, for example), the calculated output y will not be far removed from the real result. During the past two decades, researchers in various fields have come to the conclusion that many systems exhibit nonlinear behavior. Chemical reactions, biological configurations, physical structures, economical cycles, and even traffic patterns have been shown to have certain similarities: the underlying systems can be shown in a mathematical sense to have complexity, and this complexity can result in behavior which in some cases is chaotic (again, in a mathematical sense) and in some cases exhibits patterns of emergent order. Complexity theory and chaos theory, the discipline from which the former has descended, have shown that diverse systems can share similar properties, regardless of the agents involved. Kenneth Waltz notes that, "Among the depressing features of international-political studies is the small gain in explanatory power that has come from the large amount of work done in recent decades. Nothing seems to accumulate, not even criticism." ([Waltz 1979](http://www.garretwilson.com/essays/internationalrelations/complexworld.html#Waltz1979), 18). Is it possible that earlier theories have overlooked crucial aspects of the international system that doomed them, if not to failure, at least to a early deaths or irrelevance? Do certain systems hold things in common that effect the accuracy of predictions? What if a variety of systems, in various disciplines, have some fundamental similarities that determine behavior patterns? Presented here is not a new theory of international relations, or even a theory as such. Rather, it is argued that advances in the study of complex nonlinear systems can provide insights into outcomes in the international arena.

#### they cause extinction

**Kellner, 08**Douglas Kellner, professor of philosophy at UCLA, "Preface The Ideology of HIgh-Tech/Postmodern War vs. the Reality of Messy Wars." <http://gseis.ucla.edu/faculty/kellner/essays/2008_Kellner_MessyWarPreface_ver29052008FINAL.pdf>

Hence, phenomenal new military technologies are being produced in the Third Millennium, described as the instruments of an emergent postmodern warfare, and envisaged earlier by Philip K. Dick and other SF writers. These military technologies, described in Messy Wars, are changing the nature of warfare and are part of a turbulent technological revolution with wide-ranging effects. They are helping to engender a novel type of highly intense "hyperwar," cyberwar, or technowar, where technical systems make military decisions and humans are put out of the loop, or are forced to make instant judgments based on technical data. As computer programs displace military planners and computer simulations supplant charts and maps of the territory, technology supersedes humans in terms of planning, decision making and execution. On the level of the battlefield itself, human power is replaced by machines, reducing the soldier to a cog in a servomechanism. These developments are alarming and led French theorist Paul Virilio (1989, 84) to comment in War and Cinema: The disintegration of the warrior's personality is at a very advanced stage. Looking up, he sees the digital display (optoelectronic or holographic) of the windscreen collimator; looking down, the radar screen, the onboard computer, the radio and the video screen, which enables him to follow the terrain with its four or five simultaneous targets; and to monitor his selfnavigating Sidewinder missiles fitted with a camera of infra-red guidance system. **The autonomization of warfare and** ongoing **displacement of humans by technology** creates the specter of technology taking over and the possibility of **military accidents**, leading to, Virilio warns us, the specter of global **catastrophe**. There is a fierce argument raging in military circles between those who want to delegate more power and fighting to the new "brilliant" weapons opposed to those who want to keep human operators in charge of technical systems. Critics of cyberwar worry that as technology supplants human beings, taking humans out of decision-making loops, the possibility of accidental firing of arms at inappropriate targets and even nuclear war increases. Since the 1980s, Virilio criticized the **accelerating speed of modern technology** and indicated how it was producing developments that were spinning out of control, and that, in the case of military technology, could lead to **the end of the human race** (see Virilio and Lotringer’s Pure War 1983). For Virilio, the acceleration of events, technological development, and speed in the current era unfolds such that "the new war machine combines a double disappearance: the disappearance of matter in nuclear disintegration and the disappearance of places in vehicular extermination" (Virilio 1986: 134). The increased pace of destruction in military technology is moving toward the speed of light with laser weapons and computer-governed networks constituting a novelty in warfare in which there are no longer geostrategic strongpoints since from any given spot we can now reach any other, creating "a strategy of Brownian movement through geostrategic homogenization of the globe" (Virilio 1986: 135). Thus, "strategic spatial miniaturization is now the order of the day," with microtechnologies transforming production and communication, shrinking the planet, and preparing the way for what Virilio calls "pure war," a situation where military technologies and an accompanying technocratic system come to dominate every aspect of life. In Virilio's view, the war machine is the demiurge of technological growth and an ultimate threat to humanity, producing "a state of emergency" where nuclear holocaust threatens the very survival of the human species. This consists of a shift from a "geo-politics" to a "chrono-politics," from a politics of space to a politics of time, in which whoever commands the means of instant information, communication, and destruction is a dominant sociopolitical force. For Virilio, every technological system contains its specific form of accident and a nuclear accident would be catastrophic. Hence, in the contemporary era, in which weapons of mass destruction could create an instant world holocaust, we are thrust into a permanent state of emergency with hightech networks that enables military state to **impose its imperatives** on ever more domains of political and social life, as shown in Messy Wars’ chapter 3 about war environment.

#### meditative affirmation of the status quo is preferable

**Loy 92** – card-carrying Buddhist

(David, “What's Wrong with Heidegger's Being and Time: A Buddhist Critique”, Time and Society, vol.1, no.2 (May 1992), pp.239-255, dml)

For Buddhism, the dualism between life and death exemplifies a more general problem, **dualistic thinking**. We differentiate between success and failure, etc., because we want one and not the other, but their interdependence means grasping one also maintains the other: thus our fear of failure equals our hope for success. In the same fashion, **there is no life without death and** -- what we are more likely to overlook -- no death without life. So the problem is not death but life-and-death. If we can realize that there is no ego-self which is alive now, **the problem of life-and-death is solved**. When there is no one who has life, **there is no reason to fear death**. If the ego-self is an ongoing project whereby consciousness tries to grab hold of itself by objectifying itself, unmediated experience 'of' the Unborn is the final shipwreck of that project. The ego-self forecloses on its greatest anxiety by letting-go and dying right now.

Needless to say, this cannot save the body from aging and rotting; then how does it solve our problem? Because the Buddhist approach implies that **death is not our deepest fear** and immortality not our deepest hope, for they too are symptoms representing something else. Even death-terror represses something, since that terror is preferable to facing one's lack of being now: death-fear allows us to project the problem into the future. In that way we avoid facing what we are (or are not) right now. This implies that our ultimate hunger is ontological: it will be satisfied by nothing less than becoming real, which in the nondualist terms of Mahayana Buddhism can occur only by real-izing that I am one with -- nothing other than -- **the whole universe**; and that is possible if the sense-of-self is not what I really am.

Why do we need to keep projecting ourselves indefinitely into the future, unless something is felt to be lacking now? The obvious answer is that we are afraid of losing something then we have now; but many have argued that if life is not something we have but something we are, **there's nothing to fear because we shall not be around to notice (what) we're missing**. As Epicurus (1951: 122) stoically asserted, 'the most horrible of all evils, death, is nothing to us, for when we exist, death is not present; but when death is present, then we are not.' The basic problem is that our grasping at the future rejects the present; we reach for what could be because we feel something lacking in what is. Brown (1959: 277) summarizes the matter brilliantly: time is 'a schema for the expiation of guilt', which in my Buddhist terms becomes: time originates from our sense of lack and our attempts to fill in that lack.

The Buddhist perspective suggests that if nothing is lacking now, then immortality loses its compulsion as the way to resolve lack, and whether we survive physical death is no longer the main point. Our most troublesome repression is not life-repressing-death but sense-of-self repressing its suspected nothingness. The solution is to 'forget' oneself and let-go, to become nothing. Meditation is learning how to 'die' by becoming absorbed into one's meditation. It is an exercise in de-reflection: consciousness unlearns trying to grasp itself. Enlightenment occurs when the usually-automatized reflexivity of consciousness ceases, which is experienced as a letting-go and falling into the void. 'Men are afraid to forget their minds, fearing to fall through the Void with nothing to stay their fall. They do not know that the Void is not really void, but the realm of the real Dharma' (Huang-po, in Blofeld 1958: 41). When my consciousness stops trying to catch its own tail, I become nothing, and discover that I am everything -- or, more precisely, that I can be anything.

#### They say always v2l, question of how we garner it – they make value transient, we make it lasting – here’s studies

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(B. Alan and Shauna, “Mental Balance and Well-Being: Building Bridges Between Buddhism and Western Psychology”, American Psychologist Vol. 61, No. 7, 690 –701, dml)

Well-being that transcends such transient, stimulus-driven pleasures depends on the cultivation of **speciﬁc types of enduring beliefs and attitudes** and on developing one’s signature strengths (Haidt, 2006; Seligman, 2004). The cultivation of meaningful priorities, attitudes, perspectives, and behaviors has been highlighted by positive psychology (Seligman, 1998) and is also strongly emphasized in Buddhist practice (Shantideva, 1997; Wallace, 2001a). Both Western psychology and Buddhism claim that the happiness resulting from such **internal mental training is** more durable **than stimulus-driven pleasures** (Brickman & Cambell, 1971; Ryan & Deci, 2001). Current psychological research on “maximizers” and “satisﬁcers” supports this theory of well-being drawn from Buddhism and Western psychology (Schwartz et al., 2002). Maximizers are deﬁned as persons who are always looking for the best, whereas satisﬁcers are satisﬁed once the threshold of acceptability based on their intrinsic values is crossed. **Research demonstrates** that maximizers’ attempts at ﬁnding the best **paradoxically leads to** increased suffering, not increased satisfaction. Of note, although maximizers may achieve better objective outcomes than satisﬁcers, they are likely to experience these outcomes as worse (Iyengar, Wells, & Schwartz, 2006). As the maximizer attempts to create an internal state through external perfection, **dissatisfaction** (not pleasure) **increases**. This reinforces a core hypothesis of Buddhism that expectations and striving after such things as wealth, fame, approval, and power lead to discontentment, anxiety, and frustration. Buddhism states that these misguided attempts to ﬁnd happiness are due to people’s **confusion about the sources that lead to true well-being** (Nanamoli & Bodhi, 1995; Goldstein & Kornﬁeld, 1987). **This view is supported by** current psychological research **in affective forecasting**. Kahneman, Diener, and Schwarz (1999) proposed that **people are** poor predictors **of their future happiness**, ﬁnding that people often inaccurately forecast the emotional impact of speciﬁc events and therefore make choices based on erroneous calculations of what will bring the greatest happiness (Kahneman et al., 1999). **There is** substantial evidence **for an impact bias in predictions** about emotional reactions to future events (for a review, see Wilson & Gilbert, 2003). These ﬁndings lend partial support to the Buddhist view that often what people think will make them happy does not lead to lasting well-being.

#### we are a prerequisite to action that celebrates life

**Jones 81** –founder of the Network of Engaged Buddhists

(Ken, “Buddhism and Social Action: An Exploration”, <http://www.accesstoinsight.org/lib/authors/jones/wheel285.html#one>, dml) [gender-modified words denoted by brackets]

Through our practice, both in the world and in withdrawn meditation, the delusion of a struggling self becomes more and more transparent, and the conflicting opposites of good and bad, pain and pleasure, wealth and poverty, oppression and freedom are seen and understood in a Wisdom at once serene and vigilant. This Wisdom partakes of the sensitivity of the heart as well as the clarity of thought. In this Wisdom, in the words of R.H. Blyth, things are beautiful — but not desirable; ugly — but not repulsive; false — but not rejected. What is inevitable, like death, is accepted without rage; what may not be, like war, is the subject of action skillful and the more effective because, again, it is not powered and blinded by rage and hate. We may recognize an oppressor and resolutely act to remove the oppression, but we do not hate ~~him~~ [them]. Absence of hatred, disgust, intolerance or righteous indignation within us is itself a part of our growth towards enlightenment (bodhi). Such freedom from negative emotions should not be mistaken for indifference, passivity, compromise, loving our enemy instead of hating ~~him~~ [them], or any other of these relativities. This Wisdom transcends the Relativities which toss us this way and that. Instead, there is an awareness, alert and dispassionate, of an infinitely complex reality, but always an awareness free of despair, of self-absorbing aggression, or of blind dogma, an awareness free to act or not to act. Buddhists have their preferences, and in the face of such social cataclysms as genocide and nuclear war, they are strong preferences, but they are not repelled into quietism by them. What has been said above has to be cultivated to perfection by one following the Bodhisattva ideal. We are inspired by it, but very few of us can claim to live it. Yet we shall never attain the ideal by turning our backs upon the world and denying the compassionate Buddha nature in us that reaches out to suffering humanity, however stained by self love those feelings may be. Only through slowly "Wearing out the shoe of samsara" in whatever way is appropriate to us can we hope to achieve this ideal, and not through some process of incubation.

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1. **The sin of omission is exactly what allowed for mass extermination of indigenous peoples. North America was seen an empty land, despite its 80 million inhabitants. Simply adding indigenous issues to existing agendas reproduces the dominant narrative and renders Native Americans a mere a footnote.**

**Martinez, 96** (Elizabeth, Chicana writer, activist and teacher, December, Reinventing "America",

http://www.zmag.org/zmag/articles/dec96martinez.htm).

Every society has an origin narrative which explains that society to itself and the world with a set of mythologized stories and symbols. The origin myth, as scholar-activist Roxanne Dunbar Ortiz has termed it, defines how a society understands its place in the world and its history. The myth provides the basis for a nation's self-defined identity. Ours begins with Columbus "discovering" a hemisphere where some 80 million people already lived (but didn't really count since they were just buffalo-chasing "savages" with no grasp of real estate values and therefore doomed to perish). It continues with the brave Pilgrims, a revolution by independence-loving colonists against a decadent English aristocrat, and the birth of an energetic young republic that promised democracy and equality (that is, to white male landowners). In the 1840s the new nation expanded its size by almost one third, thanks to a victory over that backward land of little brown people called Mexico. Such has been the basic account of how the nation called the United States of America came into being as presently configured. **The myth's omissions are grotesque**. It ignores three major pillars of our nationhood: genocide, enslavement, and imperialist expansion (such nasty words, who wants to hear them?--but that's the problem). The massive extermination of indigenous peoples provided our land base; the transport and enslavement of African labor made our economic growth possible; and the seizure of half of Mexico by war, or threat of renewed war, extended this nation's boundaries to the Pacific and the Rio Grande. Such are the foundation stones of the U.S. along with an economic system that made this country the first in world history to be born capitalist. Those three pillars were, of course, supplemented by great numbers of dirt-cheap workers from Mexico, China, the Philippines, Puerto Rico, etc. all kept in their place by varieties of White Supremacy. They stand along with millions of less-than-Supreme white workers and share-croppers. Any attempt to modify the present origin myth provokes angry efforts to repel such sacrilege. In the case of Native Americans, scholars will insist that they died from disease, or wars among themselves, or "not so many really did die." At worst it was a "tragedy," but never deliberate genocide, never a pillar of our nationhood. As for slavery, it was an embarrassment, of course, but do remember that Africa also had slavery and anyway enlightened white folk finally did end the practice here. In the case of Mexico, reputable U.S. scholars still insist on blaming that country for the 1846-48 war, although even former U.S. President Ulysses Grant wrote in his memoirs that "We were sent to provoke a fight [by moving troops into a disputed border area] but it was essential that Mexico should commence it [by fighting back]." President James Polk's 1846 diary openly records his purpose in declaring war as "acquiring California, New Mexico, and perhaps other Mexican lands." To justify what could be called a territorial drive-by, the Mexican people were declared inferior; the U.S. had a "Manifest Destiny" to bring them progress and democracy. **Even when revisionist voices have exposed particular evils** of Indian policy, slavery, or the war on Mexico, those evils remained **little more than unpleasant footnotes**; the core of the dominant myth stands intact. PBS's recent 8-part documentary series entitled "The West" is a case in point. It devotes more than the usual attention to the devastation of Native America, but still centers on Anglos. Little attention is given to why their domination evolved as it did and so the West remains the physically gorgeous backdrop for an ugly, unaltered origin myth. In fact, our myth is strengthened by "The West" series. For White Supremacy needs the brave but ultimately doomed Indians to silhouette its own superiority.

**4) Our demand is separation from the law, the permutation, not matter how radically phrased, is merely assimilationist and will prop up the legitimacy of the existing order.**

**Moriwake, 98** (JD, Issac, 20 Hawaii L. Rev. 261, COMMENT: Critical Excavations: Law, Narrative, and the Debate on Native American and Hawaiian "Cultural Property" Repatriation, Summer/Fall).

Furthermore, on a conceptual level, legal solutions based on critical frameworks flirt with self-contradiction. Based on legal concepts, procedures, and dispute resolution methods alien to Native cultures, these solutions risk **perpetuating or repeating the injustices** they seek to remedy. By casting Native claims as purely "legal" rather than "political" or "moral," **these solutions also accept as a basic premise the legitimacy of the dominant order.** Law-based avenues of change thus selectively ignore the "informative" and "transformative" aspects of the Native framework -- granting **token benefits to Native communities, but preserving the cultural and socio-political hierarchy**. They confront Native advocates with the threat of assimilation and co-optation with little assurance of genuine results in return. Beyond the confines of "the law," or at least the law as contemplated by the sovereign power, the Native analytical framework also suggests other solutions that some may term "political" or "extra-legal." Based on various models for Native political restoration, these solutions offer wide-ranging responses to the equally expansive implications of the Native framework. Unlike piecemeal legal changes, they avoid artificial distinctions between issues of cultural identity and political sovereignty. At least conceptually, therefore, "political" solutions more faithfully capture the entire vision of the Native framework.

George E. **Tinker,** Iliff School Of Technology, **1996** [Defending Mother Earth: Native American Perspectives On Environmental Justice, Ed. Jace Weaver, P. 171-72]

My suggestion that we take the recognition of indigenous sovereignty as a priority is an overreaching one that involves more than simply justice for indigenous communities around the world. Indeed, such a political move will necessitate a **rethinking of consumption patterns** in the North, and a shift in the economics of the North will cause a concomitant shift also in the Two-thirds World of the South. The relatively simple act of recognizing the sovereignty of the Sioux Nation and returning to it all state-held lands in the Black Hills (for example, National Forest and National Park lands) would generate immediate international interest in the rights of the indigenous, tribal peoples in all state territories. In the United States alone it is estimated that Indian nations still have legitimate (moral and legal) claim to some two-thirds of the U.S. land mass. Ultimately, such an act as return of Native lands to Native control would have a significant ripple effect on other states around the world where indigenous peoples still have aboriginal land claims and suffer the ongoing results of conquest and displacement in their own territories. American Indian cultures and values have much to contribute in the comprehensive reimagining of the Western value system that has resulted in our contemporary ecojustice crisis. The main point that must be made is that **there were and are cultures that take their natural environment seriously and attempt to live in balance with the created whole around them in ways that help them not overstep environmental limits**. Unlike the West’s consistent experience of alienation from the natural world, these cultures of indigenous peoples consistently experienced themselves as part of the that created whole, in relationship with everything else in the world. They saw and continue to see themselves as having responsibilities, just as every other creature has a particular role to play in maintaining the balance of creation as an ongoing process. This is ultimately the spiritual rationale for annual ceremonies like the Sun Dance or Green Corn Dance. As another example, Lakota peoples planted cottonwoods and willows at their campsites as they broke camp to move on, thus beginning the process of reclaiming the land humans had necessarily trampled through habitation and encampment. We now know that indigenous rainforest peoples in what is today called the state of Brazil had a unique relationship to the forest in which they lived, moving away from a cleared area after farming it to a point of reduced return and allowing the clearing to be reclaimed as jungle. The group would then clear a new area and begin a new cycle of production. The whole process was relatively sophisticated and functioned in harmony with the jungle itself. So extensive was their movement that some scholars are now suggesting that there is actually very little of what might rightly be called virgin forest in what had been considered the “untamed” wilds of the rainforest. What I have described here is more than just a coincidence or, worse, some romanticized falsification of Native memory. Rather, I am insisting that there are peoples in the world who live with an acute and cultivated sense of their intimate participation in the natural world as part of an intricate whole. For indigenous peoples, this means that when they are presented with the concept of development, it is sense-less. Most significantly, one must realize that this awareness is the result of self-conscious effort on the part of the traditional American Indian national communities and is rooted in the first instance in the mythology and theology of the people. At its simplest, the worldview of American Indians can be expressed as Ward Churchill describes it: Human beings are free (indeed, encouraged) to develop their innate capabilities, but only in ways that do not infringe upon other elements – called “relations,” in the fullest dialectical sense of the word – of nature. Any activity going beyond this is considered as “imbalanced,” a transgression, and is strictly prohibited. For example, engineering was and is p not permanently alter the earth itself. Similarly, agriculture was widespread, but only within norms that did not supplant natural vegetation. Like the varieties of species in the world, each culture has contributed to make for the sustainability of the whole. Given the reality of eco-devastation threatening all of life today, the survival of American Indian cultures and cultural values may make the difference for the survival and sustainability for all the earth as we know it. What I have suggested implicitly is that the American Indian peoples may have something of values – something corrective to Western values and the modern world system – to offer to the world. **The loss of these gifts, the loss of the particularity of these peoples, today threatens the survivability of us all**. What I am most passionately arguing is that we must commit to the struggle for the just and moral survival of Indian peoples as peoples of the earth, and that this struggle is for the sake of the earth and for the sustaining of all life. It is now imperative that we change the modern value of acquisitiveness and the political systems and economics that consumption has generated. The key to making this massive value shift in the world system may lie in the international recognition of indigenous political sovereignty and self-determination. Returning Native lands to the sovereign control of Native peoples around the world, beginning in the United States, is not simply just; the survival of all may depend on it.