===1AC===

====Wind development is prohibited on federal scenic rivers and trails====

\*\*Vann February 1, 2012 Adam Vann\*\*

\*\*Legislative Attorney "Energy Projects on Federal Lands:\*\*

\*\*Leasing and Authorization" http://www.fas.org/sgp/crs/misc/R40806.pdf\*\*

As with oil, gas and geothermal leasing, not all federal lands are available for wind and solar

renewable energy project rights-of-way. Lands designated as Wilderness Areas and Wilderness

Study Areas, National Monuments, National Conservation Areas (with the notable exception of

the California Desert Conservation Area), National Wild and Scenic Rivers, and National Historic

and Scenic Trails, are categories of land not open to solar and wind energy development.172 In

addition, some special management areas, such as Areas of Critical Environmental Concern, may

not be suitable for development.173

====These directives exclude wind turbines based on scenic integrity objectives and even require applicants to construct a visual simulation of the wind project.====

\*\*Tidwell 08/04/2011 Thomas L. Tidwell, Chief, Forest Service. "Final Directives for Forest Service Wind Energy Special Use Authorizations, Forest Service Manual 2720, Forest Service Handbooks 2609.13 and 2709.11" https://www.federalregister.gov/articles/2011/08/04/2011-19673/final-directives-for-forest-service-wind-energy-special-use-authorizations-forest-service-manual~~%23p-179\*\*

FSH 2709.11, section 72.21, addresses siting considerations for initial

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, and visual effects of all components of their proposed wind energy project.

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====It~’s no accident that the Forest Service uses the phrase "scenic integrity." Metanarratives of scenery dating back to the 16^^th^^ century label wind farms as ugly====

\*\*BRITTAN ~’1 GORDON G. BRITTAN, JR. Department of Philosophy, Montana State University, Bozeman, MT, USA"Wind, energy, landscape: reconciling nature and technology" ISSN 1090-3771 print/ISSN 1472-7242 online/01/020169-16 Ó 2001 Taylor %26 Francis Ltd DOI: 10.1080/10903770120067025\*\*

Why exactly is this? The answer, I think, is that contemporary windmills

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not to scale.8 In a word,¶ they are "ugly."

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====This concept of scenery has its roots in ideas of transcendent morality and order====

\*\*BRITTAN ~’1 GORDON G. BRITTAN, JR. Department of Philosophy, Montana State University, Bozeman, MT, USA"Wind, energy, landscape: reconciling nature and technology" ISSN 1090-3771 print/ISSN 1472-7242 online/01/020169-16 Ó 2001 Taylor %26 Francis Ltd DOI: 10.1080/10903770120067025\*\*

One thing that Schama misses in Landscape and Memory is that however ancient its¶

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a landscape aesthetic on which this same¶ turbine does not "fit."

====This search for a transcendently ordered world opposes the world as it exists. This produces a violent will to order that attempts to eliminate chaos but will inevitably fail, breeding ressentiment. ====

Saurette 1996

 (Paul, Prof of Political Studies @ UOttawa, "I Mistrust All Systematizers and Avoid Them: Nietzsche, Arendt, and the Crisis of the Will to Order in International Relations Theory" Millenium 25.1)

According to Nietzsche, the philosophical foundation of a society is the set of ideas

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transformation, the Will to Order becomes the fundamental philosophical principle of modernity.

===1AC===

====The idea that wind farms are ugly is the primary obstacle to wind power====

\*\*Bisbee 04 Dorothy W. Bisbee Visiting Assistant Professor, Southern New England School of Law, "NEPA Review of Offshore Wind Farms: Ensuring Emission Reduction Benefits\*\*

\*\*Outweigh Visual Impacts", 31 B.C. Envtl. Aff. L. Rev. 349 (2004), http://lawdigitalcommons.bc.edu/\*\*

\*\*ealr/vol31/iss2/7\*\*

Most people would prefer wind energy to other currently available¶ power sources, if

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impacts rather than on indirect regional and¶ beneficial ones exacerbates this problem.

====Both sides of the current debate over wind power assert that their aesthetic perceptions of wind power are objectively correct====

\*\*Good ~’6 Justin Good received a Ph.D. in Philosophy from Boston University and has taught at the University of Connecticut and Emerson College "The Aesthetics of Wind Energy" Human Ecology Review, Vol. 13, No. 1, 2006 [[http://www.humanecologyreview.org/pastissues/her131/good.pdf-http://www.humanecologyreview.org/pastissues/her131/good.pdf]]\*\*

And so we reach the same dialectical impasse that is¶ being reached across the

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are having opposite experiences and¶ contradictory judgments. It~’s practically a paradox%21

===1AC===

====Modern objective notions of beauty come from Kant~’s definition that beauty "gives pleasure without interest." The idea that beauty can be looked upon without interest is, of course, absurd and underwritten by a life-denying desire to flee the will that only makes sense for someone who views life itself as torture.====

\*\*Nietzsche ~’7 (When this edition was published) FRIEDRICH NIETZSCHE On the Genealogy of Morality This edition in the series of CAMBRIDGE TEXTS IN THE\*\*

\*\*HISTORY OF POLITICAL THOUGHT Pg 72-75\*\*

Schopenhauer made use of the Kantian version of the aesthetic¶ problem, – although

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: he wants to free himself from torture–~~[end of the chapter~~]

====Objective ideas of beauty rely on life-negating Christian values that render the entire world ugly.====

\*\*Nietzsche 07 The Anti-Christ, Ecce¶ Homo, Twilight of the¶ Idols, and Other¶ Writings 4th printing EDITED BY¶ AARON R I D L E Y¶ University of Southampton¶ J U D I TH N O RM A N¶ Trinity University, Texas¶ TRANLSLATED BY¶ JUDITH NORM AN Pg. 260-62\*\*

Every question about the value of a person condemns the spirit to a¶ narrow

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by female Wagnerians? Because in his¶ later days Wagner was utterly feminini generis -? Once again, I think thatChristians are too modest these days . .

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. You will not find more valuable, more necessary opposites . . .\*¶

====The aesthetic exclusion of the wind turbine from the landscape negates humanity – it~’s ressentiment against the very presence of humanity. ====

\*\*Brisman ~’5 Avi Brisman Law Clerk with a J.D. "THE AESTHETICS OF WIND ENERGY SYSTEMS" 2005 13 N.Y.U. Envtl. L.J. 1\*\*

In Part V, this Article explores whether the aesthetic debate ~~[\*14~~] regarding

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the future of wind energy, but to other seemingly unrelated environmental issues.

====Ressentiment devalues life and outweighs utility====

Brobjer Autumn 2003 Thomas H. Bojer Department of Intellectual History at the University of Uppsala "Nietzsche~’s Affirmative Morality: An Ethics of Virtue" The Journal of Nietzsche Studies, Issue 26, Autumn 2003, pp. 64-78 Project Muse 6.1.2010

Not only does Nietzsche emphasize the close connection between man and works (which leads

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not be lost either.—The noble soul has reverence for itself.—34

===1AC Advocacy===

====We affirm the perspective that wind turbines are beautiful.====

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====The 1AC is an art object that kicks back at and allows us to break free from metaphysical interpretations of aesthetics which otherwise close out all other perspectives and lead to the death of creativity and the autonomous self.====

\*\*Lackey ~’6 MICHAEL LACKEY¶ Wellesley College and University of Minnesota-Morris"D. H. Lawrence~’s Women in love:¶ A Tale of the Modernist Psyche/ The Journal of Speculative Philosophy, New Series, Vol. 20, No. 4 (2006), pp. 266-286 the Continental "Concept,"" http://www.jstor.org/stable/pdfplus/25670629.pdf?acceptTC=true\*\*

As should be obvious, Ursula~’s thinking is stunningly similar to Nietzsche~’s. The artist

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and experience life, the human, and the world as indefinable presence.

====This art object is not an end in itself but meant to spur growth and allow life affirming engagements with others.====

\*\*Lackey ~’6 MICHAEL LACKEY¶ Wellesley College and University of Minnesota-Morris"D. H. Lawrence~’s Women in love:¶ A Tale of the Modernist Psyche/ The Journal of Speculative Philosophy, New Series, Vol. 20, No. 4 (2006), pp. 266-286 the Continental "Concept,"" http://www.jstor.org/stable/pdfplus/25670629.pdf?acceptTC=true\*\*

Were Birkin the creator of Loerke~’s statuette, he would respond very differently to Ursula~’s

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her heart the effulgence of a paradise unknown and unrealised" (405).

===1AC===

====Nietzsche~’s acknowledges it~’s impossible to fully embody his aesthetic but we can still strive for it as something that makes life worth living====

\*\*RIDLEY07 The Anti-Christ, Ecce¶ Homo, Twilight of the¶ Idols, and Other¶ Writings 4th printing EDITED BY¶ AARON R I D L E Y¶ University of Southampton¶ J U D I TH N O RM A N¶ Trinity University, Texas¶ TRANLSLATED BY¶ JUDITH NORM AN Pg. xx-xxi\*\*

But Nietzsche~’s objection to ~’idealism~’ is not merely that it falsifies the¶ world -

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fully realizable, at the same time as he¶ dramatizes its realization.

====Aesthetics must necessarily be evaluated perspectivally. All evaluators necessarily presuppose a particular style which they cannot step outside of. The alternatives of absolutism and relativism both fail.====

\*\*NEHAMAS ~’6 ALEXANDER NEHAMAS Professor of philosophy at Princeton "Nietzsche, modernity, aestheticism" in The Cambridge Companion to Nietzsche 228-230\*\*

\*\*243-244\*\*

It is true that artistic styles change and that no single style can¶ claim

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conditional dogmatism,¶ perfectly captured by Nietzsche~’s aesthetic model, is our fate.¶

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"Conditional dogmatism" is another term for Nietzsche~’s perspectivism.¶ Alasdair Maclntyre characterizes the

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," absolutism¶ and relativism (Nietzsche concludes), "are equally childish."

====In the absence of a transcendental truth of beauty to judge perspectives against, we should judge them based on whether they affirm or negate life. ====

\*\*SMITH 2K7\*\*

\*\*~~[daniel w., "deleuze and the question of desire: toward an immanent theory of ethics", parrhesia, number 2, 66-78~~]\*\*

Now according to Deleuze, this immanent approach to the question of ethics was developed

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, in Nietzsche; or between passive and active affections, in Spinoza).

===1AC===

====Perspectival aesthetics is life affirming because it doesn~’t require an absolute idea of beauty====

\*\*Sefler ~’74 George F. Sefler chairman of the department of philosophy at Mansfield State College, Pennsylvania. "The Existential vs. the Absurd: The Aesthetics of Nietzsche and Camus" The Journal of Aesthetics and Art Criticism, Vol. 32, No. 3 (Spring, 1974), pp. 415-421http://www.jstor.org/stable/428426\*\*

Although familiar with Camus~’s and¶ Nietzsche~’s aesthetic theories, if asked who¶ wrote

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which thus far complement¶ and coincide with each other, quickly diverge.

====Aesthetics comes first – it~’s the only internal link to interacting with the world and affirming life====

\*\*Doran ~’00 Robert Doran Assistant Professor of French and Comparative Literature at the University of Rochester "Nietzsche: Utility, Aesthetics, History" Comparative Literature Studies 37.3 (2000) 321-343\*\*

Nietzsche often decries the impotence of words to describe Dionysiac music (and this passage

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, casting aside any notion of aesthetic doubling (Bohrer~’s "surplus value").

====Perspectivism allows us to construct perspectives that affirm our own gifts and talents. This does not devolve into senseless violence but avoids the life denying truths of moralities of thou shalt not.====

SOLOMON 99 ROBERT C. SOLOMON "Nietzsche ad hominem:Perspectivism, personality and ressentiment" in The Cambridge Companion to Nietzsche 203-4

Nietzsche is not an "immoralist" - as he occasionally likes to bill himself

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submission to a prince: in itself it is nothing moral."\*6)