## Scandals K

#### Link 1: Whistleblowing serves a regulatory function by drawing lines of appropriate conduct that end up strengthening the institutions we blow whistles against. Turns the whole case.

Johnson 17 - Jamie M. Johnson University of Sheffield, European Journal of International Relations 2017 “Beyond a politics of recrimination: Scandal, ethics and the rehabilitation of violence” [https://www.ncbi.nlm.nih.gov/pmc/articles/PMC5732620/pdf/10.1177\_1354066116669569.pdf] Accessed 8/10/18 SAO

The first line-drawing manoeuvre of a scandal allows us to note that a line has been crossed. As has been shown, the observation of transgression therefore offers us privileged insights into the existence, prevalence and location of these lines. By tracing these crossed lines, we gain an understanding of the everyday ethical vernaculars that reflect popular understandings of the relationship between war and ethics. The danger of understanding this first manoeuvre alone is that it largely leaves intact the heroic notion of scandals as a means of revealing ethical transgressions. The observation that the signification of scandals exceeds the ethical norms that they invoke could simply be read as a suggestion that to understand the scripting of ethical failure, we must understand how these events are embedded within broader representational regimes. Understood as such, scandals simply reflect the complex and contingent resonances between ethical imaginaries and other dominant discourses and stories. In this sense, the first manoeuvre is not really involved in line-drawing at all; it is simply observing that lines have been drawn. Taken on its own, what this manoeuvre gestures towards but fails to account for is the performative force of scandal: how the invoking of particular lines ‘produces the effect that it names’ (Butler, 2011: xii). We must therefore supplement this first manoeuvre with a second in which scandals are not simply read as the crossing of a line that exists independently of this apparent observation. Instead, scandals must be understood as a process of redrawing the line that has been transgressed. In this sense, the first and second manoeuvres are not really separate manoeuvres at all. **Scandals do more than simply reference norms and principles; they are productive of them**. The second manoeuvre points to how norms come to be revitalised and pursued with renewed vigour; it allows us to understand the constitutive function of the first manoeuvre. To be clear, **the performative force of scandal is to regenerate the very principles that are distressed by their apparent transgression.** Ultimately, **this is the success of ethical failure. Scandals,** and ethical engagements with war more generally, **must be understood in terms of their ‘socio-political effects** [which] impact on our collective understanding of war itself’ (Dauphinée, 2008: 50). The second manoeuvre draws our attention to a particular dimension of this effect. Specifically, it demonstrates the way in which **scandals function as** what Baudrillard (1994: 18) refers to as an example of ‘**operational negativity’: a securing of a positive reality through the denouncement of its inversion, subversion or semblance.** To help elaborate on this function, Baudrillard considers the doctrine of iconoclasm. The iconoclastic argument forbids the worshipping of images of the divine on the basis that ‘the divinity that breathes life into nature cannot be represented’ (Baudrillard, 1983: 7). What underpins iconoclasm is the assumption that there is a divine presence against which particular representations can be judged; there has to be a presence that allows for the identification of its absence. For Baudrillard (1983: 11), the denouncement of various signs as false representations of the real ‘masks the absence of a basic reality’. In this sense, God is not simply dead; rather, God never existed, and there has only ever been the simulation of a divine presence. The notion of operational negativity therefore offers Baudrillard a means to develop his wider thinking about simulation and the hyper-reality of the symbolic order through which social reality is constituted. While this potentially opens up interesting avenues regarding the ontological status of the ethical architecture of war, understanding the second manoeuvre requires us to explore a different dimension of the socio-political function of this logic. As has been shown, iconoclasm performs an important pedagogic role. If God cannot be represented, then God surely exists: this is the underlying message of the iconoclasts. **Operational negativity highlights an absence in order to affirm the veracity of an invoked presence. However, this denouncement does more than reaffirm an underlying reality principle. It also performs a crucial regulatory function. The force of this denunciatory logic is to police conduct in accordance with the transgressed law:** you shall not make for yourself a carved image, or any likeness of anything that is in heaven above. **Denunciation therefore attempts to resolve transgression by demanding conformity to a cherished principle or commandment. The effect of identifying deviation is to ensure a return to the norm**. The tendency of denunciation is towards a re-solution, usually understood as a securing **and reproduction of the status quo.** Denunciation therefore performs a conjoined pedagogic-regulatory function in attempting to secure both the power of truth and the truth of power (Dillon, 2015). It is in both of these senses that we must understand Baudrillard’s (1983: 27) claim that: ‘**The denunciation of scandal always pays homage to the law.’ Scandals,** as an example of operational negativity, are therefore not necessarily moments through which particular principles come to be scrutinised or disputed. Instead, the function of operational negativity is often to: regenerate a moribund principle through simulated scandal, phantasm, and murder — a sort of hormonal treatment through negativity and crisis. It is always a question of proving the real through the imaginary, proving truth through scandal, proving the law through transgression … Everything is metamorphosed into its opposite to perpetuate itself in its expurgated form. … **Power can stage its own murder to rediscover a glimmer of existence and legitimacy.** (Baudrillard, 1994: 18–19) From this reading, **scandals do not emerge as a space for contesting or rethinking the legitimacy of a particular social order. Instead, what appears to be a moment of disruptive failure is actually crucial to the rehabilitation and regeneration of the very social order that appears to have failed.** What is troubling from the perspective of this second manoeuvre is how critical arguments about the ethics of war become implicated in the very practices that they appear to challenge. Understanding this complicity in the conditions of possibility of military violence requires us to understand the ways in which scandals shape the possibilities and limits of critical responses to perceived ethical failures in wartime conduct. Baudrillard’s concern with thinking within the logics of the scandal is that it reduces critical thought to a logic of recrimination. Scandals present a simple decision in the face of an event: ‘to receive it as rational or to combat it in the name of rationality, to receive it as moral or to combat it in the name of morality’ (Baudrillard, 1994: 15, emphasis in original). It is these grammatical terms of the scandal that are particularly problematic as, through them, critical thought becomes confined to performing a regulatory function in support of the logics of a particular morality or rationality. To denounce a particular act ‘for not following the rules of the game’ accepts and affirms that if only these rules were followed, then a particular form of behaviour would be unproblematic. **This account of critique as recrimination blunts the possibilities of critical thought, largely confining it to a logic of problem-solving** whereby the ethical problem of war is reduced to the identification — through transgression — and re-solution of a series of problems through a return to the norm. Problematically, **this not only leaves unquestioned and untroubled the norm that it invokes, but actively serves it** as, understood in this way, the possibility of transgression implies that if transgression were eliminated, war would be a wholly moral exercise. Far from undermining the possibilities for war by exposing its apparent failures, scandals are involved in the production and reproduction of the very principles upon which contemporary warfare is made possible. This is the success of ethical failure. In short, the durability of the understanding of war as a legitimate enterprise comes to rely, in part, upon the managed exposure of its fragility. Ethical failure in warfare is therefore crucial to upholding the very principles that make violence possible. Perversely, **no matter how well intentioned, scandals are complicit in a virtuous cycle that reproduces the legitimacy of virtuous war.** In this sense, ethical failure comes to affirm and necessitate more successful forms of violence. Recriminations against the perceived breakdown of the relationship between the martial and the ethical are in danger of confining critiques of wartime violence to the process of policing conduct in war against a series of fixed standards and thresholds. It is in this sense that we should understand scandals as a watchdog on government; not as speakers of truth to power, but rather as speakers of the power of truth. Far from challenging the construction of war as an instrument of ethical foreign policy, the terms of critical engagement are such that opposition to particular forms of wartime conduct becomes implicated in the reproduction of the very thing that it may set out to challenge or dismantle. Of course, not all responses to scandals are motivated by this desire. For example, many responses must be situated within wider pedagogic efforts designed to learn from and improve the efficacy and ethicality of wartime conduct. Viewed from the perspective of this ‘fail again, fail better’ approach, scandals are a window of opportunity to refine rather than refute the terms of ongoing violence. The danger and tragedy of scandal is that it is hard to conceive of ways of critiquing war that escape this logic. Rather than creating spaces for imagining less violent futures, scandal overwhelmingly tends towards a politics of recrimination and the resolution of largely individuated moments of ethical failure through technical fixes. The problem of scandal is therefore that it threatens to make iconoclasts of us all: urging us to denounce and combat false or aberrant forms of violence in the name of a purer and truer form of violence that we are urged to pursue with a renewed zeal and vigour.

#### Link 2: Scandals and leaks are used by power holders to cover up larger atrocities

Hearns 11 - Jesse Owen Hearns-Branaman, The University of Leeds Institute of Communications Studies, August 2011 “The Fourth Estate in the USA and UK” [http://etheses.whiterose.ac.uk/2283/1/J\_O\_Hearns-Branaman\_-\_The\_Fourth\_Estate\_in\_the\_USA\_and\_UK\_-\_.pdf] Accessed 8/15/18 SAO

A very critical view of the investigative journalism function of news media is given by de Burgh, who believes that the idea of **the Fourth Estate “obscures the fact that […] journalists always work closely with power-holders and can often be contained by them”** (de Burgh 2003: 815). Donohue, Tichenor & Olien (1995: 122) offer one explanation for why media can attack politicians‟ activities and be seen as “controlled by such powers” at the same time. Their guard-dog conception explains that the news media‟s “conditioning may lead to raising the alarm during internal disputes as well as in the face of clear external threats,” and that this is the price that must be paid in a non-homogenous system (ibid). They point out that structures can change and “such change is rare, whereas resolution of conflicts more frequently entails replacement of individuals” (ibid: 123), that is individuals instead of systems. Bennett agrees, noting that “When money and influence stories do appear, they generally involve corruption or high-profile issues, rather than routine aspects of power in government” (Bennett 2000: 210). This was even observed over 90 years ago by Lippmann (1921: 157): The mending of fences [with the public] consists in offering an occasional scapegoat, in redressing a minor grievance affecting a powerful individual or faction, [etc]. They [i.e. the news media] prefer to do a little service for a lot of little subjects, rather than to engage in trying to do a big service out there in the void. Similarly, Chomsky believes that **the exposures of Watergate** scandal in the 1970s **were “analogous to the discovery that the directors of Murder Inc. were also cheating on their income taxes.** Reprehensible, to be sure, but hardly the main point” (Chomsky 1973a: 140). He argues **the focus should have been covering the illegal covert war run by Congress and the Nixon Administration in Cambodia**, for example (ibid). Another variation on this is the idea that reporting on government corruption is simply a public conflict between certain political-economic elites via the news media. Curran points out that many “[**m]edia attacks on official wrong-doing can be manipulative […] little more than an elite transaction”** (Curran 2000: 124), and thus have little to do with democracy. Also, as Sparks (2000: 47) reminds us: The people who run politics and the people who run the media are not natural enemies, nor are they naturally the same people. Rather, they are normally different constituents of the same ruling class. They may squabble with one another, and make different alliances to achieve their ends, but they share the same universe of elite domination. An early study by Hofstadter (1955: 186-214) supports this, showing how much of the „muckraking‟ journalism in the late nineteenth and early twentieth century was, in fact, political manoeuvring by the progressive political movement and not simply selfless reporters on a mission to make society better. “**The news leak is a pseudoevent**4 par excellence,” says Boorstin, noting that **such leaks are “one of the most elaborately planned ways of emitting information” by an official often with a “definite devious purpose”** (Boorstin 1961: 30-31). **Leaks, the main source of information for political and investigative journalism, are often, if not always, used strategically by those in power with the media to create events or „problems‟ to attack each other for political gain**. Thompson (2000: 80) notes that the sheer proliferation of mediated forms of communication has helped to ensure that those who wish to use scandal as a political weapon are likely to find some media forum in which revelations and allegations can be turned into public speech.

#### Link 3: 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.

#### The alternative is to become the catalyst for symbolic disaster. Let companies hide everything from people and collapse the European Union. Voting for the worst idea creates a pure, non-referential connection.

Hoofd 17 - Ingrid Hoofd, Utrecht University, 2017 “Higher Education and Technological Acceleration” [https://link.springer.com/book/10.1057/978-1-137-51409-7] Accessed 8/24/19 SAO

The fundamental instability of the university via its ‘self-deconstruction’ therefore also opens up new forms of thought and imaginative opportunities, if only for now appearing as disastrous yet perhaps fortuitous ‘accidents.’ Derrida in fact hints at this, but also at the university’s elusiveness, in “Mochlos, or: the Confl ict of the Faculties,” when he claims that he “would almost call [the university] the child of an inseparable couple, metaphysics and technology” (1993, 5; emphasis mine). Almost, but never quite—here then emerges the possibility of truly subversive change—in the paradoxical gap prised open between the machinery of transparency and its exceedingly stealthy theoretical, administrative, and methodological operations. This **change** however **will** then **not be brought about by the** mere **content of the critique, but by the way it disastrously pushes acceleration to the point of systemic disintegration or implosion**. In Fatal Strategies, Baudrillard calls this the “fatal strategy” that contemporary theory must adopt: a sort of conceptual suicide attack which aims at pulling the rug out under the speed-elitist mobilisation of a host of problematic semiotic oppositions, which also will illustrate the fundamental paradox behind any attempt at structural predictions. In another one of his ‘fatal’ book-chapters titled “The Final Solution,” Baudrillard relates this intensification of the humanist obsession with dialectics, mastery, and transparency—the quest for immortality that is at the basis of technoscientific research—to destruction and the death drive through the metaphor of and actual research around cloning, which strangely resonates well with Derrida’s investigation of the tele-technological archive in Archive Fever. I read Baudrillard’s “Final Solution” at this stage also as a metaphor for the duplication (cloning) of thought into virtual spaces outside the university walls proper, without such a cloning ever succeeding to force its compulsory optimism on everyone and everything. If contemporary research seeks to make possible human cloning, argues Baudrillard, then this endeavour is equivalent to cancer: after all, cancer is simply automatic cloning, a deadly form of multiplication. It is of interest here to note that the possibility of creating an army of clones has likewise garnered much military interest, just as academia today more and more serves military ends. As the logic of cloning as automatic multiplication is typical of all current technological and humanist advancements, the exacerbation of this logic can only mean more promise and death, or perhaps even promise through death. Techno-scientific progress entails a regress into immortality, epitomised by a nostalgia typical of the current sociotechnical situation, for when we were “undivided” (2000, 6). At this point such an argument in fact problematically mirrors the apocalyptic tone of, for instance, the activist-research projects as well as of Heidegger’s arguments. But I contend that Baudrillard refers not only to the lifeless stage before humans became sexed life forms, but also makes an allusion to psychoanalytic readings of the ‘subject divided in language’ and its nostalgia for wholeness and transparent communication. The desire for immortality, like archive fever, is therefore the same as the Freudian death drive, and we ourselves ultimately become the object of our technologies of scrutiny and nostalgia. The humanist quest for total transparency of oneself and of the world to oneself that grounds the idea of the modern techno-scientific university is therefore ultimately an attempt at (self-)destruction, or in any case an attempted destruction of (one’s) radical difference that needs to run its course. The urgent political question which Bernard Stiegler, for instance, as I showed in a previous chapter, problematically avoided in Disorientation, then becomes: which selves are and will become caught up in the delusion of total self-transparency and self-justification, and which selves will be destroyed? And how may we conceive of an “ethic of intellectual inquiry or aesthetic contemplation” that “resists the imperatives of speed,” as Jon Cook likewise wonders in “The Techno-University and the Future of Knowledge” (1999, 323)? It is of particular importance to note here that the very inception of this question and its possible analysis, like the conception of the speed-elite mounted by this book, is itself again a performative repetition of the grounding myth of the university of independent truth, justice, and reason. Therefore, in carrying forward the humanist promise, this analysis is itself bound up in the intensification of the logic of acceleration and destruction, but is then also equally tenuous. This complicity of thought in the violence of acceleration itself in turn quickens the machine of the humanist promise, and can only manifest itself in the prediction of a coming apocalypse—whether it concerns a narrative of the death of thought and the university, or of a technological acceleration engendering the Freudian death drive. We academics are then simply the next target in the technological realisation of complete γνωθι σαυτον (‘know thyself’)—or so it seems. Because after all, a clone is never an exact copy, as Baudrillard very well knows; and therefore, the extent to which all the teaching and research projects discussed in this book hopefully invite alterity can thankfully not yet be thought. The work of Virilio is therefore helpful because it abandons the ‘compulsory optimism’ of standard academic rhetoric for a more fragile optimism that seeks to affirm the fundamental unknowability or sacredness that makes knowledge possible in the first place. In this sense, Virilio and Baudrillard urge us, as Derrida described it, to ‘take a more originary responsibility’ in light of the current negative fallout of the aporetic ideals of the academic institution. And as I hinted at in Chap. 1 , every form of idealism indeed eventually will be or needs to be subjected to its own critique, and perhaps eventually even needs to succumb to it. As much as the practices of these theories, centres, organisations, and left-wing academics are the outflow of a logic of increased visibility and transparency, they also render into visible form the perverse logic of ‘incorporating’ and ‘connecting’ everything and everyone, which, for instance, some of the theorists that argue for ‘bottom-up learning’ outlined as a virtue, in an exceedingly staged visual profusion of relative otherness. Since academic productivity and activism fi nd themselves wholly aligned with the perverse ideals of the university, raising its stakes would therefore not lie in the familiar recanting of ‘freedom,’ ‘empowerment,’ or ‘democracy,’ but in the reinsertion of the (inter-)subjective and ‘noisy’ element in all its teaching and research practices. This would entail an emphasis on the necessary respect for that ‘unknown quantity’ that is inherent in all meaningful learning and interaction, a newfound acknowledgement of the magical aspects of the universe as foundational for all appreciation of it. As Virilio stresses in his second chapter of The Vision Machine, “the presupposition of not-knowing and especially not-seeing … restores to every research project its fundamental context of prime ignorance” so that we “need to admit that for the human eye the essential is invisible” (1994, 23). Baudrillard echoes Virilio’s insight in “The Theorem of the Accursed Share” by emphasising that indeed “Anything that purges the accursed share signs its own death warrant” (1990, 121). Perhaps the biggest mistake in the modern founding of the university then was the denial and attempted erasure of the religious or spiritual aspect of the university, so that, instead of being a vision machine, a ‘more originary responsibility’ would consist of letting it become a ‘humility machine’ in the spirit of its pre-Enlightenment ethics? In any case, the acknowledgement of the profound tension at the basis of the university and the ways it has intensified itself to such an extent today that more and more academics are starting to become disillusioned or confused about their calling, perhaps provides us usefully with the return of that “fatalism” and “magic worldview” that especially Freire so eagerly sought to eradicate. We may therefore want to **welcome the upsetting force of such a fatal attitude** towards the ideal of ‘communication as community’ **as the true antidote**, or perhaps even **the quintessential shadow**, which has always secretly accompanied the university’s quest for total communication and transparency. The possibility of radicality via communication and its functionalist theories may then finally and surprisingly lie in its unexpected outcomes, both positive and negative. I will be ‘keeping the faith’ together with all these projects and academics then, since also owing to all these theories and projects, the future may be more radically open than ever before, as long as we seriously entertain the possibility that in moving beyond the attempted erasure of fatality and unknowability by the compulsorily optimistic academic performance lies the potential of that ‘more originary’ responsibility. One of the consequences of bringing back fatality and fatalism means to acknowledge that the representational ideal of scientific and philosophical theory—the fantasy that it not only must ‘describe’ reality as closely as possible, but also that such a description is possible or desirable at all— must be abandoned in favour of a speculative poetics. Likewise critical theory, which tradition this book has productively mobilised, after all falls, according to Baudrillard, in The Perfect Crime victim to the thwarted ideals of omniscience and transparent communication. As I noted in Chap. 3 , it is for this reason that Genosko in “The Drama of Theory” rightly parallels the problem of theory with the problem of political theatre, suggesting that what Baudrillard proposes is not replicating the impotent attempts of a theatre seeking to convince by way of documentary realism, but of a ‘reversed’ theatre in which “the object will have its revenge on Western metaphysics” (1994, 295). Genosko in turn helpfully refers to Baudrillard’s usage of the metaphor of the ‘crystal,’ which I concur can be read as an idealisation of the perfectly transparent object and the ideal crystalline universe seemingly represented in scientific description, but just as much as a ‘crystal ball’ into which one “gazes in order to arouse a myriad of sensations”—not the least that sensation of uncertainty as well as an ambivalence concerning the fact that one is being seduced by that object (1994, 296). William Bogard usefully points out in “Baudrillard, Time, and the End,” that seduction indeed precisely consists of “the overcoming of defences (of ‘immunity’)” (1994, 333). Baudrillard also follows this logic of a ‘revenge of the crystal’ when he stresses in an interview with Nicholas Zurbrugg in Baudrillard Live on the possibilities of a renewed theoretical radicalism, that Perhaps the only thing one can do is to destabilize and provoke the world around us**.** We shouldn’t presume to produce positive solutions … one needs to make a kind of detour through the strategy of the worst scenario. It’s not a question of ideas—there are already too many ideas! (1993, 170–171; italics in original) To conclude then, to let the auto-immune disease run its course therefore would entail firstly seeing the university, from its very inception, for the ridiculous scam that it is: a marvellously absurd outgrowth of the delusional ideals of Enlightenment humanism. However, this also means that any representational theoretical critique like this one is just as much a scam of the authority of theoretical analysis, in which possibly, as Lyotard suggested, truth and technique have collapsed into one another. So this book, by partaking in the same ideals of visibility while exposing the problem of the contemporary university to scrutiny and visibility, suggests that we **follow a strategy of ‘fatal’ consciousness-raising in order to hopefully plant the seeds of future radical events regarding academia**. An example here might be a staff and student exodus from the university’s current imperative, which would signify a notable collapse of its prime beliefs towards a more mystical thinking in the hard sciences and in the humanities. Perhaps we should simply let the university bleed to death for now. Only such an apparent ‘solution’ that seeks not solve anything at all or make any predictions, while seemingly absurd, may mean the hopedfor death of the contemporary university and its revival as a radically different entity. This book must therefore finally remain speculative and opaque, and mount this final chapter as a polemical provocation that does not seek to pre-programme what the next stage of the university should look like or which ideals need to be chanted, as doing so would itself fall prey to the problematic and ultimately managerialist claim of transparent (fore)knowledge and true emancipation. This book, in all its philosophical and analytical exposition, after all cannot even with certainty claim that it has represented the reality of the contemporary university in any kind of self-assured manner, or that it does not sneakily mix up the ‘observed pattern’ and the ‘pattern of observation.’ So is this book itself not simply just as much partaking in the delusion that the university always has been? To paraphrase Derrida once again: the university, truly, what an idea! Time perhaps to lay that cursed institution to rest for now and put down that alluring crystal ball, so that we all may rest too.

#### The role of the ballot is to vote for the debater with the best strategy to rupture the contemporary war-machine. No Perms or Skep Triggers, my alternative breaks free from the trap of leftist cynicism while avoiding the socio-political cooption intrinsic to any permutation. Prefer my ROB because they could have read one in the 1AC but chose not to.

Johnson 2 - Jamie M. Johnson University of Sheffield, European Journal of International Relations 2017 “Beyond a politics of recrimination: Scandal, ethics and the rehabilitation of violence” [https://www.ncbi.nlm.nih.gov/pmc/articles/PMC5732620/pdf/10.1177\_1354066116669569.pdf] Accessed 8/10/18 SAO

This article has focused on the interpretation and socio-political function of wartime scandals. It has presented both an opportunity and a warning: an opportunity in terms of exploring what scandals can tell us; and a warning in terms of understanding the performative force of what scandals are already telling us. Understood as a series of linedrawing manoeuvres, this article has outlined how scandals offer us a privileged insight into the character and reproduction of the normative architecture through which contemporary war is governed. This method for critically reading wartime scandals offers a number of important insights and opportunities for engaging with the ways in which contemporary wartime violences are enabled, excused and obscured. It is important to understand that the argument presented in this article does not entail a rejection of the possibility or desirability of ethical arguments about war. This may appear to be the direction in which Baudrillard gestures. Baudrillard’s provocation that there is no scandal may seem to be a vague, inadequate and potentially conservative response to acts of violence that many feel motivated to respond to. Just as it has been argued that denunciation is in danger of being intimately involved in the reproduction of the very violences that it seeks to problematise, it could be argued that refusing to accept that particular acts are scandalous runs the risk of forming a silent complicity with them. **A commitment to normative politics does not**, however, **entail a choice between speaking out against violence or remaining silent.** Put simply, **to speak or not to speak is not the problem** we find ourselves confronted with. Such a formulation proceeds from the assumption that scandals and recrimination are the only possible ways to articulate concern with particular acts. Understood as such, this article would appear to challenge this mode of critique, thereby eradicating or seriously limiting the possibility of expressing outrage at wartime violence. Only if we accept this premise are we confronted by the decision to speak or to remain silent. This article does not aim to restrict our ability to articulate outrage about particular acts of wartime violence. Scandals are not the only ways of narrating instances of death and injury in war. **Other ways of speaking are possible and other stories can be told** (Shepherd, 2006: 401). Realising this can only serve to expand, rather than limit, the vocabulary and possibilities of critical thought beyond a restrictive politics of recrimination. The point of this article is that it is because, not in spite, of the ‘truth’ of these violences that **we must interrogate the socio-political function of this way of speaking, of bearing witness, of speaking truth to power**. This article does not therefore dismiss the importance of ethical arguments; instead, it attempts to demonstrate just how important they are. Taking ethical arguments seriously requires us to recognise that they are not detached from the violences that they reflect upon. **Bearing witness is not without consequences.** Troublingly, this article has demonstrated that the denunciation of moments of ethical failure may, in fact, reproduce the very practices that appear to be disturbed. **Scandals** may therefore **secure the legitimacy and necessity of more not less violence**. This spiralling and bewildering causality highlights the complexity and ambiguity of critiquing war. The challenge for critical inquiries into war is therefore how we can formulate ethical arguments about war that do not reproduce the conditions of possibility for the very practices that they seek to contest. The challenge is to imagine what outrage might look like when it is not expressed through the logic of scandal. Put simply, this article has explored and unpacked the logics and performative force of wartime scandals; the challenge now is to think about how we might speak beyond them

#### Prefer

#### [1] Revolutionary Skills: The debate should be evaluated through the flow but every argument must reject the fiction that debate should be a site for continuously bolstering the reserve labor force of corporate society by enforcing a presumption of neutrality and academic militarism

Hoofd 07 - Ingrid M. Hoofd, National University of Singapore, December 2007 “The Neoliberal Consolidation of Play and Speed: Ethical Issues in Serious Gaming” in “CRITICAL LITERACY: Theories and Practices Volume 1: 2, ,” p. 6-14, 2007- <http://www.criticalliteracyjournal.org/cljournalissue2volume1.pdf>] KZaidi // recut ahs emi

Serious games are a fascinating next stage in the continuous exploitation of digital media technologies over the last decades for training, learning, and education. As formal education and training always involves the transmission and repetition of certain culturally and socially specific sets of skills and moral values, it would be of paramount importance to ensure that developments within the serious gaming industry are in step with the effects of the good intentions of nurturing people within a social framework that emphasises a fair, culturally diverse, and blooming society. In this light, it is interesting that from the very advent of the information society, digital technologies have been depicted as central to the development of a more just and equal society by harbouring the promise of bridging gaps between classes, races, and genders locally as well as globally. Driven by the vision of this utopian potential of new technologies, the education industry and larger policy organisations have been exploring the pedagogical possibilities of these technologies both in- and outside the traditional classroom for the last twenty-five years. Indeed, the implementation of increasingly more sophisticated and technologically mediated methods and tools for learning and education, takes as its starting point the techno-utopian assumption that (new) interactive technologies themselves are the primary harbingers of a fair and blooming society through facilitating (student) empowerment. This paper takes issue with this widespread techno-utopian perspective by seeking to shed light on the larger ethical implications of serious gaming. It will do so through foregrounding the relationship between global injustices, and the aesthetic properties and discourses of serious gaming. So while reframing serious games themselves in a new ethical perspective constitutes the main objective of this paper, it is equally important to situate serious games within a larger political discourse on the teaching of new skills. Firstly then, policy papers and academic studies on serious games all display an assumption of the inherent neutrality of gaming technologies, as if these technologies were mere tools equally suitable for all. What also becomes apparent in the language used in these studies and proposals, is how this instrumentalist vision of gaming technologies for learning goes hand in hand with a particular neo-liberal assumption of what constitutes a fit individual, and by extension of what the hallmarks of a ‘healthy’ society may be. For instance, in the European Union study “Serious Gaming – a fundamental building block to drive the knowledge work society” by Manuel Oliveira on the merits of serious games for education, justification runs along the lines of gaming ‘encouraging risk-taking and a winning attitude’ and creating a ‘performance-oriented individual.’ Similarly, Michael Guerena from the US Orange County Department of Education proposes in one of the Department’s web-casts that serious games instil “twenty-first century skills” like risk-taking, adaptability, self-direction, interactive communication, and ‘planning and managing for results’ in the students through the “channelling of fun.” Likewise, the UK-based Entertainment and Leisure Software Publishers Association last year published their white paper Unlimited learning - Computer and video games in the learning landscape, in which they argue that serious games will “create an engaged, knowledgeable, critical and enthusiastic citizenry” whose “work practices will be geared towards networked communication and distributed collaboration” (49). Concerns around the ethical implications of serious games regarding their entanglements with larger social (gendered, classed, and raced) inequalities have until now largely been coined in terms of game content or representation. In a recent case in Singapore, the government’s proposition of using the RPG Granado Espada in secondary school history classes was followed by an outcry from various local academics condemning the stereotypical characters and simplistic representation of medieval Europe in the game. Likewise, various authors have critiqued current serious games not only because of simplistic representation of characters and surroundings, but especially because simulations generally tend to oversimplify complex social problems and situations. Gibson, Aldrich, and Prensky’s Games and Simulations in Online Learning (vi - xiv) for instance discuss these demerits of serious games. While such a critical analysis of how game content contributes to the reproduction of dominant discourses is definitely helpful, I would argue that the aesthetics of serious games involve much more than mere content. Instead, this paper will argue that the formal quest for instantaneity that research around digital media has displayed through the development of interactive technologies for education is already itself by no means a neutral affair. This is because the discourses that inform this quest and that accompany this search for instantaneity arguably enforce the hegemony of a militaristic, masculinist, humanist, and of what I will call a ‘speed-elitist’ individual. Moreover, I suggest that the propensity of current games to have sexist or racist content, is merely symptomatic of gaming technology’s larger problematic in terms of the aesthetic of instantaneity. In short, (serious) computer games have become archives of the discursive and actual violence carried out in the name of the utopia of technological progress and instantaneity under neo-liberal globalisation. This archival function is possible exactly because cybernetic technologies promise the containment and control of such supposedly accidental violence, while in fact exacerbating these forms of violence. This leads me to conclude that such violence is in fact structural to new serious gaming technologies, rather than accidental. I will elaborate this hypothesis by looking at various theorists who seek to understand this structural imperative of new technologies, and their relationship to the neo-liberalisation of learning and education. In turn, I will look at how this problematic structural logic informs the two popular serious games Real Lives and Global Warming Interactive. Secondly, the advent of serious gaming interestingly runs parallel with the contemporary dissemination and virtualisation of traditional learning institutions into cyberspace. While the existence of learning tools in other areas of society besides actual learning institutions has been a fact since the advent of schools, the shift of methods of learning into online and digital tools is symptomatic of the decentralisation of power from ‘old’ educational institutions and its usurpation into instantaneous neo-liberal modes of production. I am summarising the work of Bill Readings on the university here, because it sheds light on the shift in education tout court towards virtualisation, and its relationship to the ‘new hegemony of instantaneity.’ In The University in Ruins, Readings argues that the shift from the state-run university of reason and culture to the present-day global knowledge enterprise must mean that the centre of power in effect has shifted elsewhere. More important, says Readings, is that the function of the new ‘university of excellence,’ one that successfully transforms it into yet another trans-national corporation, relies on the fantasy that the university is still that transcendental university of culture in service of the state and its citizens. So the invocation of the fantasy of an ‘originary’ university of reason and progress, that produces unbiased knowledge for the good of all, facilitates the doubling of the production of information into other spaces outside the university walls proper. While Readings surely discusses only higher education institutions in The University in Ruins, I would argue that the logic of a shifting centre of power from the state into the technocratic networks and nodes of speed operates quite similarly in the case of primary, secondary, and other types of formal education. Indeed, the current virtualisation of learning and the emphasis on lifelong learning marks a dispersal of traditional learning institutions into online spaces. This dispersal works increasingly in service of the ‘speed-elite’ rather than simply in service of the nation-state. The heralding of serious games for education can therefore be read as a symptom of the intensified reach of the imperatives of neo-liberal globalisation, in which consumption enters the lives of locally bound as well as more mobile cosmopolitan citizens of all ages through harping on the technological possibility of the confusion of production and play. Through the imperative of play then, production increasingly and diffusely colonises all niche times and -spaces of neo-liberal society. In other words, (the emphasis on) play allows not only a potential increase in production and consumption through the citizen-consumer after her or his formal education of ‘skills’, but starkly intensifies flows of production and consumption already at the very moment of learning. While such an integration of play and production is generally understood within the framework of the neo-liberal demand for the circulation of pleasure, it is useful here to widen the scope from understanding the learner as a mere consumer of pleasure into the larger set of problematic interpellations that marks subjugation in contemporary society. Intriguingly, a host of research has emerged over the past years pointing towards the intricate relationship between subjugation, military research objectives, and videogame development. Such research suggests an intimate connection between the C3I logic and humanist militaristic utopias of transcendence, which incriminates interactive technologies as inherently favouring culturally particular notions of personhood. In the case of computer- and video-games for entertainment, researchers have argued that the aesthetic properties of gaming technologies give rise to so-called ‘militarised masculinity.’ In “Designing Militarized Masculinity,” Stephen Kline, Nick DyerWitheford, and Greig de Peuter argue for instance that interactive games open up very specific subject positions that “mobilize fantasies of instrumental domination” (255). This specific mobilisation that video-games invoke, is not only due to the remediation of violent television- and film- content, but also due to the intimate connection between gaming- and military industries which grant these technologies their particular cybernetic aesthetic properties (see also Herz 1997). This element of militarisation partly informs my concept of ‘speed-elitism.’ I extrapolate the idea of ‘speed-elitism’ largely from the works of John Armitage on the discursive and technocratic machinery underlying current neo-liberal capitalism. In “Dromoeconomics: Towards a Political Economy of Speed,” Armitage and Phil Graham suggest that due to the capitalist need for the production of excess, there is a strong relationship between the forces of exchange and production, and the logic of speed. In line with Virilio’s argument in Speed and Politics, they argue that various formerly the less connected social areas of war, communication, entertainment, and trade, are now intimately though obliquely connected. This is because all these forces mutually enforce one another through the technological usurpation and control of space (and territory), and through the compression and regulation of time. Eventually, Armitage and Graham suggest that “circulation has become an essential process of capitalism, an end in itself” (118) and therefore any form of cultural production increasingly finds itself tied-up in this logic. So neo-liberal capitalism is a system within which the most intimate and fundamental aspects of human social life – in particular, forms of communication and play – get to be formally subsumed under capital. In “Resisting the Neoliberal Discourse of Technology,” Armitage elaborates on this theme of circulation by pointing out that the current mode of late-capitalism relies on the continuous extension and validation of the infrastructure and the neutral or optimistic discourses of the new information technologies. Discourses that typically get repeated – like in the policy papers – in favour of the emerging speed-elite are those of connection, empowerment and progress, which often go hand in hand with the celebration of highly mediated spaces for action and communication. Such discourses however suppress the violent colonial and patriarchal history of those technological spaces and the subsequent unevenness brought about by and occurring within these spaces. I would claim that Armitage’s assessment of accelerated circulation, and the way new technologies make play complicit in the techno-utopian endeavour of speed, is crucial for understanding the larger ethical issues surrounding serious games. It is helpful at this point to look at Paul Virilio’s and Jacques Derrida’s work because this helps us understand the complicity of the aesthetics of interactive and visually oriented gaming technologies in speed-elitism.

#### [2] Liberation – Political reversal is a successful strategy for emancipation

Holliday-Karre 11 - Erin Amann Holliday-Karre, Dissertation to receive a PhD in Philosophy from Loyola University Chicago, 2011“The Seduction of Feminist Theory” [https://ecommons.luc.edu/luc\_diss/168/] Accessed 1/29/20 SAO

The recent death of French sociologist and theorist Jean Baudrillard in 2006 brought about a resurgence of scholarship on his work. While writing this dissertation a wealth of specifically feminist scholarship appeared including, most recently, a 2011 panel at the American Comparative Literature Association conference entitled “Rethinking Baudrillard and Feminist Theory.” In her call for papers Ingrid M. Hoofd writes: “From Jane Gallop’s ‘French Theory and the Seduction of Feminism,’ Meaghan Morris’s ‘Room 101 or A Few Worst Things in The World’ to Douglas Kellner’s ‘Baudrillard’s Affront to Feminism,’ the French sociologist Jean Baudrillard has been widely condemned in the 80s and 90s as an anti-feminist philosopher” <http://www.acla.org/acla2011/?p=425>. It is true that Baudrillard has long been dismissed by feminism not only as “antifeminist,” but also, by implication, as sexist, racist, and misogynist. Hoofd suggests that it is not just Baudrillard’s death but his increasing relevance that makes him important to feminism: “It has become urgent to revisit Baudrillard’s relevance for feminist theory in light of the latter’s decreasing grip on global politics.” Feminism, according to Hoofd, has become decreasingly irrelevant, while **Baudrillard has come to define many theories of global politics**: the media, simulation, cybernetics, and the hyperreal, to name a few. Thus, in order to regain political relevance, Hooft argues that it is time for feminists to reconsider their earlier critiques. But in all of the recent feminist scholarship on Baudrillard, save for sociologist Victoria Grace’s Baudrillard’s Challenge: A Feminist Reading (2000), which I discuss later in the chapter, feminists have focused on Baudrillard’s latter theories of simulation and the posthuman in order to maintain global relevance, forestalling any reconsideration of his earlier text Seduction (1979). In the most recent feminist text on Baudrillard, Cyborgs and Barbie Dolls: Feminism, Popular Culture, and the Posthuman Body (2007), Kim Tofoletti only tangentially addresses Seduction: “My purpose here isn’t to defend Baudrillard on the topic of seduction … rather I look elsewhere in his body of work using his theory of simulation to make sense of posthuman images in a climate characterized by the abundance of signs and the implosion of meaning” (49). Tofoletti’s refusal to engage Seduction is not surprising given the fact that Seduction is commonly viewed as his most sexist work. But Tofoletti’s assumption here is also that a theory of seduction is not as important as simulation for understanding today’s “climate.” A critical engagement with Seduction is, I argue, key to understanding just how we, as feminists, are now in the position of not only trying to “make sense” of the “implosion of meaning” but also defending our “grip on global politics.” I agree that a feminist revaluation of Baudrillard’s work is “urgent,” but I also argue that as long as feminists refuse to engage with Seduction, they will continue to miss an unacknowledged historical strand of feminism that speaks to our continued rather than decreasing grip on global politics. Revisiting Baudrillard’s theories will not make feminism relevant unless reading them allows us to re-imagine the history of modern feminism as already relevant. In this dissertation, I reread the history of modern feminism through Baudrillard’s theory of seduction, arguing for a revaluation of feminist history and literature to highlight feminism’s ongoing challenge to power and politics. Contrary to popular feminist belief, **Baudrillard’s work** on seduction **is not rooted in a fundamental disregard for or antagonistic stance toward women**. But the fact that this remains a prevailing point of view proves that feminists ban together more than most people give them credit for. Jane Gallop blacklisted Seduction in the 1980s and, since then, feminist scholars have skipped over this seminal work, usually with a nod to Gallop,1 before moving on to engage later works, such as Simulations or Transparency of Evil. 2 Perhaps those feminists who use Baudrillard’s later work do not recognize that his theory about the media and image culture came about as a supplement to Seduction, a lament over what Baudrillard fears is the contemporary loss of seduction through the overproduction of meaning. In failing to account for his earlier work, feminists miss the important implication of seduction as a strategy and a practice aimed at challenging the overproduction of meaning.

## On case

#### No Impact: Existing drugs, genetic variation, physical proximity, and human rationality prevent disease extinction

Adalja 16 - Amesh Adalja is an infectious-disease physician at the University of Pittsburgh, The Atlantic, June 17th, 2016 “Why Hasn't Disease Wiped out the Human Race?” [https://www.theatlantic.com/health/archive/2016/06/infectious-diseases-extinction/487514/] Accessed 9/13/21 SAO

In other words, no, I wasn’t worried—and not because I have a rosy outlook on infectious diseases. I’m well-aware of the damage these diseases are causing around the world: HIV, malaria, tuberculosis; the influenza pandemic that took the world by surprise in 2009; the anti-vaccine movement bumping cases of measles to an all-time post-vaccine-era high; antibiotic-resistant bacteria threatening to collapse the entire structure of modern medicine—all these, like Ebola, are continuously placing an enormous number of lives at risk. But when people ask me if I’m worried about infectious diseases, they’re often not asking about the threat to human lives; they’re asking about the threat to human life. With each outbreak of a headline-grabbing emerging infectious disease comes a fear of extinction itself. The fear envisions a large proportion of humans succumbing to infection, leaving no survivors or so few that the species can’t be sustained. I’m not afraid of this apocalyptic scenario, but I do understand the impulse. Worry about the end is a quintessentially human trait. Thankfully, so is our resilience. For most of mankind’s history, infectious diseases were the existential threat to humanity—and for good reason. They were quite successful at killing people: The 6th century’s Plague of Justinian knocked out an estimated 17 percent of the world’s population; the 14th century Black Death decimated a third of Europe; the 1918 influenza pandemic killed 5 percent of the world; malaria is estimated to have killed half of all humans who have ever lived. Any yet, of course, humanity continued to flourish. Our species’ recent explosion in lifespan is almost exclusively the result of the control of infectious diseases through sanitation, vaccination, and antimicrobial therapies. Only in the modern era, in which many infectious diseases have been tamed in the industrial world, do people have the luxury of death from cancer, heart disease, or stroke in the 8th decade of life. Childhoods are free from watching siblings and friends die from outbreaks of typhoid, scarlet fever, smallpox, measles, and the like. So what would it take for a disease to wipe out humanity now? In Michael Crichton’s The Andromeda Strain, the canonical book in the disease-outbreak genre, an alien microbe threatens the human race with extinction, and humanity’s best minds are marshaled to combat the enemy organism. Fortunately, outside of fiction, there’s no reason to expect alien pathogens to wage war on the human race any time soon, and my analysis suggests that any real-life domestic microbe reaching an extinction level of threat probably is just as unlikely. Any apocalyptic pathogen would need to possess a very special combination of two attributes. First, it would have to be so unfamiliar that no existing therapy or vaccine could be applied would need to have a high and surreptitious transmissibility before symptoms occur. The first is essential because any microbe from a known class of pathogens would, by definition, have family members that could serve as models for containment and countermeasures. The second would allow the hypothetical disease to spread without being detected by even the most astute clinicians. The three to it. Second, it infectious diseases most likely to be considered extinction-level threats in the world today—influenza, HIV, and Ebola—don’t meet these two requirements. Influenza, for instance, despite its well-established ability to kill on a large scale, its contagiousness, and its unrivaled ability to shift and drift away from our vaccines, is still what I would call a “known unknown.” While there are many mysteries about how new flu strains emerge, from at least the time of Hippocrates, humans have been attuned to its risk. And in the modern era, a full-fledged industry of influenza preparedness exists, with effective vaccine strategies and antiviral therapies. HIV, which has killed 39 million people over several decades, is similarly limited due to several factors. Most importantly, HIV’s dependency on blood and body fluid for transmission (similar to Ebola) requires intimate human-to-human contact, which limits contagion. Highly potent antiviral therapy allows most people to live normally with the disease, and a substantial group of the population has genetic mutations that render them impervious to infection in the first place. Lastly, simple prevention strategies such as needle exchange for injection drug users and barrier contraceptives—when available—can curtail transmission risk. Ebola, for many of the same reasons as HIV as well as several others, also falls short of the mark. This is especially due to the fact that it spreads almost exclusively through people with easily recognizable symptoms, plus the taming of its once unfathomable 90 percent mortality rate by simple supportive care. Beyond those three, every other known disease falls short of what seems required to wipe out humans—which is, of course, why we’re still here. And it’s not that diseases are ineffective. On the contrary, diseases’ failure to knock us out is a testament to just how resilient humans are. Part of our evolutionary heritage is our immune system, one of the most complex on the planet, even without the benefit of vaccines or the helping hand of antimicrobial drugs. This system, when viewed at a species level, can adapt to almost any enemy imaginable. Coupled to genetic variations amongst humans—which open up the possibility for a range of advantages, from imperviousness to infection to a tendency for mild symptoms—this adaptability ensures that almost any infectious disease onslaught will leave a large proportion of the population alive to rebuild, in contrast to the fictional Hollywood versions. While the immune system’s role can never be understated, an even more powerful protector is the faculty of consciousness. Humans are not the most prolific, quickly evolving, or strongest organisms on the planet, but as Aristotle identified, humans are the rational animals—and it is this fundamental distinguishing characteristic that allows humans to form abstractions, think in principles, and plan long-range. These capacities, in turn, allow humans to modify, alter, and improve themselves and their environments. Consciousness equips us, at an individual and a species level, to make nature safe for the species through such technological marvels as antibiotics, antivirals, vaccines, and sanitation. When humans began to focus their minds on the problems posed by infectious disease, human life ceased being nasty, brutish, and short. In many ways, human consciousness became infectious diseases’ worthiest adversary. None of this is meant to allay all fears of infectious diseases. To totally adopt a Panglossian viewpoint would be foolish—and dangerous. Humans do face countless threats from infectious diseases: witness Zika. And if not handled appropriately, severe calamity could, and will, ensue. The West African Ebola outbreak, for instance, festered for months before major efforts to bring it under control were initiated. When it comes to infectious diseases, I’m worried about the failure of institutions to understand the full impact of outbreaks. I’m worried about countries that don’t have the infrastructure or resources to combat these outbreaks when they come. But as long as we can keep adapting, I’m not worried about the future of the human race.

#### On the Framework: Util only matters under Truth testing because its an interpretation of ought. Since you didn’t read truth testing it just doesn’t matter. And

#### 1. Roleplaying leads to an addiction to self-projection onto the political sphere which is violent. That’s Alford

#### 2. Policy-making is an attempt at ethical cleansing – debaters attempt to rationalize the violence that exists outside the space and cleanse themselves of their ethical responsibility for real action action with the simulacrum of the ballot. This is why debaters fight over concept of “justice” in the space and act as though they’ve actually stopped healthcare violence. This distancing of ourselves from reality is what perpetuates material violence as we feel good about ourselves and rationalize doing nothing. That’s Johnson 17

#### 3. Policy analysis seduces debaters into an affective attachment to material violence through the reliance on it for the next W. Every new advantage you cut gives you an adrenaline rush as you fantasize about your 1ar weighing arguments, which materializes itself in enjoyment of pain and suffering. This spectacularization of violence in the space also commodifies the material suffering of REAL PEOPLE for them to be consumed the game, just as their violence is consumed by the code. That’s Alford 20

#### 4. Policymakers don’t care about us. They only listen to lobbyists

## Colonialism

#### Link 1: The 1ACs use of extinction rhetoric as a justification for combating diseases legitimizes repression and genocide.

Savage 7 - Rowan Savage, Journal of Historical Sociology, September 25th 2007 ““Disease Incarnate”: Biopolitical Discourse and Genocidal Dehumanisation in the Age of Modernity” [https://onlinelibrary.wiley.com/doi/10.1111/j.1467-6443.2007.00315.x] Accessed 9/14/21 SAO

How does particular language function to legitimise and justify the “unthinkable”? **The language that we use to describe action shapes our understanding of the meaning of that action**. There is a world of difference between the murder of a human being and the excision of a cancerous growth, between “massacre” and “cleansing”. Language which names people as a disease not only justifies their destruction, but the perpetrator may even feel self-righteous.155 In the context of the “therapeutic” aspect of genocide, Lifton described this as principled mass killing. 156 What such discourse does is to recreate understanding of the meaning of action. Metaphor, according to Murray Edelman, “defines the pattern of perception to which people respond”.157 Metaphorical language prevents its users from equating their own actions “with their old, ‘normal’ knowledge of murder and lies.”158 Metaphorical language thus renders murder non-murderous.159 Lifton, for example, wrote of the way in which, through the medicalised rhetoric which concealed killing, Nazi doctors created an “Auschwitz self” in which the doctor knew he selected, but did not interpret selections as murder, in which the meaning of action was completely disavowed.160 While doctors did not believe euphemisms such as Rampendienst (“ramp duty”) or Selektion (“selection”), “the language used gave Nazi doctors a discourse in which killing was no longer killing; and need not be experienced, or even perceived, as killing. As they lived increasingly within that language – and they used it with each other – Nazi doctors became imaginatively bound to a psychic realm of derealization, disavowal, and nonfeeling”.161 As one former Nazi doctor said to Lifton in reference to “euthanasia”, “there was a certain . . . sensibility that this couldn’t be, . . . [that] one cannot simply murder a mentally ill or . . . old person or an imbecile.”162 Metaphor, however, also performs another function intimately connected with maltreatment and murder: metaphors which name victim peoples as cancers, tumours, viruses and bacilli construct them as a threat, and at the same time refer, implicitly or explicitly, to the standard solution to that threat – their destruction. **In cases of disease epidemics “[t]he survival of the** nation, of civilized society, of **the world** itself **is said to be at stake – claims that are a familiar part of building a case for repression** (an emergency requires “drastic measures,” et cetera.)”.163 These “drastic measures” trump the moral codes which apply outside o1f an “emergency” situation. Herbert Hirsch and Roger W. Smith demonstrated the way in which fear-inspiring images are used to justify killing and call for action. **Out-groups will be called** vermin, infidels, traitors, heretics, **enemies of the people** . . . [T]he use of such terms by those with political authority is a clear sign that the society is moving in a genocidal direction. **Language becomes an indicator of a shift in the normative order** and serves notice that inhibitions against mass killing have begun to erode . . . [s]uch terms prepare the victims for destruction by dehumanizing members of the group and providing a warrant for genocide.164 Dehumanising and demonising metaphorical language is both “a legitimating mechanism and a call for action”.165

#### Link 2: Using extinction as a motivation for action obfuscates colonialism and papers over structural violence (All Countries)

Mitchell 17 - Audra Mitchell, Worldly, September 27, 2017“Decolonizing against extinction part II: Extinction is not a metaphor – it is literally genocide” [https://worldlyir.wordpress.com/category/colonisation-and-settler-colonialism/] Accessed 10/19/18 SAO

Extinction is not a metaphor… Extinction has become an emblem of Western, and white-dominated, fears about ‘the end of the(ir) world’. This scientific term is saturated with emotional potency, stretched and contorted to embody almost any nightmare, from climate change to asteroid strikes. In academic and public contexts alike, it is regularly interchanged with other terms and concepts – for instance, ‘species death’, global warming or ecological collapse. Diffused into sublime scales – mass extinctions measured in millions of (Gregorian calendar) years, a planet totalized by the threat of nuclear destruction – ‘extinction’ has become an empty superlative, one that that gestures to an abstract form of unthinkability. It teases Western subjects with images of generalized demise that might, if it gets bad enough, even threaten us, or the figure of ‘humanity’ that we enshrine as a universal. This figure of ‘humanity’, derived from Western European enlightenment ideals, emphasizes individual, autonomous actors who are fully integrated into the global market system; who are responsible citizens of nation-states; who conform to Western ideas of health and well-being; who partake of ‘culture’; who participate in democratic state-based politics; who refrain from physical violence; and who manage their ‘resources’ responsibly (Mitchell 2014). Oddly, exposure to the fear of extinction contributes to the formation and bolstering of contemporary Western subjects. Contemplating the sublime destruction of ‘humanity’ offers the thrill of abjection: the perverse pleasure derived from exposure to something by which one is revolted. Claire Colebrook detects this thrill-seeking impulse in the profusion of Western blockbuster films and TV shows that imagine and envision the destruction of earth, or at least of ‘humanity’. It also throbs through a flurry of recent best-selling books – both fiction and speculative non-fiction (see Oreskes and Conway 2014; Newitz 2013; Weisman 2008). In a forthcoming intervention, Noah Theriault and I (2018) argue that these imaginaries are a form of porn that normalizes the profound violences driving extinction, while cocooning its viewers in the secure space of the voyeur. Certainly, there are many Western scientists, conservationists and policy-makers who are genuinely committed to stopping the extinction of others, perhaps out of fear for their own futures. Yet extinction is not quite real for Western, and especially white, subjects; it is a fantasy of negation that evokes thrill, melancholy, anger and existential purpose. It is a metaphor that expresses the destructive desires of these beings, and the negativity against which we define our subjectivity. But extinction is not a metaphor: it is a very real expression of violence that systematically destroys particular beings, worlds, life forms and the relations that enable them to flourish. These are real, unique beings, worlds and relations – as well as somebody’s family, Ancestors, siblings, future generations – who are violently destroyed. Extinction can only be used unironically as a metaphor by people who have never been threatened with it, told it is their inevitable fate, or lost their relatives and Ancestors to it – and who assume that they probably never will. This argument is directly inspired by the call to arms issued in 2012 by Eve Tuck and Wayne K. Yang and more recently by Cutcha Risling-Baldy. The first, seminal piece demonstrates how settler cultures use the violence of metaphorical abstraction to excuse themselves from the real work of decolonization: ensuring that land and power is in Indigenous hands. Risling-Baldy’s brilliant follow-up extends this logic to explain how First People like Coyote have been reduced to metaphors through settler appropriation. In both cases, engagement with Indigenous peoples and their relations masks moves to innocence: acts that make it appear as if settlers are engaging in decolonization, while in fact we are consolidating the power structures that privilege us. In this series, want to show how Western, and white-dominated, discourses on ‘extinction’ appear to address the systematic destruction of peoples and other beings while enacting moves to innocence that mask their culpability and perpetuate structures of violence. As I argued in Part I of this series, extinction is an expression of colonial violence. As such, it needs to be addressed through direct decolonization, including the dismantling of settler colonial structures of violence, and the resurgence of Indigenous worlds. Following Tuck, Yang and Risling-Baldy’s lead, I want to show how and why the violences that drive extinction have come to be invisible within mainstream discourses. Salient amongst these is the practice of genocide against Indigenous peoples other than humans. …it is literally genocide. What Western science calls ‘extinction’ is not an unfortunate, unintended consequence of desirable ‘human’ activities. It is an embodiment of particular patterns of structural violence that disproportionately affect specific racialized groups. In some cases, ‘extinction’ is directly, deliberately and systematically inflicted in order to create space for aggressors, including settler states. For this reason, it has rightly been framed as an aspect or tool of colonial genocides against Indigenous human peoples. Indeed, many theorists have shown that the ‘extirpation’ of life forms (their total removal from a particular place) is an instrument for enacting genocide upon Indigenous humans (see Mazis 2008; Laduke 1999; Stannard 1994). Specifically, the removal of key sources of food, clothing and other basic materials makes survival on the land impossible for the people targeted.

#### Refuse the Aff - Frameworks of refusal expose the complicity of debate in colonial knowledge production.

Tuck & Yang 13 – Eve Tuck and Wayne Yang, Dec 19, 2013 “R-WORDS: REFUSING RESEARCH” [http://townsendgroups.berkeley.edu/sites/default/files/tuckandyangrwords\_refusingresearch.pdf] Accessed 10/19/18 SAO

Considering Erased Lynchings dialogically with On Ethnographic Refusal, we can see how refusal is not a prohibition but a generative form. First, refusal turns the gaze back upon power, specifically the colonial modalities of knowing persons as bodies to be differentially counted, violated, saved, and put to work. It makes transparent the metanarrative of knowledge production—its spectatorship for pain and its preoccupation for documenting and ruling over racial difference. Thus, refusal to be made meaningful first and foremost is grounded in a critique of settler colonialism, its construction of Whiteness, and its regimes of representation. Second, refusal generates, expands, champions representational territories that colonial knowledge endeavors to settle, enclose, domesticate. Simpson complicates the portrayals of Iroquois, without resorting to reportrayals of anthropological Indians. Gonzales-Day portrays the violations without reportraying the victimizations. Third, refusal is a critical intervention into research and its circular self-defining ethics. The ethical justification for research is defensive and self-encircling—its apparent self-criticism serves to expand its own rights to know, and to defend its violations in the name of “good science.” Refusal challenges the individualizing discourse of IRB consent and “good science” by highlighting the problems of collective harm, of representational harm, and of knowledge colonization. Fourth, refusal itself could be developed into both method and theory. Simpson presents refusal on the part of the researcher as a type of calculus ethnography. Gonzales-Day deploys refusal as a mode of representation. Simpson theorizes refusal by the Kahnawake Nation as anticolonial, and rooted in the desire for possibilities outside of colonial logics, not as a reactive stance. This final point about refusal connects our conversation back to desire as a counterlogic to settler colonial knowledge. Desire is compellingly depicted in Simpson’s description of a moment in an interview, in which the alternative logics about a “feeling citizenship” are referenced. The interviewee states, Citizenship is, as I said, you live there, you grew up there, that is the life that you know—that is who you are. Membership is more of a legislative enactment designed to keep people from obtaining the various benefits that Aboriginals can receive. (p. 76) Simpson describes this counterlogic as “the logic of the present,” one that is witnessed, lived, suffered through, and enjoyed (p. 76). Out of the predicaments, it innovates “tolerance and exceptions and affections” (p. 76). Simpson writes (regarding the Indian Act, or blood quantum), “‘Feeling citizenships’ . . . are structured in the present space of intra-community recognition, affection and care, outside of the logics of colonial and imperial rule” (p. 76). Simpson’s logic of the present dovetails with our discussion on the logics of desire. Collectively, Kahnawake refusals decenter damage narratives; they unsettle the settler colonial logics of blood and rights; they center desire. By theorizing through desire, Simpson thus theorizes with and as Kahnawake Mohawk. It is important to point out that Simpson does not deploy her tribal identity as a badge of authentic voice, but rather highlights the ethical predicaments that result from speaking as oneself, as simultaneously part of a collective with internal disputes, vis-à-vis negotiations of various settler colonial logics. Simpson thoughtfully differentiates between the Native researcher philosophically as a kind of privileged position of authenticity, and the Native researcher realistically as one who is beholden to multiple ethical considerations. What is tricky about this position is not only theorizing with, rather than theorizing about, but also theorizing as. To theorize with and as at the same time is a difficult yet fecund positionality—one that rubs against the ethnographic limit at the outset. Theorizing with (and in some of our cases, as) repositions Indigenous people and otherwise researched Others as intellectual subjects rather than anthropological subjects. Thus desire is an “epistemological shift,” not just a methodological shift (Tuck, 2009, p. 419).At this juncture, we don’t intend to offer a general framework for refusal, because all refusal is particular, meaning refusal is always grounded in historical analysis and present conditions. Any discussion of Simpson’s article would need to attend to the significance of real and representational sovereignty in her analysis and theorizing of refusal. The particularities of Kahnawake sovereignty throb at the center of each of the three dimensions of refusal described above. We caution readers against expropriating Indigenous notions of sovereignty into other contexts, or metaphorizing sovereignty in a way that permits one to forget that struggles to have sovereignty recognized are very real and very lived. Yet from Simpson’s example, we are able to see ways in which a researcher might make transparent the coloniality of academic knowledge in order to find its ethical limits, expand the limits of sovereign knowledge, and expand decolonial representational territories. This is in addition to questions her work helpfully raises about who the researcher is, who the researched are, and how the historical/ representational context for research matters. One way to think about refusal is how desire can be a framework, mode, and space for refusal. As a framework, desire is a counterlogic to the logics of settler colonialism. Rooted in possibilities gone but not foreclosed, “the not yet, and at times, the not anymore” (Tuck, 2010, p. 417), desire refuses the master narrative that colonization was inevitable and has a monopoly on the future. By refusing the teleos of colonial future, desire expands possible futures. As a mode of refusal, desire is a “no” and a “yes.” Another way to think about refusal is to consider using strategies of social science research to further expose the complicity of social science disciplines and research in the project of settler colonialism. There is much need to employ social science to turn back upon itself as settler colonial knowledge, as opposed to universal, liberal, or neutral knowledge without horizon. This form of refusal might include bringing attention to the mechanisms of knowledge legitimation, like the Good Labkeeping Seal of Approval (discussed under Axiom III); contesting appropriation, like the collection of pain narratives; and publicly renouncing the diminishing of Indigenous or local narratives with blood narratives in the name of science, such as in the Havasupai case discussed under Axiom II. As long as the objects of research are presumably damaged communities in need of intervention, the metanarrative of social science research remains unchallenged: which is that research at worst is simply an expansion of common knowledge (and therefore harmless), and that research at best is problem solving (and therefore beneficial). This metanarrative justifies a host of interventions into communities, and treats communities as frontiers to civilize, regardless of the specific conclusions of individual research projects. Consider, for example, wellintended research on achievement gaps that fuels NCLB and testing; the documentation of youth violence that provides the rationales for gang injunctions and the expansion of the prison industrial complex; the documentation of diabetes as justification for unauthorized genomic studies and the expansion of antiIndigenous theories. Instead, by making the settler colonial metanarrative the object of social science research, researchers may bring to a halt or at least slow down the machinery that allows knowledge to facilitate interdictions on Indigenous and Black life. Thus, this form of refusal might also involve tracking the relationships between social science research and expansions of state and corporate violence against communities. Social science researchers might design their work to call attention to or interrogate power, rather than allowing their work to serve as yet another advertisement for power. Further, this form of refusal might aim to leverage the resources of the academy to expand the representational territories fought for by communities working to thwart settler colonialism.