=Metaphysics of Identity ~~[Politics~~]=

====MODERN democratic politics remain suffused with the affirmative~’s profound metaphysical cynicism—Culture oppresses and writes symbols upon the body; hierarchies of oppression impose normative regimes of action, the capitalist-military megamachine consumes and destroys in the name of profit. But what~’s at the forefront of each of these tragedies? What do we find bare in the essence of oppression? Humanity~’s reduction of the world to standing units of calculation to DOMINATE, CONTROL and ORDER the world that arises from the metaphysical tradition exemplified by the West. ====

====Unfortunately, the affirmative is bound within this metaphysical architecture of domination: They subordinate ontological questioning to an AETHSTIC OF POLITICAL ACTIVISM which DIVESTS politics of any meditative value and always means that the hermeneutic quest is rendered secondary to the quest for material gain. This DECOUPLES ontology from reality and traps us in an INSULAR AND INFINTELY CIRCULAR QUEST FOR MORE ACTIVISMS, DELAYING ONTOLOGICAL CHANGE INTO INFNITY. This is PRECISELY the logic of the Italian fascists, who bound the political and ontological spheres in aesthetics of grandeur and oppression, establishing nationalist narratives of rebirth and death—an identical narrative to the affirmative. ====

\*\*Gentile 94\*\* (Emo, Prof. Political Science @ University of Rome, Trans. Lawrence Rainey, "The Conquest of Modernity: From Modernist Nationalism to Fascism," Modernism/Modernity 1.3 55-87, Project Muse) CJQ

The idea that culture possessed a militant function, that it was intellectual activity that

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course of history which had dominated the political culture of the nineteenth century.

====This political judgment encloses on beings and makes it seem like there~’s no exit. Metaphysics challenge-forth Dasein to consume Being in every possible way, naturalizing the annihilation of Being. Violence is ONLY possible after we render things destructible, making our ontological concern a prior question to any other analysis.====

\*\*Joronen 2011\*\* (Mikko, Dept. of Geography, U. of Turku, Finland, "Dwelling in the Sites of Finitude: Resisting the Violence of the Metaphysical Globe," Antipode, 0(0).)

Although it is rather evident that machination proposes a violent unfolding of things by its

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world metaphysical violence offers an ontological grounding of the social relations of domination.

====And, power and oppressions are not WHATS but rather they are HOWS—they arise form specific metaphysical traditions of technological order and control. The plan~’s direct resistance to power will only be folded into the nexus of social relations they deconstruct—only ontology offers an escape. ====

\*\*Ziarek 2002\*\* (Krysztof Ziarek, Asst. Prof. English @ University of Notre Dame, "The Turn of Art: The Avante-Garde and Power," New Literary History 33:1, Project Muse) CJQ

Understood in a post-Foucauldian fashion, power denotes the whole array of modern

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exit from the technological and production paradigms that determine the history of being.

====Our alternative to the banality wrought on by calculation is to reject the affirmative as a way to interrupt the industrial metaphysics of technology.====

====Moving away from the affirmative~’s metaphysics exposes the abyssal ground of Being—our poetic account of the universe escapes the technical control of modernity. Surrendering the myth of control solves. ====

\*\*Joronen 2011\*\* (Mikko, Dept. of Geography, U. of Turku, Finland, "Dwelling in the Sites of Finitude: Resisting the Violence of the Metaphysical Globe," Antipode, 0(0).)

In its most basic sense, the word Gelassenheit, the letting-be,

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4, 60–61, 181, 2006:84–86).

====And, assumptions about the truth of Being implicate all thought—read the plan as a call from the truth of Being itself, not as an ontologically neutral policy option—this is a prerequisite to any analysis.====

\*\*Dillon 1999\*\* (Michael, "The Scandal of the Refugee: Some Reflections on the ~’Inter~’ of International Relations and Continental Thought," Pp. 97-99)

As Heidegger-himself an especially revealing figure of the deep and mutual implication of

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-innocent political slaves who claim only to be technocrats of decision making.

====Our rejection is not compatible with any pragmatic action—only by subordinating militant politics to a fundamental ontology can enact the metaphysical liberation that escapes technologies and fascisms. Only a god can save us now, and all we can do is wait in the face of Being. ====

\*\*Heidegger 1966\*\* (Martin, Rector Freiburg University, "Der Spiegel Interview with Martin Heidegger," 1966)

SPIEGEL: You apparently see, so you have expressed it, a world movement

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to help humans to this insight, and philosophy is at an end.

===Gender (Feminism)===

====Hermeneutics break down the origin of gendered violence—casting off the origins of Western metaphysics overcomes the essential oblivion of gender technologies. ====

\*\*Janssen 2009\*\* (A. M., doctoral candidate, "Transgressive Dasein: An Applied Ontology of Sex and Gender" 2009 dissertation)

Third, Dasein, precisely because it is a question to itself, is not

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first to cast off the lenses through which we have traditionally viewed ourselves.

====Gender is a profoundly ONTOLOGICAL question rather than a question of MATERIAL or SOCIAL coordinates—their recourse to discursive activism adopts an aesthetic of political liberation that fails to question its metaphysical connections to ancient Greece. ====

\*\*Butler 4 \*\*Judith Butler, Maxine Elliot Professor in Rhetoric, Comparative Literature and Women~’s Studies at the University of California, Berkeley. Undoing Gender, 2004 pg 177-8

Irigaray makes clear that sexual difference is not a fact, not a bedrock of

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a time of irresolution and marks that time of irresolution as our own.

====And, the regulation of gender arises as a technology of social control: Ordering the world as standing-reserve is the ESSENCE of the West—the quest for numerical stasis and order imposes on bodies both NORMS of reproductive growth and VIOLENCES specific to Western metaphysics commanded through a gestalt of gendered domination. ====

\*\*Athanasiou 2003\*\* (Athena, Prof. History, Archaeology, and Social Anthopology, Univ. Thessaly, "Technologies of Humanness, Aporias of Biopolitics, and the Cut Body of Humanity," differences, 14.1 2003, Muse)

The categorical and numerical order of cultural identification and difference is also echoed in the

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categorizing, counting, and reifying of bodies acquires a differently informed meaning.

===Discourse===

====Merely DISCURSIVE deconstruction serves to ironically conceal metaphysics from TRUE deconstruction—the alternative overcomes the false rationalisms they rails against while exposing Dasein to the truth of Being—link-turns their entire criticism. ====

\*\*Caputo 1988\*\* (John D., Prof. Phil and Prof. Religion @ Villanova Univ., "Radical Hermeneutics: Repetition, Deconstruction, and the Hermeneutic Project," Pp. 190-91)

In this cold hermeneutics, this hermeneutics of the shiver which issues from the ébranler

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which keeps unfolding in Western language and metaphysics and keeps drawing us in.

\*(die Sache selbst=The thing itself)

====Technology eviscerates human agency in the name of instrumental utility, meaning people will always remain bound within networks of discursive dominance, unable to challenge these oppressive structures. ====

\*\*Condella 2001\*\*(Craig A., Fordham University, "Overcoming the Destining Of Technological Being," Fall 2001 Symposium: Humanity~’s Place in the Cosmos, November 6, 2001, http://www.fordham.edu/philosophy/fps/symposia/2001fall/condella.htm)

As a form of revealing or unconcealment, technology evinces itself fundamentally as a happening

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can we even begin to overcome the danger harbored within its very essence.