## 1

#### CP Text: Vote negative to inject the affirmative advocacy with a radical loss.

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.

#### The Affirmative critique is assimilated to justify the moral superstructure they criticize. It’s try or die for the CP under their role of the ballot.

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.

## 2

#### The Role of the ballot is to the test if the resolution is true.

#### 1] Inclusion: a) other ROBs open the door for personal lives of debaters to factor into decisions and compare who is more oppressed which causes violence in a space where some people go to escape. b) Anything can function under truth testing insofar as it proves the resolution either true or false. Specific role of the ballots exclude all offense besides those that follow from their framework which shuts out people without the technical skill or resources to prep for it.

#### 2] Constitutivism: The ballot asks you to either vote aff or neg based on the given resolution a) Five dictionaries[[1]](#footnote-1) define to negate as to deny the truth of and affirm[[2]](#footnote-2) as to prove true which means its intrinsic to the nature of the activity b) the purpose of debate is the acquisition of knowledge in pursuit of truth – a resolutional focus is key to depth of exploration which o/w on specificity. It’s a jurisdictional issue since it questions whether the judge should go outside the scope of the game and can only endorse what is within their burden c) Even if another role of the ballot is better for debate, that is not a reason it ought to be the role of the ballot, just a reason we ought to

#### That negates- an unconditional right to strike is impossible.

#### 1] The right to strike is conditional on the government existing and enforcing it: A] The Sqou proves that without the state, the right doesn’t exist, which means turning the NC non-uniques the aff B] State of nature would just mean people could take the action, not that they have a guaranteed right to do so.

#### [2] The right is conditional on the existence of certain social institutions: IE a workplace and employer to strike against, and a job to stop doing. This doesn’t apply to unconditional rights like freedom or life, since they are intrinsic to human nature not social constructs.

## 3

#### A. Interpretation: Debaters must disclose all previously read positions on their LD NDCA wiki page under their own name with full citations, tags, and first three/last three words at least 30 minutes before the round.

#### B. Violation:

#### C. Standards:

A screenshot of a computer

Description automatically generated

#### 1. Small Schools – non-disclosure helps big schools—-they have more coaches, debaters, and larger networks to scout and generate prep—disclosure checks back so everyone’s on the same playing field, and lets smaller schools get access to more prep—that’s an independent voter since it’s a structural inequality in debate that precedes our ability to even argue on a similar playing field within the round.

#### 2. Quality engagement – a) disclosure allows in-depth preparation before the round which checks back against unpredictable positions and allows debaters to effectively write case negs and blocks, b) it allows for reciprocal engagement where each side has an equal opportunity to prepare as opposed to scouting capacity to determine success, and incentivizes in-depth debates which is key to clash and good topic education, and c) disclosure incentivizes specific, in-depth research. **Nails ’13,** (Jacob, “A Defense of Disclosure (Including Third-Party Disclosure)”, 10/10/2013)

I fall squarely on the side of disclosure. I find that the largest advantage of widespread disclosure is the educational value it provides. First, disclosure streamlines research. Rather than every team and every lone wolf researching completely in the dark, the wiki provides a public body of knowledge that everyone can contribute to and build off of. Students can look through the different studies on the topic and choose the best ones on an informed basis without the prohibitively large burden of personally surveying all of the literature. The best arguments are identified and replicated, which is a natural result of an open marketplace of ideas. Quality of evidence increases across the board. In theory, the increased quality of information could trade off with quantity. If debaters could just look to the wiki for evidence, it might remove the competitive incentive to do one’s own research. Empirically, however, the opposite has been true. In fact, a second advantage of disclosure is that it motivates research. Debaters cannot expect to make it a whole topic with the same stock AC – that is, unless they are continually updating and frontlining it. Likewise, debaters with access to their opponents’ cases can do more targeted and specific research. Students can go to a new level of depth, researching not just the pros and cons of the topic but the specific authors, arguments, and adovcacies employed by other debaters. The incentive to cut author-specific indicts is low if there’s little guarantee that the author will ever be cited in a round but high if one knows that specific schools are using that author in rounds. In this way, disclosure increases incentive to research by altering a student’s cost-benefit analysis so that the time spent researching is more valuable, i.e. more likely to produce useful evidence because it is more directed. In any case, if publicly accessible evidence jeopardized research, backfiles and briefs would have done LD in a long time ago.

#### Reject case cross apps and impact turns – 1. Language isn’t violent – it’s a question of models of debate that are best for the activity, not an enforcement of a norm 2. Form over content – your impact turns stem from a content level argument that you claim to be true but if the form in which you present them is wrong because you aren’t topical the judge shouldn’t evaluate them 3. Lack of engagement means all your arguments are presumptively false since we didn’t get a fair opportunity to test them

#### Debate is good – 1. The nature of the activity is one that questions governmental structures and modes of thought since we are allowed to read whatever arguments we desire without imposition by some higher authority 2. Denying debate is good is a double turn since A) It is the activity through which you learned your position B) It is where you attempt to spread your message C) You are at a debate tournament which proves that you found some inherent value in the activity 3. Inesecapability – When we participate in certain institutions we bind ourselves to our rules. Even if the police are bad, a cop is still A) instrumentally bound by their rules and B) defined by adhering to those rules. Thus it’s a contradictory for you as a debater to argue such.

1. <http://dictionary.reference.com/browse/negate>, <http://www.merriam-webster.com/dictionary/negate>, <http://www.thefreedictionary.com/negate>, <http://www.vocabulary.com/dictionary/negate>, <http://www.oxforddictionaries.com/definition/english/negate> [↑](#footnote-ref-1)
2. *Dictionary.com – maintain as true, Merriam Webster – to say that something is true, Vocabulary.com – to affirm something is to confirm that it is true, Oxford dictionaries – accept the validity of, Thefreedictionary – assert to be true* [↑](#footnote-ref-2)