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#### 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.

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#### Violence is inevitable to gender – the Affs radical politics embrace a liberal attempt to expand social dimensions of gender but fails to recognize the inevitability of gendered violence

**Escalante ’15**:Alyson Escalante, Trans-woman and Master’s Student of Philosophy at the University of Oregon, libcom.org, July 9 2015 ["Gender Nihilism: An Anti-Manifesto", <https://libcom.org/library/gender-nihilism-anti-manifesto> 9-14-2016] JRB

An endless set of positive political projects have marked the road we currently travel; an infinite set of pronouns, pride flags, and labels. The current movement within trans politics has sought to try to broaden gender categories, in the hope that we can alleviate their harm. This is naive. Judith Butler refers to gender as, “the apparatus by which the production and normalization of masculine and feminine take place along with the interstitial forms of hormonal, chromosomal, psychic, and performative that gender assumes.” If the current liberal politics of our trans comrades and siblings are rooted in trying to expand the social dimensions created by this apparatus, our work is a demand to see it burned to the ground. We are radicals who have had enough with attempts to salvage gender. We do not believe we can make it work for us. We look at the transmisogyny we have faced in our own lives, the gendered violence that our comrades, both trans and cis have faced, and we realize that the apparatus itself makes such violence inevitable. We have had enough. We are not looking to create a better system, for we are not interested in positive politics at all. All we demand in the present is a relentless attack on gender and the modes of social meaning and intelligibility it creates.

#### Attempts to re-define gender ideologies present in policy allows power to oppress deviance in new ways. Challenging gender requires abolition. We can’t save the idea of gender, and your attempts to do so make things worse.

**Escalante 2**: Alyson Escalante, Trans-woman and Master’s Student of Philosophy at the University of Oregon, libcom.org, July 9 2015 ["Gender Nihilism: An Anti-Manifesto", <https://libcom.org/library/gender-nihilism-anti-manifesto> 9-14-2016] JRB

The liberal feminist says “I am a woman” and by that means that they are spiritually, ontologically, metaphysically, genetically, or any other modes of “essentially” a woman. The gender nihilist says “I am a woman” and means that they are located within a certain position in a matrix of power which constitutes them as such. The liberal feminist is not aware of the ways power creates gender, and thus clings to gender as a means of legitimizing themselves in the eyes of power. They rely on trying to use various systems of knowledge (genetic sciences, metaphysical claims about the soul, kantian ontology) in order to prove to power they can operate within it. The gender nihilist, the gender abolitionist, looks at the system of gender itself and see’s the violence at its core. We say no to a positive embrace of gender. We want to see it gone. We know appealing to the current formulations of power is always a liberal trap. We refuse to legitimize ourselves. It is imperative that this be understood. Antihumanism does not deny the lived experience of many of our trans siblings who have had an experience of gender since a young age. Rather we acknowledge that such an experience of gender was always already determined through the terms of power. We look to our own childhood experiences. We see that even in the transgressive statement of “We are women” wherein we deny the category power has imposed onto our bodies, we speak the language of gender. We reference an idea of “woman” which does not exist within us as a stable truth, but references the discourses by which we are constituted. Thus we affirm that there is no true self that can be divined prior to discourse, prior to encounters with others, prior to the mediation of the symbolic. We are products of power, so what are we to do? So we end our exploration of antihumanism with a return to the words of Butler: “My agency does not consist in denying this condition of my constitution. If I have any agency, it is opened up by the fact that I am constituted by a social world I never chose. That my agency is riven with paradox does not mean it is impossible. It means only that paradox is the condition of its possibility.” Gender Abolition If we accept that gender is not to be found within ourselves as a transcendent truth, but rather exists outside us in the realm of discourse, what are we to strive for? To say gender is discursive is to say that gender occurs not as a metaphysical truth within the subject, but occurs as a means of mediating social interaction. Gender is a frame, a subset of language, and set of symbols and signs, communicated between us, constructing us and being reconstructed by us constantly. Thus the apparatus of gender operates cyclically; as we are constituted through it, so too do our daily actions, rituals, norms, and performances reconstitute it. It is this realization which allows for a movement against the cycle itself to manifest. Such a movement must understand the deeply penetrative and pervasive nature of the apparatus. Normalization has an insidious way of naturalizing, accounting for, and subsuming resistance. At this point it becomes tempting to embrace a certain liberal politics of expansion. Countless theorists and activists have laid stake to the claim that our experience of transgender embodiment might be able to pose a threat to the process of normalization that is gender. We have heard the suggestion that non-binary identity, trans identity, and queer identity might be able to create a subversion of gender. This cannot be the case. In staking our claim on identity labels of non-binary, we find ourselves always again caught back in the realm of gender. To take on identity in a rejection of the gender binary is still to accept the binary as a point of reference. In the resistance to it, one only reconstructs the normative status of the binary. Norms have already accounted for dissent; they lay the frameworks and languages through which dissent can be expressed. It is not merely that our verbal dissent occurs in the language of gender, but that the actions we take to subvert gender in dress and affect are themselves only subversive through their reference to the norm. If an identity politics of non-binary identity cannot liberate us, is is also true that a queer or trans identity politics offers us no hope. Both fall into the same trap of referencing the norm by trying to “do” gender differently. The very basis of such politics is grounded in the logic of identity, which is itself a product of modern and contemporary discourses of power. As we have already shown quite thoroughly, there can be no stable identity which we can reference. Thus any appeal to a revolutionary or emancipatory identity is only an appeal to certain discourses. In this case, that discourse is gender. This is not to say that those who identify as trans, queer, or non-binary are at fault for gender. This is the mistake of the traditional radical feminist approach. We repudiate such claims, as they merely attack those most hurt by gender. Even if deviation from the norm is always accounted for and neutralized, it sure as hell is still punished. The queer, the trans, the non-binary body is still the site of massive violence. Our siblings and comrades still are murdered all around us, still live in poverty, still live in the shadows. We do not denounce them, for that would be to denounce ourselves. Instead we call for an honest discussion about the limits of our politics and a demand for a new way forward. With this attitude at the forefront, it is not merely certain formulations of identity politics which we seek to combat, but the need for identity altogether. Our claim is that the ever expanding list of personal preferred pronouns, the growing and ever more nuanced labels for various expressions of sexuality and gender, and the attempt to construct new identity categories more broadly is not worth the effort. If we have shown that identity is not a truth but a social and discursive construction, we can then realize that the creation of these new identities is not the sudden discovery of previously unknown lived experience, but rather the creation of new terms upon which we can be constituted. All we do when we expand gender categories is to create new more nuanced channels through which power can operate. We do not liberate ourselves, we ensnare ourselves in countless and even more nuanced and powerful norms. Each one a new chain. To use this terminology is not hyperbolic; the violence of gender cannot be overestimated. Each trans woman murdered, each intersex infant coercively operated on, each queer kid thrown onto the streets is a victim of gender. The deviance from the norm is always punished. Even though gender has accounted for deviation, it still punishes it. Expansions of norms is an expansion of deviance; it is an expansion of ways we can fall outside a discursive ideal. Infinite gender identities create infinite new spaces of deviation which will be violently punished. Gender must punish deviance, thus gender must go.

#### The alt’s to abolish gender as an identity. Vote neg to reject the idea of positive interactions with gender; we must lose ourselves in a moment of pure negativity or we will be destroyed by gendered violence

**Escalante 3**: Alyson Escalante, Trans-woman and Master’s Student of Philosophy at the University of Oregon, libcom.org, July 9 2015 ["Gender Nihilism: An Anti-Manifesto", <https://libcom.org/library/gender-nihilism-anti-manifesto> 9-14-2016] JRB

And thus we arrive at the need for the abolition of gender. If all of our attempts at positive projects of expansion have fallen short and only snared us in a new set of traps, then there must be another approach. That the expansion of gender has failed, does not imply that contraction would serve our purposes. Such an impulse is purely reactionary and must be done away with. The reactionary radical feminist sees gender abolition as such a contraction. For them, we must abolish gender so that sex (the physical characteristics of the body) can be a stable material basis upon which we can be grouped. We reject this whole heartedly. Sex itself is grounded in discursive groupings, given an authority through medicine, and violently imposed onto the bodies of intersex individuals. We decry this violence. No, a return to a simpler and smaller understanding of gender (even if supposedly material conception) will not do. It is the very normative grouping of bodies in the first place which we push back against. Neither contraction nor expansion will save us. Our only path is that of destruction. Radical Negativity At the heart of our gender abolition is a negativity. We seek not to abolish gender so that a true self can be returned to; there is no such self. It is not as though the abolition of gender will free us to exist as true or genuine selves, freed from certain norms. Such a conclusion would be at odds with the entirety of our antihumanist claims. And thus we must take a leap into the void. A moment of lucid clarity is required here. If what we are is a product of discourses of power, and we seek to abolish and destroy those discourses, we are taking the greatest risk possible. We are diving into an unknown. The very terms, symbols, ideas, and realities by which we have been shaped and created will burn in flames, and we cannot know or predict what we will be when we come out the other side. This is why we must embrace an attitude of radical negativity. All the previous attempts at positive and expansionist gender politics have failed us. We must cease to presume a knowledge of what liberation or emancipation might look like, for those ideas are themselves grounded upon an idea of the self which cannot stand up to scrutiny; it is an idea which for the longest time has been used to limit our horizons. Only pure rejection, the move away from any sort of knowable or intelligible future can allow us the possibility for a future at all. While this risk is a powerful one, it is necessary. Yet in plunging into the unknown, we enter the waters of unintelligibility. These waters are not without their dangers; and there is a real possibility for a radical loss self. The very terms by which we recognize each other may be dissolved. But there is no other way out of this dilemma. We are daily being attacked by a process of normalization that codes us as deviant. If we do not lose ourselves in the movement of negativity, we will be destroyed by the status quo. We have only one option, risks be damned. This powerfully captures the predicament that we are in at this moment. While the risk of embracing negativity is high, we know the alternative will destroy us. If we lose ourselves in the process, we have merely suffered the same fate we would have otherwise. Thus it is with reckless abandon that we refuse to postulate about what a future might hold, and what we might be within that future. A rejection of meaning, a rejection of known possibility, a rejection of being itself. Nihilism. That is our stance and method.

## Case

#### [1] Interrogating and rupturing the hyperreal comes prior.

Mclennan 16, Mark McLennan is a graduate student at the London School of Economics and Political Science, having completed a BA and a JD at the University of Sydney. Simulacra and Simulated Policing: Baudrillard and Criminology. [https://baudrillardstudies.ubishops.ca/simulacra-and-simulated-policing-baudrillard-and-criminology/#:~:text=Author%3A%20Mark%20McLennan%20(J.D.)&text=Jean%20Baudrillard%20is%20considered%20a,excellence'(Arrigo%2C%20et.&text=Critic%20Richard%20Lane%20(2000)%20claims,of%20being%20a%20critical%20terrorist%20%E2%80%A6] //Scopa ahs emi

After describing a novel sociological position that regards semiology, rather than capital, as the key component of domination (Baudrillard [1968] 1998),  Baudrillard’s radical social theory emerges in light of considerations of consumerism, media, information and technology—all of which conspire to create what Baudrillard calls a ‘hyperreal’ society. This is a contemporary world where all boundaries, categories and values implode into the ‘end of the social’. Baudrillard (1972) begins elaborating this theory in an article titled ‘Design and Environment or How Political Economy Escalates into Cyberblitz’ (Baudrillard, 1972, Chapter 10). In this essay, he points to the importance of ‘the passage out of a metallurgic into a semiurgic society’ (Ibid.: 185). Here, consumer objects take on a life of their own ‘as an embodiment and functional part of a system of signs, independent of its status as a commodity’ (Kellner, 1989: 76). He uses the German Bauhaus movement as an example to anticipate the ‘universal semantisation of the environment in which everything becomes the object of a calculus of function and signification’ (Baudrillard, 1972: 185-86). This is achieved by the synthesis ‘of form and function, beauty and utility, of art and technology’ in the design of objects that produces a functionalised universe whereby the meaning and function of every object is determined by its place in the system. As a result, ‘the whole environment becomes a signifier, objectified as an element of signification’ (Ibid.: 186-87). This is analogous to Derrida’s concept of ‘difference’ whereby meaning is never present ‘in a sufficient presence that would refer only to itself’ (Derrida, 1965: 27). Essentially, objects, words and images have no direct relationship to the things in which they refer, they inherent meaning only by interacting with one another in an ongoing system of contrast. Baudrillard refers to this system as a ‘cybernetic code’, and argues that reality itself is shut out from this system of because the system is wholly self-referencing. This code creates ‘a functionalised, integrated and self-reproducing universe’ of meaning, controlled by simulacra and simulation. And, like Derrida’s text, there is nothing outside of the code. In ‘The Orders of Simulacra’, Baudrillard (1995) outlines the stages of the transition from traditional society to the contemporary society defined by simulations (Baudrillard, 1995). First, according to Baudrillard, the feudal era had a fixed social order established by a hierarchy of obligatory signs indicating social class and rank. Here, a ‘natural law of value’ dominates the stage. Simulacra, a representation of another image, first emerge as ‘counterfeits’ of the real. For example, representations of class, law or value are said to be grounded in nature: art imitates life and democracy is legitimised by ‘natural rights’. Baudrillard indicates, however, that the inherent goal of simulacra is to produce a controllable and universal system of power. At this stage, counterfeit simulacra is working ‘only on substance and form, not yet on relations or structures’, but its evolution will create ‘a pacified society, ground up into a deathless substance … that will guarantee an eternity of … cultural hegemony’ (Baudrillard, 1983b: 91).  Next, the second-order of simulacra appears during the industrial revolution. Importantly, infinite reproducibility is introduced into society. For example, exact replicas of objects are produced by assembly lines and automation. No longer is there nostalgia for a natural order; nature is to be dominated by production; counterfeit simulacra are now obsolete. Most importantly, however, the infinite reproducibility of objects, augmented by the rise of capitalism, enables the emergence of the cybernetic code and contemporary society. Baudrillard claims that ‘we are in the third-order simulacra’, where simulation models come to constitute the world and all referential finalities are abolished (Ibid.: 100-01): God, Man, Nature, History, Society and others. This is because images are only understood by reference to other images. Thus, society has moved from ‘a capitalist-productivitist society to a neo-capitalist cybernetic order’ (Ibid.: 111). As a result of this code, images no longer refer to an object; rather, they refer to another commutable image on the code. But, through models contained in common societal narrative and institutional discourse, simulations are able to produce a ‘reality effect’, which conceals the fact they are merely referring to other simulations (Bogard, 1996: 10). For example, the code continually sets up simulations of events, which test individuals and ‘[inscribe] them into the simulated order’ through a ‘process of signalisation’ (Kellner, 1989: 80). For example, every advertisement, choice of commodity, choice of entertainment, and political candidate presents a chance for a binary response of affirmation or negation. It is in this way that individuals are inserted into a dominating ‘coded system of similarities and dissimilarities, of identities and programed differences’ (Ibid.). Thus, Baudrillard’s contemporary social theory is distinguishable from previous determinist social theories that postulate powerful individuals, classes, or corporations manipulating the public for certain ends. Instead, Baudrillard suggests that social organisation is determined by individual’s responses to the pre-coded messages that are derived from simulations of economics, politics, culture or the banal decisions of everyday life (Baudrillard, 1983b: 111). Importantly for the third-order of simulacra, the binary system of the code creates a ‘deterrence model’ in which all ‘radical change is ruled out, since the very fact of an option between different political parties, [for example], acts as a deterrent against demands for radical social change’ (Kellner, 1989: 81). This is the end of society as traditionally theorised. In Symbolic Exchange and Death Baudrillard (1983c: 20) announces the end of traditional conceptions of society—the end of ‘labour, production, political economy’, and the ‘dialectic signifier/signified that permeated the accumulation of knowledge and of meaning’ (Baudrillard, 2002: 127). Baudrillard argues that we are in a new era where media and the consumption of semiotic codes that inform images, have replaced production and political economy as the organising foundation of society. For example, labour is now a ‘sign among signs’ (Baudrillard, 1995b: 23), a symbol of one’s status and integration: ‘the choice of occupation, the utopia of an occupation custom-made for everyone … labour power is no longer violently bought and sold; it is designed, it is marketed, it is merchandised. Production thus joins the consumerist system of signs’ (Baudrillard, 2002: 134). Because social reality is constituted by the ‘chess pieces’ of the signs and symbols that are mobilised through the media, nothing is objectively determined and everything can be simulated (Kellner, 1989: 62). Thus, political economy is no longer the determinant that can explain social phenomena.

#### Prefer –

#### [a] Bindingness – Every subject exists within the code – any action a subject takes is infected by its operations which means an understanding of it is a priori question to any action.

#### [b] Motivation – All thought and action including the flow has been influenced by the semiotic attachments enforced by the hyperreal which means any genuine motivation stemming from an agent must come from a rupture, since capitalism has otherwise influenced all our desires so the alt is a side constraint on the flow.

#### [c] Language is coopted by the code because simulacrums cover the real. Be epistemically suspect of all counter knowledge- this means we must prioritize discussions of forms of epistemology because content no longer has revolutionary capacity by way of late-stage capitalism. All content is subverted to propagate existing structures.

#### [2] The root cause of the patriarchy is a replicated version of hyperreality proliferating tailoring to the colonists ends. You don’t explain why these gaps in knowledge production exist, but we do.

#### [3] The education system is a Ponzi scheme. Thus only the alt’s catastrophic end solves.

Senese and Page 95 - Guy B Senese, Professor of Educational Foundations at North Illinois University and Ralph Page, Associate professor of Philosophy at the University of Illinois, Published April 30, 1995 “Simulation, Spectacle, and the Ironies of Education Reform” [https://www.amazon.com/Simulation-Spectacle-Education-Critical-Paperback-ebook/dp/B000WEX9BQ] Accessed 8/29/19 SAO

For Baudrillard, reform projects can be understood as quasi-public advertisement**s** and promotions. These promotions enter the world of consumer circulation independent of the logic of capital accumulation. The power of this circulation is a function of ideology only tangentially related to the facticity of the object of the promotion. For boxing, the damaging, sometimes death-dealing struggle is obscured when reformers shape the debate. This shaping works to alter the true dangers of the activity and serves as advertisements for the importance of reformers. For education, the ideology of equal opportunity and excellence is an advertisement for the deeper struggle where public-school compulsion becomes the standardized substitute for the lost power of working-class persons to amass private goods and time for their own and their communities' betterment. The orchestration of schooling appears in this light somewhat like a dance marathon, a decorous and energetic activity initially, but one which grinds to an obscure and deadly march of endurance and success of a few only at the expense of those contestants who fall. We may follow Baudrillard into his world, where what things stand for are more important than what they are for. Reform, as a sort of spectacular, decorous democratic mobilization of care, stands for rectitude, but is coded to promote little if any substantial change. Indeed Baudrillard claimed that "control of the code" and the proliferation of sign values are of more significance than control of labor and the sphere of production. He argued for theoretical perspective in which the most fruitful area of approach is to oppose and expose the process of signification that makes possible the process of obscurity, which operates as a function of the symbolic universe of competition and struggle in capitalist societies. For Baudrillard, capital itself is a "demented enterprise, without limits, to abolish the symbolic universe in an indifference that is always greater, and in circulation of values always accelerated ... capital is described as the reign without limits of exchange value." Thus the de-mentation of participants in a competitive struggle must be met by the de-mentation of our efforts to describe and define the symbolic universe encapsulating these struggles. Boxing and schooling play a part in this symbolic universe, and all efforts to reform must also reform their metaphorical message. For Baudrillard the struggles of Right and Left, which have their counterpart in reform efforts in education, particularly have imploded in a media-saturated society, in which differences become signs simulating democratic debate. Capital is itself a fundamental challenge to the natural order of value and moral hierarchy. Justice and reason are only accidental to its efficiencies. With Baudrillard we might argue that reform and democratic process "involve the injection of homeopathic doses of the social and the political into a body in which the previous vestiges are dying.” Svi Shapiro contributed an analysis of the 1980s excellence movement that illuminates some of these homeopathic and spectacular elements of education reform. He argued, for example, that the National Commission on Excellence in Education (NCEE) report, "while stopping short of calling for new outlays, also makes clear its support for a strong federal role." This highlights the paradoxical allegiance to a "new federalism," evident in the growing privatization impulse, while the education of children is quietly redefined as the sole protectorate of a "national interest." This interest is that of business primarily, and the NCEE report's apparent concern with education in the humanities, civics, or the development of a "literate citizenry" are in fact subsidiary to the human capital development interests of business. "Knowledge, learning information and skilled intelligence are the new raw materials of international commerce," the report concludes," and are today spreading throughout the world as vigorously as miracle drugs ... if only to keep and improve on the slim competitive edge we will retain in world markets, we must rededicate ourselves to the reform of our educational system." Yet, disguised by the metaphors of expansion and productivity is the reality for working-class children of the struggle for what they hope are actual, not symbolic, life chances.

#### [4] Roleplaying leads to an addiction to self-projection onto the political sphere which is violent.

Villanova 17, |Michael Villanova is an undergraduate student at the City College of New York currently studying philosophy and history. His writings are influenced by continental social and cultural philosophy, particularly the thoughts of Baudrillard, Zizek, and Camus. He is currently focusing his attention on studying the effect of postmodern capitalism on urban everyday life. “The Rise of Trump in Postmodern Times”, International Journal of Baudrillard Studies Vol 14 Number 1. July 2017|

No amount of scrutiny will reach the end of the abyss that is Donald Trump. Looking closer at his image will not yield any more knowledge than one had about him, or his intentions, before undertaking the act of observation. Trump is pure image insofar that he does not actually care about what he says but rather that he can be able to reproduce his image, his voice, and his name everywhere. As Hannah Arendt writes in The Human Condition, the political and the public realm signifies that everything is public. She writes: “The presence of others who see what we see and hear what we hear assures us of the reality of the world and ourselves” (Arendt, 1989:50). What is done overtime, through our gaze, is that we combine the two; the public realm is political. We no longer find ourselves dependent on ourselves to prove our existence. Rather, the political realm and the spectacle becomes not even an event of enjoyment, but an event to create identity. Everyone is now left with the question from Jean Baudrillard: “Do we continually have to prove to ourselves that we exist” (Baudrillard, 2010:21)? No longer is politics something one enters into as a realm of debate and dialogue. Politics is a non-event; it never ends because we are trapped in the reality show of fake decisions. Politics is used today as an object outside of ourselves in which we formulate our identity. In our postmodern times we are told to constantly assume new identities, to radically be authentic and actualize ourselves. Yet past the image of the political realm, we find ourselves not really existing. Thus the political spectacle, in its image, becomes a projection of our want for existence. The political rise of Donald Trump shows us that we are finally accepting the fact that we are in postmodern times and he is the first figure to successfully manipulate the postmodern political condition.

## Performance

[1] Influences from the real outside world influence debaters’ mindsets meaning that any attempt to reformulate the structuring of real world problems in debate will fail.

[2] Turn - Reading this in debate forces me to negate the way you express your own identity which causes psychological violence because you force me to disprove your method which is bad for you and if I agree and identify with it, I’m still forced to negate and disprove it. This is uniquely key when you defend an aff that says discussions of fem good.

[3] Forces debaters to rely on the validation of the judges ballot to continue their survival strategy. This puts your method in the hands of problematic judges ensuring failure. Our affirmative solves because we say the affirmative should take their own action by embracing a radical loss.

[4] Graffiti turn - write the words feminist epistemology logic all over the ballot, say you want to affirm their strategy, and vote for us. This causes a stir up because people will see that this round was a screw bringing attention to this round and their discussion, this would create real meaningful change within the community.

## On the Offense Proper

#### [4] Generic medicine is dangerous—contamination and unsanitary manufacturing conditions.

**White 19** [(C. Micheal, Professor and Head of the Department of Pharmacy Practice, University of Connecticut) “Why your generic drugs may not be safe and the FDA may be too lax” The Conversation, 12/4/19. <https://theconversation.com/why-your-generic-drugs-may-not-be-safe-and-the-fda-may-be-too-lax-125529>] RR

This leads to a vital question: Are generics safe? If drug manufacturers followed the FDA’s strict regulations, the answer would be a resounding yes. Unfortunately for those who turn to generics to save money, the FDA relies heavily on the honor system with foreign manufacturers, and U.S. consumers get burned. Eighty percent of the active ingredients and 40% of the finished generic drugs used in the U.S. are manufactured overseas. As a pharmacist, I know that the safety of prescription medications is vital. My research, recently published in the “Annals of Pharmacotherapy,” raises alarming concerns about our vulnerabilities. Do experts have something to add to public debate? Where are your drugs being made? A pharmacist at a drug plant outside Mumbai in 2012, shortly after a change in patent law allowed production of a generic cancer drug. Rafiq Mugbool/AP Photo Generic drug manufacturers either make bulk powders with the active ingredient in them or buy those active ingredients from other companies and turn them into pills, ointments or injectable products. In 2010, 64% of foreign manufacturing plants, predominantly in India and China, had never been inspected by the FDA. By 2015, 33% remained uninspected. In addition, companies in other countries are informed before an inspection, giving them time to clean up a mess. Domestic inspections are unannounced. Faking results The FDA informs manufacturing plants in other countries when it plans to inspect their plants. Andrew Harnik/AP Photo As I detail in my paper, when announced foreign FDA inspections began to occur in earnest between 2010 and 2015, numerous manufacturing plants were subsequently barred from shipping drugs to the U.S. after the inspections uncovered shady activities or serious quality defects. Unscrupulous foreign producers shredded documents shortly before FDA visits, hid documents offsite, altered or manipulated safety or quality data or utilized unsanitary manufacturing conditions. Ranbaxy Corporation pleaded guilty in 2013 to shipping substandard drugs to the U.S. and making intentionally false statements. The company had to withdraw 73 million pills from circulation, and the company paid a $500 million fine. **These quality and safety issues can be deadly**. In 2008, 100 patients in the U.S. died after receiving generic heparin products from foreign manufacturers. Heparin is an anticoagulant used to prevent or treat blood clots in about 10 million hospitalized patients a year and is extracted from pig intestines. Some of the heparin was fraudulently replaced with chondroitin, a dietary supplement for joint aches, that had sulphur groups added to the molecule to make it look like heparin. One of the heparin manufacturers inspected by the FDA received a warning letter after it was found to have used raw material from uncertified farms, used storage equipment with unidentified material adhering to it and had insufficient testing for impurities. These issues continue to this day. Dozens of blood-pressure and anti-ulcer drugs were recalled in 2018 and 2019 due to contamination with the potentially carcinogenic compounds N-nitrosodimethylamine or N-nitrosodiethylamine. One of the major producers of these active ingredient powders used by multiple generic manufacturers was inspected in 2017. The FDA found that the company fraudulently omitted failing test results and replaced them with passing scores. This raises a critical question: How many more violations would occur with inspections occurring as frequently as they do in the U.S., and more importantly, if they were unannounced? Relatively speaking, the number of drugs proved to be tainted or substandard has been small, and the FDA has made some progress since 2010. But the potential for harm is still great.