# 1NC

### 1

#### Our interpretation is that the negative should only be burdened with rejoinder against affs that defend government policy action related to the unconditional right to strike.

#### Violation: the aff does not result in a change to IPR policy from governmental engagement.

#### Right – prefer on contextual analysis i.e. most sense with “right to strike”.

“Merriam-Webster Dictionary.” Merriam-Webster.com, 2021, www.merriam-webster.com/dictionary/right. Accessed 6 Nov. 2021.

‌something to which one has a just claim: such as

a: the power or privilege to which one is justly entitled voting rights his right to decide

#### Government – prefer bc it’s the first entry – most predictable and relevant to topic norms

“Merriam-Webster Dictionary.” Merriam-Webster.com, 2021, www.merriam-webster.com/dictionary/government. Accessed 6 Nov. 2021.

‌the group of people who control and make decisions for a country, state, etc.

Reject 1ar definitons –

Impact turns not reasons to dtd –

#### The first impact is aff-neg dialectics -- debate should center revolutionary potential but that can only occur when both sides are robustly prepared to engage in dialogue. This does not require that debate be solely competitive but it does require a problem-posing model that both sides can be prepared to respond to.

Scheuer, 21 [Robert Scheuer is a Social Ecologist from Southeast Michigan. He received a M.A. in Philosophy from Eastern Michigan University, and a B.A. in Philosophy from Michigan State University, “Dialogical Vanguard Pedagogy: Educate, Agitate, Awaken!,” 5/17/2021, Midwestern Marx]//Townes

​Most notably, methods of prescription are integral to the oppressed-oppressor relationship.[4] I find that this is a direct consequence of the way in which the ruling class manages any discourse that pertains to the knowledge, norms, and rules of how a society functions. Freire designates this as the “banking model” of education.[5] In the banking model, knowledge is considered to be a gift that is given from the teacher to the student. Consequently, the banking model of education enables the ruling class to narrate and dictate information to the oppressed, who in turn are only able to passively receive and listen to these commands. Ultimately, the banking model culminates into practices in which the ruling class acts as the teachers, while the oppressed are categorized as students who are to be controlled.

Additionally, in the banking model of education, the teacher narrates a certain set of content to their students. Here, the task of the teacher is to deposit into the students minds a series of fixed knowledge, norms, and rules, as if their minds were empty containers to be filled. In turn, the student’s job then is to record, memorize, and repeat the information given to them. These students are not permitted to reflect or engage with this content. In this model it is not for the student to ask why two times two equals four, but rather, only to know that it simply is four.[i] In light of this, the banking model can be said to be quite mechanistic in composition.

Subsequently, the ruling class has taken the banking model as the way in which the knowledge, norms, and rules of society are applied, presenting themselves as the teachers, while at the same time positioning the oppressed as their students. Anti-dialogical by its very nature, the banking model has been so successful for the ruling class because there is no room for any participation on the side of the oppressed, with the exception of absorbing what is dictated to them. As a result, the banking model does not allow the oppressed to actively participate and transform the world around them.

This makes the banking model a particularly dangerous pedagogical approach, as it allows the ruling class to place limitations on the rights and liberties that the oppressed can have. At best, political emancipation is the only form of freedom that can be advanced when the ruling class is permitted to act as teachers who have the exclusive authority to prescribe knowledge, norms, and rules. The ruling class utilizes these pedagogical tactics to ensure their complete control of all our social-political actions and behaviors. In this worldview, it is not for the oppressed to ask or challenge why we must continue to live in a capitalist society, but only to know that it simply is the case that we do.

With the backing of the banking model of education the ruling class is able to prohibit all potential revolutionary changes. Simply put, the ruling class uses the banking model to make the possibility of human emancipation untenable. However, it should be noted that a revolution is not a project in which one liberates another. The ruling class cannot and will not lead us in the struggle to overcome oppression. To believe the oppressors would liberate the oppressed is indeed a naive notion. This is why the oppressed must not rely on the knowledge given to them by the ruling class. As Freire attests, “Freedom is acquired by conquest, not by gift” (47). Emancipation cannot be gifted to the oppressed because the ruling class places strict limitations on what kind of emancipation can be achieved in their social-political system. Even though political emancipation has traditionally come from the ruling class by way of integrating citizens into their fold, there is no question that human emancipation cannot come from within this currently existing superstructure.

As such, the oppressed cannot use the State apparatus as a means of liberation. In the essay “The Civil War in France” Marx insists that “the working class cannot simply lay hold of the ready-made state machinery, and wield it for its own purposes” (Marx, 302). To put this another way, the oppressed cannot replace the bourgeois State with a proletariat State, as this would simply be a transference of domination. This would only amount to a substation of power and would not necessarily promote the end of oppression as such. Rather than reconstructing social-political power, an organization such as this merely rearranges it. Hence, the conditions of human emancipation would not be sufficiently met by the creation of a proletariat State. In sum, a full form of freedom cannot be achieved through the mere rearrangement of society, rather, it must be completely reconstructed anew.

The conditions needed for the total negation of alienation and exploitation requires the destruction of the oppressor State apparatus. On these grounds, Marx postulates two distinct movements that must occur prior to the actualization of a truly free and equal society. First, the bourgeois State must be smashed. This can be achieved through revolution. The second movement is the withering away of the new State.[6] But what does this mean and how does it happen? While there is no simple or singular answer to this riddle, it must be asserted that the withering away of the oppressor State can only happen when every person is given the opportunity to engage in dialogical discourse and action with one another.

With all of this in mind, I will now argue that any attempt to liberate the oppressed must involve their active and reflective participation in how society is shaped. For this reason, members of revolutionary vanguard leadership cannot rely on the same pedagogy used by the ruling class. According to Freire, the oppressed should not be dictated “liberatory” propaganda, nor can they be told what to think or how to act.[7] Instead, Freire asserts the best route to freedom occurs when there is constant and continual dialogue between all members of society. Revolutionary leaders cannot act as banking model teachers in relation to the oppressed, for they must instead enter into a co-intentional form of education with them. This is the only way to combat the contradictions that exist between the student and the teacher - the oppressed and the oppressor - as posited by the ruling class. Thus, communication should be acknowledged as having paramount significance for all matters concerning revolutionary liberation.

When dialogical discourse happens, both parties become teachers and students equiprimordially. As Freire states, “Through dialogue, the teacher-of-the-students and the students-of-the-teacher cease to exist and a new term emerges: teacher-student with students-teachers” (Freire, 80). Freire calls this form of dialogue between teachers and students the “problem-posing model” of education.[8] As the problem-posing model is dialogical, it stands in direct contrast with the banking model. Whereas the banking model teacher prescribes information to students, the problem-posing teacher-student discovers knowledge alongside their fellow student-teachers. Freire says this about the problem-posing teacher-student, “Here, no one teaches another, nor is anyone self-taught. People teach each other” (Freire, 80). Freire’s interpretation of a liberatory pedagogy therefore does not place the oppressed student as a passive listener, but rather, as a critical and active participant. Through dialogue, trust, and love the problem-posing model allows the student-teacher and the teacher-student to work together with one another as co-authors of knowledge, norms, and rules.

​Overall, education is dialogical if students can contribute to the discourse at hand and it is anti-dialogical when they cannot. Indeed, dialogical action necessitates the possibility of participation. In short, the “Banking education resists dialogue; problem-posing education regards dialogue as indispensable to the act of cognition which unveils reality. Banking education treats students as objects of assistance; problem-posing education makes them critical thinkers” (Freire, 83). This is valuable insight for those who are involved in the revolutionary struggle. From this interpretation we can see that when vanguard leaders fight apart from the oppressed it can only amount to fighting for liberation for themselves and not the people.

#### The second impact is tactical leadership --- defending a change in policy is a recognition that activism isn’t spontaneous but requires deep planning that emerges from tactical discussions about the use of the state as a temporary tool. The only way to constrain abuse is to inhabit the state so your enemies can’t.

Hardt and Negri, 17 [Michael Hardt is an American political philosopher and literary theorist. Hardt is best known for his book Empire, which was co-written with Antonio Negri AND Antonio "Toni" Negri is an Italian Spinozistic-Marxist sociologist and political philosopher, best known for his co-authorship of Empire and secondarily for his work on Spinoza, “Assembly,” 2017, Oxford University Press]//Townes

Whereas social movements and structures of democratic decision-making should chart the long-term course, leadership should be limited to short-term action and tied to specific occasions. Saying that leadership is tactical, and thus occasional, partial, and variable, then, does not mean that organization is not necessary. To the contrary, organizational issues require more attention but a new type of organization is necessary, one subordinated to and in service of the movements.

We will return later to analyze more fully the conception of tactical leadership, but for now we can simply indicate in general terms situations that require swift response, the most obvious of which involve threats of violence. Although many recent social movements have experimented with participatory decision-making on a large scale, we do not (yet) have adequate means to confront immediate problems in a democratic way. One type of threat that needs a tactical leadership can be grouped under the theme of counterpower: confronting the existing power structures, especially regarding questions of force and under the threat of violence, often requires prompt decisionmaking. It is irresponsible for even the most democratic street protest not to have a security team to protect activists against violence—to change the route, for example, when the police or thugs attack. The same need applies at a larger scale when progressive or revolutionary movements are threatened by the violence of oligarchies, death squads, media attacks, militias, right-wing reaction, and the like.

The issue becomes much more complex when we confront the traditional assumption that leadership is required for effective political organization and in order to sustain and guide institutions. As we said earlier, we view the needs for political organization and institutionalization to be not only still necessary but even greater than before. We will need to approach this from both sides. On the one hand, we will investigate how the multitude has become and can become capable of organizing politically and also of sustaining and innovating institutions; the multitude is achieving, for instance, an entrepreneurial role in society and politics (as well as in economic relations). On the other hand, when leadership structures are necessary within organizations and institutions their functioning must be limited to tactical judgments regarding how to apply the general social strategy in changing circumstances, and leadership must be completely subordinated to and submerged in the multitude.

You’re playing with fire, many of our friends will say—or simply deluding yourselves! You’ll never limit the power of leaders, even the honest ones. Once you give them a little, they will take more and more. How many times have you heard autocratic politicians claim they are merely servants of the people? How many times have you seen a political activist lifted up into a position of power by social movements only then arrogantly to rule over them? These friends are right that no legal safeguards or formal structures or divisions of power will effectively guard against the usurpation of power. This is ultimately a relation of force, even among allies. The only sure means to constrain leadership to a merely tactical role is for the multitude to occupy completely and firmly the strategic position and defend it at all costs. We should focus on developing the strategic capacities of the multitude, in other words, and limiting leadership to tactics will follow.

Strategic movements

To equate movements with strategy means that the movements already have (or can develop) adequate knowledge of the social reality and can plot their own long-term political direction. We must recognize, on the one hand, the knowledges and organizational capacities that people already possess and, on the other, what is necessary for the entire multitude to participate actively in the construction and implementation of lasting political projects. People do not need to be given the party line to inform and guide their practice. They have the potential to recognize their oppression and know what they want.

The capacities for strategy that are already widespread in social movements are often not immediately evident. A good first step toward unearthing them is to demystify the concept of “spontaneity.” Distrust anyone who calls a social movement or a revolt spontaneous. Belief in spontaneity, in politics as in physics, is based simply on an ignorance of causes—and, for our purposes, ignorance of the existing social organization from which it emerges. When in February 1960, for instance, four young black men sat at the whites-only lunch counter of a Woolworth’s in Greensboro, North Carolina, and refused to leave, journalists and many academics described it as a spontaneous protest—and from the outside it certainly appeared to come from nowhere. But when you look within the movement, as Aldon Morris argues, you can see the rich organizational structures from which it emerged, including student associations, church and community groups, and sections of the NAACP, as well as the cycle of sit-in protests that spread throughout the US South in the 1950s. The Greensboro sit-in was not spontaneous but an expression of a broad network of ongoing organizational activity.11 The same is true of many workers’ struggles throughout Europe in the 1960s and ’70s, which the dominant trade unions and party leaders called “spontaneous” in order to discredit them. They too, however, were the fruit of continuous, tireless agitation inside and outside the factories.12 Belief in spontaneity is an ideological position— ignorance is never really innocent—that serves (consciously or not) to eclipse and discredit the work, knowledge, and organizational structures that stand behind events of protest and revolt. We need to investigate the structures and experiences from which “spontaneity” arises and reveal what those social bodies can do.13

To discover how widespread capacities for strategy are, however, we have to look beyond activist organizations and beyond the realm of politics; we need to delve into the social terrain. For this reason, in parts II and III we will descend from the realm of politics to investigate the social and economic relationships of cooperation that constitute contemporary society. Only in this way will we be able to gauge accurately people’s current capacities, to recognize the existing wealth but also the deficiencies, and thus to plot what must be done.

Toward a new problem The inversion of strategy and tactics promises (or alludes to) a substantially new problem. Rather than posing the proper relationship between the masses and leadership, spontaneity and centralism, democracy and authority, as do the theories of the modern revolutionary, progressive, and liberal traditions, this inversion fundamentally alters the meaning of the two poles and thus transforms the entire political paradigm. Action of the multitude is (or must be) no longer tactical, short-sighted, and blind to the general social interest. The calling (Beruf) of the multitude is strategic. And, correspondingly, leadership must become something fundamentally different: a weapon to wield and dispose of as the occasion dictates.

#### The third impact is real world – 1ac cx say they can just fiat away stuff

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### 2

#### The myth of the University as a site of objective reason is a farce. Academia is grounded in the drive toward transparency of oneself and of the outside world which has as its condition the eradication of radical alterity. The wheels of the academic machine built on the fantasy of transparent communication now point only toward military ends. Critiques that attempt to be radical in content only maintain the form of violent acceleration, quickening the machine of the liberal humanist promise which promises only more and more death. We need a fatal strategy, a conceptual suicide attack that can push acceleration to the point of systemic implosion.

Hoofd, 10 [Assistant Professor in the Communications and New Media Programme at the National University of Singapore, “*The accelerated university: Activist-academic alliances and simulation of thought,*” Ephemera Journal, vol. 10 no. 1] |rc Harun|

But far from an ‘a-disciplinary self-constitution’ that supposedly overcomes any fictitious distinction, Investigacció for one relies heavily on the common fictitious distinction between activism and academia to validate their praxis. By contrasting their initiative to the false objectivity of academicism, they validate their own knowledge production by claiming to be in the margins as opposed to the ‘ivory tower’, as if the latter is a stable area from which one can detach oneself from the outside world and hence objectively analyse. Also, one could wonder to what extent one is actually speaking from the margins when one has the time, technologies, spaces and connections to organise an event like Investigacció. The desire to generate knowledge from ‘one’s own subjectivity, without limitations’ (2005: 3) is analogous to the mythical humanist narrative of breaking with and improving upon previous knowledge – a form of knowledge-innovation that the academic institution is also infused with. The university of excellence as well as its doublings into projects like Investigacció are therefore an effect of its repetitions (with a difference) into the neo-liberal mythical space of progress and acceleration. The creation of more and more ‘spaces and mechanisms of production, exchange and collective reflection’ (2005: 3) is indeed precisely what late-capitalism seeks to forge, as long as such reflection generates an intensification of production. The idea that subjectivities from social movements are in any way less produced by neo-liberal globalisation is highly problematic. In fact, such an idea suggests a rather positivist notion of the subject – similar to that supposedly objective academic individual Investigacció seeks to dethrone. Investigacció then somewhat nostalgically narrates a subject untainted by power structures and technologies. In fact, the Investigaccióinitiative displays how the subject of activist research empowers her- or himself throughrecreating the fictitious distinction between activism and academia. S/he does so by reproducing this opposition, which in turn co-creates and accelerates these ‘new spaces’ – spaces that were created with the goal of facilitating global capitalism and its speed-elite, and that allow for the perfection of military power through technologies of surveillance. The call for participants to become active and productive in co-organising the international event – of course, without any monetary remuneration – is also much present in Investigacció’s rhetoric. They suggest that participants should engage with one another not only at the meeting, but especially through the online spaces Investigacció has created for the purpose of generating activist research. ‘Take action!’ says their flyer, ‘[...] make it so the conference is yours!’ This seductive appeal to the subject-individual as the centre of creative production is very common to neo-liberal consumerism and its emphasis on cybernetic interactivity. But it is also false in that it gives the participants a sense of control over Investigacció that they actually do not have – eventually, the main organisers (have already) set the agenda and handed out the stakes. In short, the organisers fail to situate themselves by pretending everyone is on the same level of privilege – for example, not requiring monetary compensation – in this project, and this failure is strangely an effect of their attempt at reviving a more democratic academic structure. Information Initially, one could think that Baudrillard’s assessment confirms my analytical suspicion regarding activist-research projects. In ‘The Implosion’, Baudrillard starts from the premise that the increase of information in our media-saturated society results in a loss of meaning because it ‘exhausts itself in the act of staging communication’. New media technologies exacerbate the subject’s fantasy of transparent communication, while increasingly what are communicated are mere copies of the same, a ‘recycling in the negative of the traditional institution’ (Baudrillard, 1994: 80). New technologies are simply the materialisation of that fantasy of communication, and the ‘lure’ (1994: 81) of such a technocratic system resides in the requirement of active political engagement to uphold that fantasy. This translates in a call to subjectivise oneself – to be vocal, participate, and to ‘play the [...] liberating claim of subjecthood’ (1994: 85). The result of the intensifying circular logic of this system, he says, is that meaning not only implodes in the media, but also that the social implodes in the masses – the construction of a ‘hyperreal’ (1994: 81). Contra the claim of Glocal Research Space that such praxes of alliance are ‘without an object’ (Glocal Research Space, 2003: 19), this does not mean that objectification does not take place at all. Instead, and in line with Baudrillard’s argument, the urge to subjectivise oneself and the objectification of the individual go hand in hand under speed-elitism – a double bind that locks the individual firmly into her or his technocratic conditions. Indeed, the argument in ‘Activist Research’ that ‘research [should be] like an effective procedure [which is] in itself already a result’ (2003: 19) describes the conditions of Readings’ ‘university of excellence’ where any research activity, thanks to technological instantaneity, translates immediately into the capitalist result of increased information flow (Readings, 1996: 22). Active subjects and their others become the cybernetic objects of such a system of information flow. The insistence in ‘Activist Research’ on free, travelling and nomadic research simply makes sure that this logic of increased flow is repeated. Because of this desire for increased flow and connection, activist-research projects are paradoxically highly exclusivist in advocating the discourses and tools of the speed-elite. The problem with projects like Edu-Factory or the productive cross-over of activism and academia is therefore not only that their political counter-information means just more information (and loss of meaning) as well as more capitalist production, but that it puts its faith in precisely those technologies and fantasies of control, communication and of ‘being political’ that underlie the current logic of overproduction. It is at this point that John Armitage and Joanne Roberts in ‘Chronotopia’ contend that such a ‘cyclical repetition’ (Armitage and Roberts, 2002: 52) is particularly dangerous because the fantasy of control remains exactly that, a fantasy. At the same time, this increasingly forceful repetition can only eventually give way to ‘the accident’ because chronotopian speed-spaces are fundamentally and exponentially unstable. Armitage and Roberts’ idea of ‘cyclical repetition’ through chronotopianism does thus not mean an exact repetition of the speed-elite’s quest for mastery – instead, I would argue that it is this immanent quality of difference in repetition, of the ‘essential drifting due to [a technology’s] iterative structure cut off from […] consciousness as the authority of the last analysis’ as Derrida calls it in ‘Signature Event Context’ (Derrida, 1982: 316) that allows for the accident or true event to appear. The difference through technologically sped-up repetition appears then perhaps as a potential, but only precisely as a growing potential that cannot be willed – in this sense, it will be an unanticipated event indeed. One could then speak of an intensification of politics in what is perhaps too hastily called the neo-liberal university, opening up unexpected spaces for critique in the face of its neo-liberalisation, which in turn points to the fundamental instability of its enterprise. Activist-research projects add to this intensification by virtue of their techno-acceleration. This intensification of politics is no ground for univocal celebration, since it remains also the hallmark of the neo-liberal mode of production of knowledge through the new tele-technologies as excellent, regardless of its critical content. The current university’s instability mirrors and aggravates the volatility of a capitalism marked by non-sustainability, a growing feminisation of poverty, the rise of a new global upper class, and highly mediated illusions of cybernetic mastery. This nonetheless also opens up new forms of thought, if only appearing as ‘accidents’. Derrida hints at this, but also at the university’s elusiveness, in ‘Mochlos, or: the Conflict of the Faculties’, when he claims that he ‘would almost call [the university] the child of an inseparable couple, metaphysics and technology’ (Derrida, 1993: 5, emphasis mine). Almost, but never quite – here then emerges the possibility of truly subversive change. But this change will not be brought about by the mere content of the critique, but by the way it 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 from under the speed-elitist mobilisation of semiotic oppositions, and which shows the paradox behind any attempt at structural predictions. In ‘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 techno-scientific 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’ here as a metaphor for the duplication (cloning) of thought into virtual spaces outside the university walls proper. If contemporary research seeks to make human cloning possible, 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. At this point my argument mirrors the apocalyptic tone of the activist-research projects. In the final analysis, the problem with Edu-Factory, Facoltà di Fuga, Investigacció, Universidad Nómada, Ricercatori Precari, and Glocal Research Space is that these projects entail a very specific form of subjugation with dire consequences for the slower and less techno-genic classes. Techno-scientific progress entails a regress into immortality, epitomised by a nostalgia typical of the current socio-technical situation, for when we were ‘undivided’ (Baudrillard, 2000: 6). I contend that Baudrillard refers not only to the lifeless stage before humans became sexed life forms, but also makes an allusion to psycho-analytic 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 of totally transparency of oneself and of the world to oneself that grounds the idea of the modern techno-scientific university, is ultimately an attempt at (self-)destruction, or in any case an attempted destruction of (one’s) radical difference [alterity]. The urgent political question, which Stiegler 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’ (Cook, 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, 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, and that 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 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 activist-research projects hopefully invite alterity can thankfully not yet be thought.

#### Their relationship to those they describe as suffering is the primal scene of charity cannibalism whereby the suffering of others becomes the adventure playground of Western academics. The suffering of others becomes the means by which we wash ourselves clean of the shame of the violence we participate in. Absent this aphrodisiac, the system would collapse.

**Baudrillard 94.** Jean Baudrillard, dead French philosopher, former professor emeritus at the University de Paris X, The Illusion of The End, pg. 66-70

We have long denounced the capitalistic, economic exploitation of the poverty of the 'other half of the world' ['autre monde]. **We must** today **denounce the** moral and **sentimental exploitation of** that poverty - **charity cannibalism being worse than oppressive violence**. The extraction and humanitarian reprocessing of a destitution which has become the equivalent of oil deposits and gold mines. The extortion of the spectacle of poverty and, at the same time, of our charitable condescension: a worldwide appreciated surplus of fine sentiments and bad conscience. We should, in fact, see this not as the extraction of raw materials, but as a waste-reprocessing enterprise. Their destitution and our bad conscience are, in effect, all part of the waste-products of history- the main thing is to recycle them to produce a new energy source. We have here an escalation in the psychological balance of terror. World capitalist oppression is now merely the vehicle and alibi for this other, much more ferocious, form of moral predation. One might almost say, contrary to the Marxist analysis, that **material exploitation is only there to extract that spiritual raw material that is the misery of people**s, **which serves as psychological nourishment for** the rich countries and media nourishment for **our daily lives**. The 'Fourth World' (we are no longer dealing with a 'developing' Third World) is once again beleaguered, this time as a catastrophe-bearing stratum. The West is whitewashed in the reprocessing of the rest of the world as waste and residue. And the white world repents and seeks absolution - it, too, the waste-product of its own history. The South is a natural producer of raw materials, the latest of which is catastrophe. The North, for its part, specializes in the reprocessing of raw materials and hence also in the reprocessing of catastrophe. Bloodsucking protection, humanitarian interference, Medecins sans frontieres, international solidarity, etc. The last phase of colonialism: the New Sentimental Order is merely the latest form of the New World Order. **Other people's destitution becomes our** adventure **playground**. Thus, the humanitarian offensive aimed at the Kurds - a show of repentance on the part of the Western powers after allowing Saddam Hussein to crush them - is in reality merely the second phase of the war, a phase in which charitable intervention finishes off the work of extermination. We are the consumers of the ever delightful spectacle of poverty and catastrophe, and of the moving spectacle of **our** own **efforts to alleviate it** (which, in fact, merely **function to secure the conditions of reproduction of the catastrophe market**); there, at least, in the order of moral profits, the Marxist analysis is wholly applicable: 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**. In our defence, it might be said that this extreme poverty was largely of our own making and it is therefore normal that we should profit by it. There can be no finer proof that the distress of the rest of the world is at the root of Western power and that the spectacle of that distress is its crowning glory than the inauguration, on the roof of the Arche de la Defense, with a sumptuous buffet laid on by the Fondation des Droits de l'homme, of an exhibition of the finest photos of world poverty. Should we be surprised that spaces are set aside in the Arche d' Alliance. for universal suffering hallowed by caviar and champagne? Just as the economic crisis of the West will not be complete so long as it can still exploit the resources of the rest of the world, so the symbolic crisis will be complete only when it is no longer able to feed on the other half's human and natural catastrophes (Eastern Europe, the Gulf, the Kurds, Bangladesh, etc.). We need this drug, which serves us as an aphrodisiac and hallucinogen. And the poor countries are the best suppliers - as, indeed, they are of other drugs. We provide them, through our media, with the means to exploit this paradoxical resource, just as we give them the means to exhaust their natural resources with our technologies. Our whole culture lives off this catastrophic cannibalism, relayed in cynical mode by the news media, and carried forward in moral mode by our humanitarian aid, which is a way of encouraging it and ensuring its continuity, just as economic aid is a strategy for perpetuating under-development. Up to now, the financial sacrifice has been compensated a hundredfold by the moral gain. **But when the catastrophe market itself reaches crisis point**, in accordance with the implacable logic of the market, when distress becomes scarce or the marginal returns on it fall from overexploitation, **when we run out of disasters from elsewhere** or when they can no longer be traded like coffee or other commodities, **the West will be forced to produce its own catastrophe for itself**, in order **to meet its need for spectacle and that voracious appetite for symbols which characterizes it** even more than its voracious appetite for food. It will reach the point where it devours itself. When we have finished sucking out the destiny of others, we shall have to invent one for ourselves. The Great Crash, the symbolic crash, will come in the end from us Westerners, but only when we are no longer able to feed on the hallucinogenic misery which comes to us from the other half of the world. Yet they do not seem keen to give up their monopoly. The Middle East, Bangladesh, black Africa and Latin America are really going flat out in the distress and catastrophe stakes, and thus in providing symbolic nourishment for the rich world. They might be said to be overdoing it: heaping earthquakes, floods, famines and ecological disasters one upon another, and finding the means to massacre each other most of the time. The **'disaster show' goes on without any let-up** and our sacrificial debt to them far exceeds their economic debt. The misery with which they generously overwhelm us is something we shall never be able to repay. The sacrifices we offer in return are laughable (a tornado or two, a few tiny holocausts on the roads, the odd financial sacrifice) and, moreover, by some infernal logic, these work out as much greater gains for us, whereas our kindnesses have merely added to the natural catastrophes another one immeasurably worse: the demographic catastrophe, a veritable epidemic which we deplore each day in pictures. In short, there is such distortion between North and South, to the symbolic advantage of the South (a hundred thousand Iraqi dead against casualties numbered in tens on our side: in every case we are the losers), that one day everything will break down. One day, the West will break down if we are not soon washed clean of this shame, if an international congress of the poor countries does not very quickly decide to share out this symbolic privilege of misery and catastrophe. It is of course normal, since we refuse to allow the spread of nuclear weapons, that they should refuse to allow the spread of the catastrophe weapon. But it is not right that they should exert that monopoly indefinitely. In any case, the under-developed are only so by comparison with the Western system and its presumed success. In the light of its assumed failure, they are not under-developed at all. They are only so in terms of a dominant evolutionism which has always been the worst of colonial ideologies. The argument here is that there is a line of objective progress and everyone is supposed to pass through its various stages (we find the same eyewash with regard to the evolution of species and in that evolutionism which unilaterally sanctions the superiority of the human race). In the light of current upheavals, which put an end to any idea of history as a linear process, there are no longer either developed or under-developed peoples. Thus, to encourage hope of evolution - albeit by revolution - among the poor and to doom them, in keeping with the objective illusion of progress, to technological salvation is a criminal absurdity. In actual fact, it is their good fortune to be able to escape from evolution just at the point when we no longer know where it is leading. In any case, a majority of these peoples, including those of Eastern Europe, do not seem keen to enter this evolutionist modernity, and their weight in the balance is certainly no small factor in the West's repudiation of its own history, of its own utopias and its own modernity. It might be said that the routes of violence, historical or otherwise, are being turned around and that the viruses now pass from South to North, there being every chance that, five hundred years after America was conquered, 1992 and the end of the century will mark the comeback of the defeated and the sudden reversal of that modernity. The sense of pride is no longer on the side of wealth but of poverty, of those who - fortunately for them - have nothing to repent, and may indeed glory in being privileged in terms of catastrophes. Admittedly, this is a privilege they could hardly renounce, even if they wished to, but natural disasters merely reinforce the sense of guilt felt towards them by the wealthy – by those whom God visibly scorns since he no longer even strikes them down. One day it will be the Whites themselves who will give up their whiteness. It is a good bet that repentance will reach its highest pitch with the five-hundredth anniversary of the conquest of the Americas. We are going to have to lift the curse of the defeated - but symbolically victorious - peoples, which is insinuating itself five hundred years later, by way of repentance, into the heart of the white race.

**The aff’s vague allusion to helping women in the third world is resilience par excellence – their investment in third-world women of color as needing assistance from the benevolent West is simply the latest tactic of visualization by mutli-racial white supremacist patriarchy, sanctioning the expansion into new affective markets and global intervention under the guise of imperialist feminism**

**James ‘15**

[Robin, Associate Professor of Philosophy @ UNC Charlotte. 2015. “Resilience & Melancholy: Pop Music, Feminism, Neoliberalism.”] pat – I have this eBook on my kindle account, can’t find a PDF of it anywhere so just DM me if you want access,

Resilience discourse turns objectification (being looked at) into a means of subjectificatlon (overcoming). It also makes looking even more efficient and profitable than simple objectification could ever be. Recognizing and affirming the affective labor of the resilient performer, the spectator feeds the performer’s individual overcoming Into a second-order therapeutic narrative: our approbation of her overcoming is evidence of our own overcoming of our past prejudices. This spectator wants to be seen by a wider audience as someone who answers the resilient feminine subject’s hail, “Look, I Overcame’. Just as individual feminine subjects use their resilience as proof of their own goodness, MRWaSP uses the resilience of its “good girls” as proof that they’re the “good guys” — that its social and ethical practices are truly just, and that we really mean it this time when we say everyone is equal. For example, the “resilience” of “our” women is often contrasted with the supposed “fragility” of Third-World women of color. Or, in domestic US race-gender politics, the resilience of some African-American women (their bootstraps-style class ascendance) is contrasted to the continued fragility of other African-American women, and thus used to reinforce class distinctions among blacks. There are a million different versions of this general story: “our” women are already liberated — they saved themselves —but, to riff on Gayatri Spivak, “brown women need saving from brown men.” Most mainstream conversations about Third-World women are versions of this story: discussions of “Muslim” veiling, female circumcision, sweatshops, poverty ‘development,” they’re all white-saviorist narratives meant to display MRWaSP’s own resilience.

Look, I Overcame!” upgrades ‘Look, a Negro’ by (a) recycling objectification into overcoming and (b) compounding looking, so that one can profit from others’ resilience, treating their overcoming as one’s own overcoming. This upgrade in white supremacist patriarchy requires a concomitant upgrade in looking.” This shift in looking practices parallels developments in film and media aesthetics. As Steven Shaviro has argued, the values, techniques, and compositional strategies most common in contemporary mainstream Western cinema — like Michael Bay’s Transformers—are significantly different than the ones used in modernist and post-modernist cinema, and that these differences in media production correlate to broader shifts in the means of capitalist and ideological production. Neoliberalism’s aesthetic is, he argues, “post-cinematic.” This post-cinematic aesthetic applies not just to film and media, but to resilience discourse. Its performance practices and looking relations configured by the “Look. I Overcame!” imperative, resilience is, in a way, another type of post-cinematic medium. In the next section I use Shaviro’s theory of post-cinematic media to identify some specific ways in which traditional patriarchal tools are updated to work compatibly with MRWaSP resilience discourse. The looking in the “Look, I Overcame!” narrative is not the same kind of looking described by concepts like “the male gaze” or “controlling images” This looking is a type of deregulated MRWaSP visualization.

#### Attempts to make the university better further conceals its genocidal nature – opt for semiotic insurrection.

**Worker ’10.** Worker. “Anarchistnews.org.” Reasons for Anarchism., 18 Feb. 2010, anarchistnews.org/content/university-social-death-and-inside-joke // djb

Universities may serve as progressive sites of inquiry in some cases, yet this does not detract from the great deal of military and corporate research, economic planning and, perhaps most importantly, social conditioning occurring within their walls. Furthermore, they serve as intense machines for the concentration of privilege; each university is increasingly staffed by overworked professors and adjuncts, poorly treated maintenance and service staff. This remains only the top of the pyramid, since a hyper educated, stable society along Western lines can only exist by the intense exploitation of labor and resources in the third world. Students are taught to be oblivious to this fact; liberal seminars only serve to obfuscate the fact that they are themselves complicit in the death and destruction waged on a daily basis. They sing the college fight song and wear hooded sweatshirts (in the case of hip liberal arts colleges, flannel serves the same purpose). As the Berkeley rebels observe, “Social death is our banal acceptance of an institution’s meaning for our own lack of meaning.”[43] Our conception of the social is as the death of everything sociality entails; it is the failure of communication, the refusal of empathy, the abandonment of autonomy. Baudrillard writes that “The cemetery no longer exists because modern cities have entirely taken over their function: they are ghost towns, cities of death. If the great operational metropolis is the final form of an entire culture, then, quite simply, ours is a culture of death.”[44] By attempting to excel in a university setting, we are resigning ourselves to enrolling in what Mark Yudoff so proudly calls a cemetery, a necropolis to rival no other. Yet herein lies the punch line. We are studying in the cemeteries of a nation which has [have] a cultural fetish for things that refuse to stay dead; an absolute fixation with zombies. So perhaps the goal should not be to go “Beyond Zombie Politics” at all. Writes Baudrillard: “The event itself is counter-offensive and comes from a strange source: in every system at its apex, at its point of perfection, it reintroduces negativity and death.”[45] The University, by totalizing itself and perfecting its critiques, has spontaneously generated its own antithesis. Some element of sociality refuses to stay within the discourse of the social, the dead; it becomes undead, radically potent. According to Steven Shaviro’s The Cinematic Body, “zombies mark the dead end or zero degree of capitalism’s logic of endless consumption and ever expanding accumulation, precisely because they embody this logic so literally and to such excess.”[46] In that sense, they are almost identical to the mass, the silent majorities that Baudrillard describe as the ideal form of resistance to the social: “they know that there is no liberation, and that a system is abolished only by pushing it into hyperlogic, by forcing it into excessive practice which is equivalent to a brutal amortization.”[47] Zombies do not constitute a threat at first, they shamble about their environments in an almost comic manner and are easily dispatched by a shotgun blast to the face. Similarly, students emerge from the university in which they have been buried, engaging in random acts of symbolic hyperconsumption and overproduction; perhaps an overly enthusiastic usage of a classroom or cafeteria here and there, or a particularly moving piece of theatrical composition that is easily suppressed. “Disaster is consumed as cheesy spectacle, complete with incompetent reporting, useless information bulletins, and inane attempts at commentary:”[48] Shaviro is talking about Night of the Living Dead, but he might as well be referring to the press coverage of the first California occupations. Other students respond with horror to the encroachment of dissidents: “the living characters are concerned less about the prospect of being killed than they are about being swept away by mimesis – of returning to existence, after death, transformed into zombies themselves.”[49] Liberal student activists fear the incursions the most, as they are in many ways the most invested in the fate of the contemporary university; in many ways their role is similar to that of the survivalists in Night of the Living Dead, or the military officers in Day. Beyond Zombie Politics claims that defenders of the UC system are promoting a “Zombie Politics”; yet this is difficult to fathom. For they are insistent on saving the University, on staying ‘alive’, even when their version of life has been stripped of all that makes life worth living, when it is as good as social death. Shaviro notes that in many scenes in zombie films, our conceptions of protagonist and antagonist are reversed; in many scenes, human survivors act so repugnantly that we celebrate their infection or demise.[50] In reality, “Zombie Politics are something to be championed, because they are the politics of a multitude, an inclusive mass of political subjects, seeking to consume brains. Yet brains must be seen as a metaphor for what Marx calls “the General Intellect”; in his Fragment on Machines, he describes it as “the power of knowledge, objectified.”[51] Students and faculty have been alienated from their labor, and, angry and zombie-like, they seek to destroy the means of their alienation. Yet, for Shaviro, “the hardest thing to acknowledge is that the living dead are not radically Other so much as they serve to awaken a passion for otherness and for vertiginous disidentification that is already latent within our own selves.”[52] In other words, we have a widespread problem with aspiring to be this other, this powerless mass. We seek a clear protagonist, we cannot avoid associating with those we perceive as ‘still alive’. Yet for Baudrillard, this constitutes a fundamental flaw: "at the very core of the 'rationality' of our culture, however, is an exclusion that precedes every other, more radical than the exclusion of madmen, children or inferior races, an exclusion preceding all these and serving as their model: the exclusion of the dead and of death."[53] In Forget Foucault, we learn the sad reality about biopower: that power itself is fundamentally based on the separation and alienation of death from the reality of our existence. If we are to continue to use this conception, we risk failing to see that our very lives have been turned into a mechanism for perpetuation of social death: the banal simulation of existence. Whereas socialized death is a starting point for Foucault, in Baudrillard and in recent actions from California, we see a return to a reevaluation of society and of death; a possible return to zombie politics. Baudrillard distinguishes himself as a connoisseur of graffiti; in Forget Foucault, he quotes a piece that said “When Jesus arose from the dead, he became a zombie.”[54] Perhaps the reevaluation of zombie politics will serve as the messianic shift that blasts open the gates of hell, the cemetery-university. According to the Berkeley kids, “when we move without return to their tired meaning, to their tired configurations of the material, we are engaging in war.”[55] Baudrillard’s words about semiotic insurrectionaries might suffice: "They blasted their way out however, so as to burst into reality like a scream, an interjection, an anti-discourse, as the waste of all syntatic, poetic and political development, as the smallest radical element that cannot be caught by any organized discourse. Invincible due to their own poverty, they resist every interpretation and every connotation, no longer denoting anyone or anything."[56] It seems reasonable to note in closing that, this week at Berkeley is finals week, a period in which semiotic economy is peaking: hundreds of thousands of books will be read, meanings digested and regurgitated. Millions of pages will be typed, each one a modicum of biopolitical reproduction, containing codes that are complicit in, if they do not directly facilitate, both exploitation and the stagnancy of the social environment. For years, this week has been colloquially known as ‘death week’; fitting, considering it is a culmination of a systematic social death.[57] Yet at Berkeley, something else is occurring. “For an end to the values of social death we need ruptures and self-propelled, unmanaged movements of wild bodies. We need, we desire occupations.”[58] As of Monday, another building has been taken over; hundreds of students are participating in a maneuver that has at its goal the disruption of capitalist normalcy.[59] “We are an antagonistic dead,” they say.[60] It has at its title ‘Live Week’, yet we know the inside joke of the matter: they are simply undead.

#### Their movement results capitalism perfecting and integrating its own self-critique.

Tiqqun ‘1

[French leftist philosophical journal, founded in 1999 with an aim to "recreate the conditions of another community." Probably not you. 2001. “The Cybernetic Hypothesis,” [https://theanarchistlibrary.org/library/tiqqun-the-cybernetic-hypothesis](https://theanarchistlibrary.org/library/tiqqun-the-cybernetic-hypothesis#toc11)] pat

The events of May 68 gave rise to a political reaction in all western societies that PEOPLE hardly recall the scope of today. Capitalism was very quickly restructured, as if an army were being put on the march to war. The Rome Club — multinationals like Fiat, Volkswagen, and Ford — paid sociologists and ecologists to determine what products corporations should give up manufacturing so that the capitalist system could function better and be reinforced. In 1972, the Massachusetts Institute of Technology issued a report commissioned by said Rome Club, called Limits to Growth, which made a big splash because it recommended stopping the process of capitalist accumulation, including in the so-called developing countries. From the lofty heights of domination, THEY demanded “zero growth” so as to preserve social relations and the resources of the planet, introducing qualitative components into their analysis of development, against the quantitative projections focusing on growth, and demanding — definitively — that it be entirely redefined; that pressure grew until it burst in the 1973 crisis. Capitalism seemed to have made its own self-critique. But I’m only bringing up the army and war again because the MIT report, put together by the economist Dennis H. Meadows, was inspired by the work of a certain Jay Forrester, who in 1952 had been assigned by the US Air Force to the task of putting together an alert and defense system — the SAGE system — which would for the first time coordinate radars and computers in order to detect and prevent a possible attack on American territory by enemy rockets. Forrester had assembled infrastructure for communications and control between men and machines, for the first time allowing them a “real time” interconnection. After that he had been named to the MIT school of management, to extend his skills in matters of systems analysis to the economic world. He applied the same principles of order and defense to business; he then went over cities and finally the whole of the planet with these principles, in his book World Dynamics, which ended up an inspiration to the MIT reporters. And so, the “second cybernetics” was a key factor in establishing the principles applied in this restructuring of capitalism. With it, political economy became a life science. It analyzed the world as an open system for the transformation and circulation of energy flows and monetary flows.

In France, an ensemble of pseudo-savants — the eccentric de Rosnay and the blathering Morin, but also the mystic Henri Atlan, Henri Laborit, René Passet and the careerist Attali — all came together to elaborate, in MIT’s wake, Ten Commandments for a New Economy, an “eco-socialism,” as they called it, following a systematic, that is, cybernetic, approach, obsessed by the “state of equilibrium” everything and everyone. It is useful, a posteriori, when listening to today’s “left” and the “left of the left,” to remember certain of the principles de Rosnay posited in 1975:

1. Preserve the variety of spaces and cultures, bio-diversity and multi-culturality.

2. Beware not to open or allow leakage of the information contained in the regulation loops.

3. Re-establish the equilibrium of the system as a whole through decentralization.

4. Differentiate so as to better integrate, since as Teilhard de Chardin, the visionary in chief of all cyberneticians said, “all real integration is based on prior differentiation. ...Homogeneity, mixture, syncretism: this is entropy. Only union within diversity is creative. It increases complexity, and brings about higher levels of organization.”

5. To evolve: let yourself be attacked.

6. Prefer objectives and projects to detailed programming.

7. Know how to utilize information.

8. Be able to keep constraints on the system elements.

It is no longer a matter — as PEOPLE could still pretend to believe in 1972 — of questioning capitalism and its devastating effects; it is more a question of “reorienting the economy so as to better serve human needs, the maintenance and evolution of the social system, and the pursuit of a real cooperation with nature all at once. The balanced economy that characterizes eco-society is thus a ‘regulated’ economy in the cybernetic sense of the term.” The first ideologues of cybernetic capitalism talked about opening a community-based management of capitalism from below, about making everyone responsible thanks to a “collective intelligence” which would result from the progress made in telecommunications and informatics. Without questioning either private property or State property, THEY invite us to co-management, to a kind of control of business by communities of wage-workers and users. The cybernetic reformist euphoria was at such extremes in the beginning of the 1970s that THEY could even evoke the idea of a “social capitalism” (as if that hadn’t been what we’ve had since the 19th century) without even trembling anymore, and defend it as did the architect ecologist and graphomaniac Yona Friedman, for instance. Thus what PEOPLE have ended up calling “third way socialism” and its alliance with ecology — and PEOPLE can clearly see how powerful the latter has become politically in Europe today — was crystallized. But if one had to refer to just one event that in those years exposed the torturous progress towards this new alliance between socialism and liberalism in France, not without the hope that something different would come out of it, it would have to be the LIP affair. With those events all of socialism, even in its most radical currents, like “council communism,” failed to take down the liberal arrangement and, without properly suffering any real defeat to speak of, ended up simply absorbed by cybernetic capitalism. The recent adherence of the ecologist Cohn-Bendit — the mild-mannered ‘leader’ of the May 68 events — to the liberal-libertarian current is but a logical consequence of a deeper reversal of “socialist” ideas against themselves.

#### The world has lost the will for positive action and now all that is left in the power of the masses is negation – our alternative is the strategy of the masses.

**Baudrillard ’93.** Baudrillard, Jean. “The Transparency of Evil: Essays on Extreme Phenomena.” 1993 / djb

In Simmel's words, 'Negation is the simplest thing imaginable. That is why the broad masses, whose component elements cannot achieve agreement as to goals, come together here.' It is useless to expect a positive opinion or a critical will from the masses, for they have none: all they have is an undifferentiated power, the power to reject. Their strength flows solely from what they are able to expel, to negate - and that is, first and foremost, any project that goes beyond them, any class or understanding that transcends them. There is something here of a philosophy of cunning born of the most brutal experience - the experience of animals, or of peasants: 'They won't put that over on us again, we won't fall for their calls to sacrifice, or listen to their pie in the sky.' Profound disgust for the political order - though one that may well coexist with specific political opinions. Disgust for the pretension and transcendence of power, for the inevitability and abomination of the political sphere. Where once there were political passions, we now find only the violence peculiar to a fundamental disgust with everything political. Power itself is founded largely on disgust. The whole of advertising, the whole of political discourse, is a public insult to the intelligence, to reason - but an insult in which we collaborate, abjectly subscribing to a silent interaction. The day of hidden persuasion is over: those who govern us now resort unapologetically to arm-twisting pure and simple. The prototype here was a banker got up like a vampire, saying, 'I am after you for your money'. A decade has already gone by since this kind of obscenity was introduced, with the government's blessing, into our social mores. At the time we thought the ad feeble because of its aggressive vulgarity. In point of fact it was a prophetic commercial, full of intimations of the future shape of social relationships, because it operated, precisely, in terms of disgust, avidity and rape. The same goes for pornographic and food advertising, which are also powered by shamelessness and lust, by a strategic logic of violation and anxiety.