Ecology 1AC

[Ian Pindar and Paul Sutton, 2000 (Translators Introduction to The Three Ecologies. Pindar reviews regularly for the Guardian, the Times Literary Supplement and the London Review of Books: Sutton is an Ecosophist and has a PhD in ecology) pp. 1-5]

When he gave the world Professor AND impoverishment of the biosphere is capitalism.

Professor challenger’s ethics are alive and well. Our seperation from nature is part and parcel of a will to dominance and a fear of the unpredictability of the world outside of ourselves.

Real talk: Krayton Kerns, a Montana State Representative believes the movement of 60 bison will result in human extinction. According to him:

 (http://www.kraytonkerns.org/postings/the\_patriot\_jump.html)

This winter, under the cloak AND western plains has come full circle.

Challenger and Kerns, Kerns and Challenger: One afraid the Earth will not recognize his greatness, the other afraid the greatness of the earth will overwhelm us. Both may seem inane to you, irrational and without strong logic. Instead of proving them wrong, we ask: why do they think this?

Kerns argument and Challenger’s project both require a-priori detachment of the self from the Earth surrounding it. In order to view the Earth as a distinct entity from the self, the self must maintain rigidity.

With this in mind, we investigate the process of the energy industry and find flaws with the system of oil and coal extraction. Industry drains the lifeblood of the Earth only to return refuse, slowly but surely eliminating the possibility of life on this planet. This is a pure and singular ontology at odds with an ethos of the schizophrenic.

Deleuze and Guattari 1972 (Anti-Oedipus, 1-8)

This does not mean that we AND reality, the producer-product.

The organizational principal here is Desire. Desire is at work everywhere – it breaths, eats, walks, runs, startles, and flows in every possible direction. Desire is productive – creating, building, shaping thoughts and actions, but desire is also controlled by forces outside of the immediate subject taking form in the world. Media representations, the rhetorical soup of everyday interaction, and inputs we are not even fully aware of all shape desire.

Ballantyne 2007 (Andrew, Tectonic Cultures Research Group at Newcastle University , "Deleuze and Guattari for Architects" 27-28)

So **these habits of thought**, AND , to have an inaccurate aspect.

Desire can be active or reactive. When desire is affirmative and active it has no care for political systems, kings, gods, or lineage. Desire that is affirmative embraces the world as it is and finds ways to positively operate within the social linkages at our fingertips. When desire turns reactionary it becomes immanently tied to ressentiment – a hatred of the world as it is – and fostered internally is “an inability to be in the world” which becomes life itself. Ultimately, ressentiment becomes inseparably tied to desire, resulting in self-destructive politics.

Deleuze and Guattari 77 (AO 26-29)

In point of fact**,** if AND that needs to be accounted for.

Desire is an intimately personal phenomenon which resonates outwards from the self to macro-level entities like the state. Fascism is not handed down from the USFG, rather fascism originates in the desires of the masses in forms we may not even be aware of. Before change can take place at the macrolevel we must challenge the very fascist inside of us.

Deleuze and Guattari 1980 (A Thousand Plateaus 214-215)

It is not sufficient to define AND with molecules both personal and collective.

Philosophy is not a thinking game but a doing game. Acting, seeing, living the world. To become closer to the Earth, to become plant rock or animal, we must first and foremost abandon any constant attachment to transcendent figures.

Deleuze and Guattari, 1972 (Anti-Oedipus, 1-8)

A schizophrenic out for a walk AND no longer have any meaning whatsoever.

Within our conception of desire we have an answer to the resolution. We advocate more solar energy, but not the type you get from a solar panel and not the type which requires the sun. We defend the solar energy which protrudes from the anus – and rest assured that it works.

Deleuze and Guattari 72 (Anti-Oedipus, page 1)

It is at work everywhere, AND a machine, not mere metaphors.

At all times we are within a rhizome – never at the beginning or end but floating in the middle. We should operate within the context of the middle – never waiting for revolution, not living in the future or the past. There is no plan, no conclusion, and no finality to our politics. We are adrift in the world and have only the agency at hand to make change. Abandon politics of certainty and embrace our dance with ecology.

Gilles Deleuze and Felix Guattari 1980 [*A Thousand Plateaus* Pg. 23-25]

History is always written from the AND picks up speed in the middle.