## 1

#### Link 1: The Affirmative critique is assimilated to justify the moral superstructure they criticize.

Robinson 12 - Andrew Robinson, Ceasefire, August 24th, 2012 “An A to Z of Theory | Jean Baudrillard: From Revolution to Implosion” [https://ceasefiremagazine.co.uk/in-theory-baudrillard-10/] Accessed 3/9/20 SAO

Baudrillard and resistance Last week, this column explored Baudrillard’s account of the collapse or implosion of capitalism. What does all of this mean for political resistance? For one thing, it means that the dominant system must continue to be opposed. For Baudrillard, there is always something missing from the code. It is always incomplete, leaving a radical remainder. The system is based on a split. The code is differentiated from reality. It has to be, to avoid symbolic exchange. It cannot achieve the complete inclusion which comes about with generalised reversibility. Yet the code tends to take over all of social space. Its “other” disappears or becomes invisible. It tries to be a complete system, a total reality. It largely succeeds in sucking intensity from social life. Yet it also remains vulnerable, because of the exclusion on which it is based. Baudrillard theorises resistance in terms of the irruption of the symbolic in the realms controlled by the code. It is something like what Hakim Bey terms the ‘return of the primitive’. We really need the dimension of the ‘secret’. Its forced revelation is destructive and impossible. The return of the symbolic is discussed in various ways in different texts. Resistance arises when subjects come to see their own programmed death in the accumulation, production and conservation of their subjectivity. They become fiercely opposed to their reduction to the regime of work-buy-consume-die. Resistance becomes increasingly nihilistic, in response to the programming of the universe. It becomes resistance to the code as meaning, and at the same time as lack of intensity. In seeking to restore intensity, it resorts to the modalities of symbolic exchange. The impossibility of “revolution” It is important to differentiate Baudrillard’s view from standard accounts of revolution. To be sure, this is the position from which Baudrillard emerges. In the early work, The Political Economy of the Sign, Baudrillard argued that the regime of the code could only be destroyed by a total revolution. ‘Even signs must burn’. Baudrillard’s early work can be read as a call for a Situationist-style overthrow of capitalism through a revolution in the everyday, which breaks the power of the code and of signs. In more recent works, Baudrillard rethinks this view. He claims that revolution is now impossible. Baudrillard makes this claim because of the end of production. Revolution was historically seen as the liberation of the productive energy of humanity from the confines of capitalism. But if production no longer exists, this kind of vision has no hold. Labour has become another sign. There is no tendency for it to liberate itself by moving beyond capitalism. Baudrillard is deeply critical of standard leftist responses to neoliberalism. He criticises revolutionaries of his day for seeking a return to the “real”. He sees this as nostalgia for the previous, Fordist period of capitalism. People seek to get rid of the code, and go back to the earlier kind of simulation. Or they seek to identify something which is not yet signified in the system and which ought to be – for instance, excluded groups who should be included. This actually ties people to the prior forms of the dominant system. For Baudrillard, the weapons of the previous period are already neutralised in the order of the code. Revolution is a casualty of the end of the period of system-expansion. Explosions and revolutions are effects of an expanding order. This expanding order is an effect of the regime of production. But simulation is instead an inward-looking order. It is ‘saturated’ – it cannot expand any further. As a result, explosion will never again happen. It has been replaced by the ‘cold’ energy of the simulacrum. Instead, there is constant implosion. The world is saturated. The system has reached its limits. It is socially constructed as dense and irreversible, as beyond the ‘liberating explosion’. Baudrillard believes that we are past a point of no return: the system can’t be slowed down or redirected to a new end. We are in a ‘pure event’, beyond causality and without consequence, and every effort to exorcise hyperreality simply reinforces it. These are little fractal events and gradual processes of collapse which no longer create massive collapses, but exist horizontally. Events no longer resonate across spheres. It is as if the forces carrying the meaning of an event beyond itself have slowed to a standstill. The London ‘riots’ or the student fees protests, for example, do not turn into generalised rebellions in Britain as perhaps they still might in Egypt or Greece. We are in an era of ‘anomalies without consequences’. But the system will nevertheless come to an end, by other means. Even if people can’t revolt, a reaction is certain. Explosive violence is replaced by implosive violence, arising from a saturated, retracting, involuting system. The system has lost its triumphal imaginary because of its saturation. It is now in a phase of mourning, passing towards catastrophe. Things don’t get transcended anymore, but they expand to excess. Baudrillard sees this as the culmination of a kind of negative evolution. Systems pass through stages: a loose state produces liberty or personal responsibility; a denser state produces security; an even denser state produces terror, generalised responsibility, and saturation. Beyond saturation there is only implosion. Anti-consumerism is another target of critique. Criticising consumer society for doing what it claims to do – for supplanting ‘higher’ virtues with everyday pleasures – is a false critique which reinforces the core myth of consumerism. Consumer society functions as it does, precisely because it does not provide everyday pleasures. Rather, it simulates them through the code. Baudrillard also criticises moral critique and scandal, such as Watergate. He argues that the system requires a moral superstructure to operate, and the revival of such a superstructure sustains the system. What is really scandalous is that capital is fundamentally immoral or amoral. Moral panics serve to avoid awareness of this repressed fact. Similarly, critiques of ideology risk reaffirming the system’s maintenance of the illusion of truth. This helps cover up the fact that truth no longer exists in the world of the code. Since there is no reality beneath the simulacrum, such analyses are flawed. It is now the left (or the Third Way) that tries to re-inject moral order and justice into a failing system, thereby protecting it from its own collapse. Baudrillard implicitly criticises theories such as Laclau’s, which seek to re-inject meaning and intensity into politics. For Baudrillard, this task is both impossible and reactionary. Baudrillard sees the system as creating the illusion of its continued power by drawing on or simulating antagonisms and critique. There is thus a danger that critique actually sustains the system, by giving it a power it doesn’t have. Trying to confront and destroy the system thus inadvertently revives it, giving it back a little bit of symbolic power. He also sees conspiracy theories and current forms of Marxism as attempts to stave off awareness of the reality of a systematic code. In any case, the energy of the social is simply a distorted, impoverished version of the energy of “diabolical” forces (i.e. of symbolic exchange). Baudrillard thinks that societies actually come into being, not for the management of interests, but coalesce around rituals of expenditure, luxury and sacrifice. Politics itself was a pure game until the modern period, when it was called upon to represent the social. Now politics is dead, because it no longer has a referent in reality. This is because it lacks symbolic exchange. The absence of symbolic exchange leads also to an absence of possibility of redistribution, either North to South or elite to masses. Fascism also resists the death of the real, in a similar way. It tries to restore in an excessive way the phenomena of death, intensity and definite references, in order to ward off the collapse of the real. Fascist and authoritarian tendencies revive what Baudrillard terms ‘the violence necessary to life’ – they keep up some kind of symbolic power. (Baudrillard’s Lacanian heritage is clearly shown in this idea of a necessary violence). Baudrillard has a certain sympathy for the desire to escape hyperreality in this way, but also sees it as futile. People doing this – both left and right – are trying to resuscitate causes and consequences, realities and referents, and recreate an imaginary. But the system deters such efforts from succeeding. Le Pen for instance is ultimately absorbed, as the mainstream integrates and repeats his racist ideas. This analysis could also be applied to various “fundamentalisms” and ethno-nationalist movements today. This kind of resistance is ultimately reactionary, seeking to restore the declining regime of signs. But it can only be understood if its basis in energies of resistance to simulation is recognised. It is because it channels such resistance that it is able to mobilise affective forces. Baudrillard’s analysis is here similar to Agamben’s view that the sovereign gesture is now exercised everywhere because of the rise of indistinction and indeterminacy. The paradox is that the performance of fundamentalism often leads back towards the world of simulation and deterrence. Such movements map symbolic exchange onto the state, restoring some of its reality, but ultimately contributing to the persistence of simulation. Resistance from inside the regime of power is impossible because of deterrence. Baudrillard suggests that it’s now impossible to imagine a power exercised inside the enclosure created by deterrence – except for an implosive power which abolishes the energies preventing other possibilities emerging. He also suggests that the loss of the real is irreversible. Only the total collapse of the terrain of simulation will end it, not a test of reality. A truly effective revolution would have to abolish all the separations – including the separation from death. It cannot involve equality in what is separated – in survival, in social status and so on. The strategy for change is now exacberation, towards a catastrophic end of the system. Baudrillard believes that the resultant death of the social will paradoxically bring about socialism.

#### Link 2: Images of suffering fuel violence

Alford 20 - Aaron J. Alford, Medium, January 13th, 2020 “Disaster Pornography and the American Media”[<https://medium.com/@aaronjalford1/disaster-pornography-and-the-american-media-f01ee1cb4512>] Accessed 1/30/20 SAO

Most of us are familiar with the concept of pornography, at least sexual pornography: Images or media meant to titillate your arousal. Similarly, the images of catastrophe and destruction presented by the news media are like a drug, used by first world nations to feed off the suffering of the rest of the world. Images of death and violence from non-western countries are extracted and reprocessed for consumption by you, the consumer. The production of disaster porn is, as Baudrillard proclaimed, charity cannibalism and incentives the perpetuation of oppressive conditions in order to sustain and prolong our enjoyment. “We are the consumers of the ever delightful spectacle of poverty and catastrophe, and the moving spectacle of our own efforts to alleviate it. We see to it that extreme poverty is reproduced as a symbolic deposit, as a fuel essential to the moral and sentimental equilibrium of the West.” — Baudrillard In short, disaster pornography shows us images of suffering and our efforts to stop suffering, which gives us a little dopamine hit. **Our news media is trying to get you addicted to violence, so they can sell you more ads**. Disaster pornography is the new drug. Or should I say, old drug. Producing and reproducing suffering Somehow, what Baudrillard warned of the year I was born is still going full force, unchecked, unchallenged, and no one is calling it out. Baudrillard said “Our whole culture lives off this catastrophic cannibalism, relayed in cynical mode by the news media.” Now I can already hear you scoffing at my ridiculous claims, but consider these examples. The New York Times Sells the Iran missiles as “an Action Movie” The Iran war effort is being pushed, as I write, by American media. Take for example the New York Times coverage of a missile strike compared to Al Jazeera’s coverage of the same missile strike. One is factual, the other wants you to imagine your favorite Iron Man movie. The **New York Times wants to feed your wildest fantasies** about the glory of war, and how beautiful it is. Al Jazeera, the non-western source, simply reported the facts. The big difference is the framing. NBC Worships Trump’s Missile Attacks on Syria Consider another example, NBC’s Brian Williams coverage of a missile attacks on Syrian air bases in which he described the wanton destruction as “beautiful missiles.” He said he was “tempted to quote the great Leonard Cohen” in that he is “guided by the beauty of our weapons.” https://www.youtube.com/watch?v=lJz9q7pfXkY The U.S’s Cycle of support and betrayal of the Kurds To better understand this cycle, look no further than the U.S’s support and then sudden betrayal of the Kurds. During the gulf war, there was a huge push for “humanitarian protections” for the Kurds, even after Saddam Hussein had already crushed them while the west stood by drinking our tea. In 2003, we start a war against Saddam Hussein, which perpetuates the instability that feeds our love for disaster even more. Then ISIS comes out of that chaos, and we are even more fed. Then the Kurds defeat ISIS, popular opinion of the Kurds goes up in the wake of the Syrian civil war and destruction of ISIS, only to have our president abandon them to be genocided on the Syrian border by fucking Turkey. You see, we never cared about the Kurds, only the images they gave us. Only their suffering, only their death, was enough to sate the American appetite for war, violence, and suffering. The election of Donald Trump Baudrillard argued that when the disaster market from around the world slows down, the west will turn inward and **produce its own spectacles of disaster**. Brexit and the election of white nationalists in America are great examples of what Baudrillard warned of. Another example of this cycle of catastrophe is president Donald Trump’s election. Donald Trump received 2 billion dollars of free television coverage in 2016 leading up to his election. The media could not get enough of this crazy television host billionaire who thought he would be a good president. The truth is that the media always wanted him to be the president, the source of constant disasters both here and abroad. Donald Trump is a president who: Impulse killed an Iranian General without a declaration of war Cut taxes for the rich and raised taxes on the poor Put children, including babies, in cages at the border Bullied a 15 year old climate activist on Twitter Has been accused of sexual misconduct by at least 17 women Betrayed our ally the Kurds and genocidal Turkey Has actively supported a Saudi Arabian genocide in Yemen Started a trade war with China for no apparent reason Attempted to bribe Ukrainian officials into meddling with our election, and got impeached for it Nominated a rapist to the Supreme Court Supported known child molester Roy Moore for congress Paid of a porn star to stay quiet about how he cheated on his wife with her Is best friends with Steve Bannon, a outspoken fascist and white nationalist Said that there were good people on both sides of a dispute between white supremacists and people protesting white supremacy Pardoned a sheriff in Arizona who advocates for concentration camps Consistently uses anti-Semitic tropes and promotes division I mean, the list goes on from here, but you get my point. Donald Trump is **a walking disaster maker, and the media worships him for it**. Hell, Republicans worship him for it. Even when the media and right wing establishment claim to disagree with him, they put him and his hateful rhetoric on the pedestal. The truth is, no matter what they tell you, the owners of American media want his reelection. It is just too good for their bottom line. A president who creates disaster’s like these is exactly what the American media needs to keep American addicted and the profits rolling in. How then shall we live? Disaster pornography relies on a cycle of production and consumption. The West is complicit in the creation of numerous disasters all around the world. When Donald Trump fucked with Iran, it provoked a response from Iran which is now played back by our media as a justification for further western intervention. This cycle didn’t just start, it’s been going on since before I was born. The west does not respond to disasters, we fucking create them. It’s a process, by which we sell our souls to the devil. Although I fear this description is unfair — to the devil. So how do we stop it? How we prevent the cycle of disaster, images, disaster? It’s simple; **stop watching** disaster porn. I don’t mean stop watching the news, but I do mean to stop listening to the neo-liberal pundits, the discourse of fear, and the spectacles of violence displayed for your pleasure. Listen to news sources who have some god damned respect for humanity. (This means not Fox News OR CNN, if that wasn’t clear). “We have long denounced the capitalistic, economic exploitation of poverty of the ‘other half of the world’. We must today denounce the moral and sentimental exploitation of that poverty — charity cannibalism being worse than oppressive violence.” — Baudrillard So I ask you today, to denounce with me the exploitation of disaster for our own selfish needs. **Say no to the staged spectacle and eventually the market for these simulated disasters will dry up**. When the market of staged disasters is no longer where we look, we will again be able to recognize real human suffering when we encounter it, and act to resolve it. Rather than ignoring the suffering of the underpaid, overworked, and exploited around us, we will finally be able to recognize their suffering as legitimate, rather than looking to the news for our moral compass.

#### Alternative: Vote negative to inject the affirmative advocacy with a radical loss. It’s try or die for the K under their role of the ballot.

Genosko 16 - Gary Genosko, University of Ontario, Lo Sguardo, 8/29/16 “How to Lose to a Chess Playing Computer According to Jean Baudrillard” [http://www.losguardo.net/wp-content/uploads/2017/05/2017-23-Genosko.pdf] Accessed 9/14/20 SAO

Readers of Baudrillard know that he thought about competition in sport and games in terms of failure and frailty. In For a Critique of the Political Economy of the Sign, exchange value and symbolic ambivalence are mutually exclusive domains; in the latter, desire is not satisfied through phantasmic completion, and this entails that desire may ride failure to an ignominious counter-victory. Baudrillard found in the failure to react positively to an inducement like winning a race – captured in that bizarre American football phrase appropriated as a handle by Ronald Reagan, «Win One for the Gipper!» – the principle of a radical counter-economy of needs. Losers come in all shades. But radical losers stand apart from the crowd in the virulence of their capacity to radiate loss that they throw down as a challenge. There are those who are irresistibly drawn to blowing it, and others who can taste failure and steal it from the jaws of victory. From the Beatles to Beck, the figure of the loser has fascinated lyricists and theorists alike as not merely sympathetic but as a foundation for a deliberate weakness in the face of overwhelming odds and the false pretenses of victory. Here I revisit Jean Baudrillard’s speculations about computer chess programs, specifically IBM’s Deep and Deeper Blue, and how best to play against them. Drawing on Baudrillard’s theory of loss in sports as an act of contempt for the fruits of victory, institutional accommodation, and the cheap inducements of prestige and glory, I examine how chess masters like Garry Kasparov have met the challenge of the brute force programs – some of which were congealed models of his own play – with appeals to a kind of unforced play and even ‘non-thought’. Considering the malevolent and fictional computer system HAL, as well as Deep Blue and subsequent programs, right up to IBM’s Jeopardy-playing computer ‘Watson’, this paper looks at ways to defeat programming power by critically regaining the counter-technical and (dys)functional skills of the loser.

He Continues Genosko 16 - Gary Genosko, University of Ontario, Lo Sguardo, 8/29/16 “How to Lose to a Chess Playing Computer According to Jean Baudrillard” [http://www.losguardo.net/wp-content/uploads/2017/05/2017-23-Genosko.pdf] Accessed 1/24/19 SAO

Baudrillard observed an inversion of roles and possibilities. Kasparov became a calculating machine, and Deeper Blue acquired, by the time of the second match and in virtue of the cunning of IBM’s programmers, the capacity to «play against its own calculating nature»30. Deeper Blue became more HALlike, in other words, when it chose to reject an obvious move for one that did not give it an immediate advantage and, in human terms, follow the path of weak play, ultimately committing an error that forced a draw. Deeper Blue was squeeezed into a space between rules and laws. Baudrillard quotes Kasparov to the effect that he couldn’t understand how such a turn of events could happen. Yet the matter is clear for Baudrillard: an inversion has taken place, however imperfectly. Certainly, Deeper Blue had been programmed «to beat human beings on their own ground»31 against the human desire to become more machinic than a machine opponent. Baudrillard refuses to concede that this has anything to do with the acquisition of human thought by machines: «The inhuman can mimic the human to perfection, without ceasing to be inhuman»32. Distinguishing between intelligence ideally abstracted into a computer, and thought’s instabilities in swerving from the path of reason and the ladder of higher and more efficient intelligence, Baudrillard configures the human– machine exchange in a way that does equal damage to the machine when a human ideal is projected on it, robbing it of its specificities, just as the human is diminished in acquiring machinic capabilities. Preserving both specificities is vital. In this way, Baudrillard takes the lesson of Kasparov’s loss to Deeper Blue as a wake-up call: «Rather than fight on a ground where victory is never certain (that of technical intelligence), let us choose to fight on the terrain of thought, where the question of winning does not actually arise»33. Conclusion Has Baudrillard relinquished his earlier idea of loss or simply refused the question of winning? Immediately he explains: «This is the key: maintaining the radical uselessness of thought, its negative predestination for any use or purpose whatsoever»34. It is «good fortune» that Deeper Blue defeated Kasparov because it shows that human thought has been relieved by computers of the burden of computation, calculation, communication, in short, of «knowledge and information». Having the virtual, the infoverse, think us, is a benefit for human thought since it can take up its tasks unburdened: «Thought can once again assume its place where ‘the thinking is’»35. For Baudrillard, «the person who thinks ‘in return,’ the one who thinks because he is thought, is liberated from the unilateral ‘service’ of thought by the operation of the machine itself»36. The cold and calculating gift without return that would be the perfection of artificial intelligence challenges human thinking to redouble its efforts toward non-functional meandering passages and singularities. Deeper Blue’s victory is liberating in this respect: from functionality, from meaning; for nothing, for throwing and blowing it. Relief from having to win, to succeed, to establish oneself; instead, the pursuit of singularities is paradoxically liberated by devolving perfect intelligence to the machine. This is not alienation but liberation: freedom to fail, and create along the way.

#### No perms: Debate cannot be the starting point for change the movement must begin in alternative sites of knowledge production.

Webb 18 - Darren Webb, Review of Education, Pedagogy, and Cultural Studies, March 20th 2018 “Bolt-holes and breathing spaces in the system: On forms of academic resistance (or, can the university be a site of utopian possibility?)” [https://www.tandfonline.com/doi/full/10.1080/10714413.2018.1442081] Accessed 8/16/19 SAO

The University can be the site for fleeting, transitory, small-scale experiences of utopian possibility—in the classroom, the undercommons, the occupation. It cannot be the site for transformative utopian politics. It cannot even be the starting point for this. Given the corporatization and militarization of the university, academics are increasingly becoming “functionaries of elite interests” inhabiting a culture which serves to reproduce these interests (Shear 2008, 56). Within the university, “radical” initiatives or movements will soon be co-opted, recuperated, commodified, and neutralized (Gibson-Graham 2006, xxvi; Seybold 2008, 123; Neary 2012b, 249; Rolfe 2013, 21). Institutional habitus weights so heavily that projects born in the university will be scarred from the outset by a certain colonizing “imaginary of education” (Burdick and Sandlin 2010, 117). And we have long known that the university is but one space of learning, and perhaps not a very important one at that. Identifying the academy as the starting point for a utopian pedagogy privileges this arcane space over sites of public pedagogy such as film, television, literature, sport, advertising, architecture, media in its various forms, political organizations, religious institutions, and the workplace (Todd 1997). Perhaps the emphasis on creating radical experimental spaces within the academy needs to shift toward operating in existing spaces of resistance outside it. Haiven and Khasnabish argue that many social movements function already as “social laboratories for the generation of alternative relationships, subjectivities, institutions and practices” (2014, 62), providing “a space for experiments in knowledge production, radical imagination, subjectification, and concrete alternative-building” (Khasnabish 2012, 237). Why locate utopian pedagogy in the university when “critical utopian politics” can take place in “infrastructures of resistance” such as intentional communities, housing collectives, squats, art centers, community theatres, bars, book shops, health collectives, social centers, independent media and, increasingly of course, the digital sphere (Firth 2012; Shantz 2012; Amsler 2015; Dallyn, Marinetto, and Cederstrom 2015)? Moving beyond short-term, localized, temporary modes of resistance, utopian pedagogy would work across these sites to develop a long-term strategy and vision. There is a role for the academic in utopian politics, but not in the university-as-such. The utopian pedagogue has a responsibility to exploit their own privilege and to work with students, communities and movements outside and divorced from the university. As Shear rightly notes, academics (and especially those working in the humanities and social sciences) “inhabit a privileged space in which critical inquiry concerning social hegemony and political-economic domination” is possible (Shear 2008, 56). Within the university, however, spaces for embodying and enacting this kind of inquiry have become constrained, compromised, monitored, surveilled, co-opted, and recuperated. As I have argued throughout this article, utopian pedagogy has become a search for bolt-holes and breathing spaces in the system. Beyond the academy, however, there is a role to play. As Chomsky (2010) tells us, with privilege comes responsibility. And as Giroux frames it, this is an ethical and political responsibility to provide “theoretical resources and modes of analysis” to help forge “a utopian imaginary” (Giroux 2014a; 153; 2014b, 200). This means putting one’s knowledge and resources to use in the service of a collaborative process of memory- and story-making, pulling together disparate inchoate dreams and yearnings in order to generate a utopian vision that can help inform, guide, and mobilize long-term collective action for systemic change.9

## 2

#### Vote negative to endorse the aff

#### The counterplan disrupts their Western understanding of scholarship as property and shatters imperial control of the academy. We are plagiarizing the AC.

Jones and Reddy 04 Dr. Mike Reddy and Ms. Victoria Jones [University of South Wales] “TOWARDS A SOCIAL MODEL OF PLAGIARISM” Paper for the International Integrity and Plagiarism Conference. 2004. IB [<https://www.plagiarism.org/paper/towards-a-social-model-of-plagiarism>]

In the ten years since the first International Plagiarism conference, little has changed in evolving the view of plagiarism as more than an academic offence. The importance of plagiarism from a student’s perspective, rather than that of the existing academy hierarchy, has never been more relevant. This paper builds upon previous practical work that identified the need for overcoming the power imbalance in Further and Higher Education, and the disruptive force of the Internet. A social model of plagiarism is proposed that builds upon a practical definition of plagiarism – The Four Cs – and identifies its cause as products of the power relationships and educational climate in universities and colleges today. This challenges us to simultaneously address the social and cultural aspects that give rise to the occurrence, identification and regulation of plagiarism. Finally, a call is made for us to recognize the forces that maintain the status quo in Education, and to take direct action against the „Institutional Plagiarism‟ that this creates. 1 Introduction This paper will be unlike any of the others at this conference, in that the last thing that will be discussed is plagiarism per se. This is not to make excuses for breaking one of academia’s most enshrined taboos, but to question whether it is a good principle; this should not be confused with post-modernist thought that anything is fair game. Deeper questions are needed, such as “What is the purpose of assessment?” and even “What is the purpose of learning?” Therefore, this paper will propose a social model of plagiarism and learning as „political acts‟, which identifies the potential for improper power relationships and a lack of progress made in formal adult education in the last three decades. While the definition, identification and occurrence of plagiarism (and other academic offences) has undergone a phase shift in recent years, little work has been done to address the social and cultural factors that arguably create an environment where it can flourish. Therefore, a novel, if contentious, redefinition of plagiarism might be necessary. The power structures in the established culture of Western academia has constructed systems to safeguard knowledge, but these rules can serve to limit learning. This „disenabling‟ process needs exploration because it provides a convenient smokescreen for those in privileged positions to maintain the status quo in education. This social model will attempt to make explicit novel perspectives of our current education system. This will aid recognition of the hierarchy of power that exists in education, which allows „institutional plagiarism‟ to occur. 2 It’s a Crime, isn’t it? The idea that plagiarism is an “academic offence” has been almost universally accepted (Mallon 2001). Although, if it is a crime, it is hard to understand who the victim is, or what has actually been taken from them. “No concept is truly unique, and all ideas are created in the context of the society and culture in which they are engendered. Therefore, there cannot be any true ownership, or indeed theft, of these artefacts as they are an integral part of the environment that learning is taking place within.” (Reddy & Jones 2004) One argument is that plagiarism, or more simply the act of copying, is academic „self-harm‟, because it removes learning opportunities for the „plagiarist,‟ even where such behaviour may be justified by financial or personal circumstances. Isserman (2003) argues that we all stray into grey areas and are, therefore, unqualified to judge without being guilty of self-righteous vindictiveness. A view shared by Hunt (2002), who is concerned that there is a discrepancy between students and lecturers with regard to citation, because “typically, the scholars are achieving something positive; the students are avoiding something negative.” Isserman suggests that some acts of plagiarism might be the least worst solution, when personal and financial constraints apply, and that plagiarists are as much the victims as the perpetrators. So, in a world where ideas are infinitely reproducible, is taking credit where it is not due actually a criminal act? Maybe this is true for Western cultures, such as in the USA and the EU where the free market gives value to the ownership of ideas. Foucault (1969) labeled this idea of authors creating not just publications but the idea itself as „transdiscursive‟ (p114), but it may be less so for other cultures where intellectual ownership is not so rigid. This can be a commonly used explanation for non-western students use of plagiarism. McCabe (1997) suggests there is a grain of truth in this stereotype, but while his survey work is valuable, it does not query the implicit belief that plagiarism is cheating, rather than being a mere example of cultural norms; the difference being where one draws the line defining „unacceptable‟. So, if plagiarism is not exactly illegal, is it immoral?

## 3

#### Your use of the “f” word definitely proves a link to discourse turn, independent reason to drop you because you cannot have offense under your ROB if your method is exclusionary discursively by excluding people from debate.

Hugo Schwyzer, community college history and gender studies professor, Berkley “Penetrate” v. “Engulf” and the multiple meanings of the “f” word: a note on feminist language, 4 November 2009, <http://hugoschwyzer.net/2009/11/04/penetrate-v-engulf-and-the-multiple-meanings-of-the-f-word-a-note-on-feminist-language/> bracketed for offensive language

There’s a pause at this point. Here’s the problem: long before most kids in our culture become sexually active, **the most common slang word in the American idiom has knit together** two things in their consciousness: **sex and rage**. If “fucking” is the most common slang term for intercourse, and “**fuck [f word]** you” or “fuck off” the most common terms to express contempt or rage, what’s the end result? A culture that has difficulty distinguishing sex from violence. In a world where a heartbreakingly high percentage of women will be victims of rape, it’s not implausible to suggest that at least in part, **the language itself normalizes sexual violence.** I challenge my students. I don’t ask them to give up all the satisfactions of profanity; rather I challenge them to think about words like “fuck” or “screw” and then make a commitment to confine the use of those words to either a description of sex (“We fucked last night”) or to express anger or extreme exasperation (“I’m so fucking furious with you right now!”) but not, not, not, both. Rage and lust are both normal human experiences; we will get angry and we will be sexual (or want to be) over and over again over the course of our lives. But **we have a responsibility**, I think, **to make a clear and bright line between the language of sexual desire and** the language of **contempt** and indignation. Pick one arena of human experience where that most flexible term in the English vernacular will be used, and confine it there. **Words matter,** I tell my students. We’re told over and over again that “a picture is worth a thousand words” — but we forget that **words have the power to paint pictures in our minds of how the world** is and how it **ought to be.** The language we use for sexuality, the words we use for rage and longing — these **words construct images in our heads**, in our culture, and in our lives. **We have an obligation to rethink how we speak as part** **of building a more** pleasurable, safe, just and **egalitarian world.**