# UT Neg R2 vs Vestavia Hills GJ

# 1NC

### 1

#### Interp and Violation: The affirmative must only defend that a just government ought to recognize the unconditional right of workers to strike and may only garner offense from the hypothetical implementation of a topical plan – they don’t.

#### “Resolved” denotes a formal resolution.

**AWS ’13** [Army Writing Style; August 24th; Online resource dedicated to all major writing requirements in the Army; Army Writing Style, "Punctuation — The Colon and Semicolon," <https://armywritingstyle.com/punctuation-the-colon-and-semicolon/>]

The colon introduces the following:

a.  A list, but only after "as follows," "the following," or a noun for which the list is an appositive: Each scout will carry the following: (colon) meals for three days, a survival knife, and his sleeping bag. The company had four new officers: (colon) Bill Smith, Frank Tucker, Peter Fillmore, and Oliver Lewis.

b.  A long quotation (one or more paragraphs): In The Killer Angels Michael Shaara wrote: (colon) You may find it a different story from the one you learned in school. There have been many versions of that battle [Gettysburg] and that war [the Civil War]. (The quote continues for two more paragraphs.)

c.  A formal quotation or question: The President declared: (colon) "The only thing we have to fear is fear itself." The question is: (colon) what can we do about it?

d.  A second independent clause which explains the first: Potter's motive is clear: (colon) he wants the assignment.

e.  After the introduction of a business letter: Dear Sirs: (colon) Dear Madam: (colon) f.  The details following an announcement For sale: (colon) large lakeside cabin with dock

g.  A formal resolution, after the word "resolved:". Resolved: (colon) That this council petition the mayor.

#### A just “government” must be a sovereign law-making body.

Merriam-Webster No Date, <https://www.merriam-webster.com/dictionary/government> brett

Full Definition of government

1: the body of persons that constitutes the governing authority of a political unit or organization: such as

a: the officials comprising the governing body of a political unit and constituting the organization as an active agency

The government was slow to react to the crisis.

bcapitalized : the executive branch of the U.S. federal government

ccapitalized

: a small group of persons holding simultaneously the principal political executive offices of a nation or other political unit and being responsible for the direction and supervision of public affairs:

(1): ADMINISTRATION sense 4b

(2): such a group in a parliamentary system constituted by the cabinet or by the ministry

#### “Guarantee[ing]” the “right to strike” requires the law to be upheld or changed.

NLRB No Date, <https://www.nlrb.gov/strikes> brett

Section 7 of the National Labor Relations Act states in part, “Employees shall have the right. . . to engage in other concerted activities for the purpose of collective bargaining or other mutual aid or protection.” Strikes are included among the concerted activities protected for employees by this section. Section 13 also concerns the right to strike. It reads as follows:

Nothing in this Act, except as specifically provided for herein, shall be construed so as either to interfere with or impede or diminish in any way the right to strike, or to affect the limitations or qualifications on that right.

It is clear from a reading of these two provisions that: the law not only guarantees the right of employees to strike, but also places limitations and qualifications on the exercise of that right. See for example, restrictions on strikes in health care institutions (set forth below).

#### Vote neg:

#### 1] Fairness – post facto topic adjustment structurally favors the aff by manipulating the balance of prep. They can specialize in 1 area of literature for 4 years which gives them a huge edge over people switching topics every 2 months and locks us into a predictable null set of monolithic criticisms that are susceptible to the perm. Fairness is an impact –

#### A] it’s an intrinsic good – debate is fundamentally a game and some level of competitive equity is necessary to sustain the activity which they’ve ceded validity to by participating

#### B] it internal link turns every impact – a limited topic promotes in-depth research and engagement which is necessary to access all of their education

#### C] Fairness straight turns the aff – repeated imposition of norms only has fascist power if we think the meaning the game gives them is an alternative to meaning in the outside world – but debate’s norms have no meaning – they’re just arbitrary ways to structure the game. Their aff criticizes channeling “fun” into neoliberal skills but doesn’t recognize that using debate’s “fun” as an internal link to any ideological project, including their own, bites into speed elitism and oversimplification. The obvious solution is to see fun as an end in itself – so use an interp that makes debate fun by making it fair.

Bjerg, 11—Department of Management, Politics and Philosophy, Copenhagen Business School (Ole, *Poker: the parody of capitalism* pg 190-198)

In order to understand the conceptual difference, it is important to note that when Baudrillard speaks of the law, he is not referring to law only in the strictly judicial meaning of the term. Baudrillard is rather drawing on a psychoanalytical tradition from Freud and Lacan in which the concept of law stands for any kind of social regularity, such as prohibitions, norms, values, morals, conventions, and so on, that structures the way we act and construct meaning in society. Law constitutes the social order of society. Viewed from the perspective of an individual immersed in the daily life of society, the difference between the law of society and the rule of the game is a difference between necessity and arbitrariness. The law consists not only of a series of prohibitions and norms. It carries also an account of the justification and rationality of the law. The law tells us not only what we should and should not do; it tells us also why we should or should not do this or that. The law claims to be valid and necessary regardless of the opinions held by the individual subject included in the law. The necessity of law is founded on transcendence. This may be the transcendence of a religious order, a principle of reason and rationality, or a system of tradition. In any case the law justifies itself with reference to some order beyond the immediate content of itself. Contrary to the law, the game and the rule are characterized by their arbitrariness. The rule claims no justification beyond its immediate appearance. It does not profess to represent a higher religious order or rational principle. In this way the rule is purely immanent to the game. Furthermore, the rule tells the subject engaged in the game what to do and not to do, but it does not give him [them] any reasons why he [they] should follow the rule. When asked, the rule provides no other justification for itself than the mere reference to the game itself: “Because these are the rules of the game!” Baudrillard sums up the difference between the rule and the law: “The Rule plays on an immanent sequence of arbitrary signs, while the Law is based on a transcendent sequence of necessary signs.”4 Think of the very simple game you can play when walking on the street in which you are not allowed to step on the lines between the flags of the pavement. The game is instituted by the invocation of the rule “Don’t step on the lines!” This rule is purely arbitrary. The game could be played just as well with the complete opposite rule: “You must step on a line for every single step you take!” Furthermore, the rule gives no reason that it should be followed. It has no “formal, moral or psychological structure or superstructure”5 to support its functioning. The functioning of the game is dependent on the voluntary submission to the rule by the players engaging in the game. Compare this to the traffic regulations prescribed by law: “Don’t walk in the street.” “Cross the street only at the green light.” These regulations apply unconditionally and must be obeyed by anyone regardless of whether he wants [they want] to or not. Traffic regulations come with a series of explicit and implicit reasons why they should be followed, for instance, that they secure the social order of the traffic situation for the safety of everyone. The transcendence of law makes the validity of law unconditional. It is not up to the individual subject of law to decide whether he wants to submit to the law or not. Conversely, the purely arbitrary character of the rule sets free the subject and leaves it up to the individual whether he [they] wants to participate in the game and become obliged by the rules of the game or not. In Homo Ludens Huizinga indeed proposes voluntariness and freedom as the first in his list of characteristics of play.6 “because it’s fun” Law as understood by Baudrillard not only constitutes society. In the psychoanalytic tradition that Baudrillard is drawing on, law also plays a crucial role in the very constitution of the subject. To be a subject is to be subject to law. Without law, there would be no subject. At first glance, law manifests itself as a prohibition banning our access to certain objects and acts. We may think of the law as an institution necessary in order to discipline our wild and otherwise uncontrolled desires for different forbidden things such as other people’s property (Thou shalt not steal) or transgressive sexual acts (Thou shalt not commit adultery). In this line of thinking, a society without law would be an anarchical allagainst-all with everybody satisfying her every desire at the expense of everybody else. However, working along similar lines as Baudrillard, Zizek argues that law has also the latent function of structuring our very being as subjects since the law is what institutes our desires in the first place. When the law tells us not to do this or that, it carries an underlying fantasmatic message promising that beyond the prohibition of the law lie the objects that may satisfy the desire of the subject. Inherent in the law is the fantasy of what might happen if the law was not there to prevent me from pursuing my immediate desires. As was the case with the concept of law, it is important to note that the concept of fantasy differs from its usual meaning. Here is how Zizek explains the term: Fantasy is usually c]onceived as a scenario that realizes the subject’s desire. This elementary definition is quite adequate, on condition that we take it literally, what the fantasy stages is not a scene in which our desire is fulfilled, fully satisfied, but on the contrary, a scene that realizes, stages, the desire as such. The fundamental point of psychoanalysis is that desire is not something given in advance, but something that has to be constructed—and it is precisely the role of fantasy to give the coordinates of the subject’s desire, to specify its object, to locate the position the subject assumes in it. It is only through fantasy that the subject is constituted as desiring: through fantasy, we learn how to desire.7 Based on this understanding, Zizek often uses the concept of fantasy in conjunction with the concept of ideology.8 Only on a very superficial level is fantasy opposed to law in the sense that we fantasize about the transgression or even the abolition of law. We might think here of consumerist fantasies of the kind where we imagine gaining access to products that we cannot afford to buy: “If only the law of property or the law of equivalences did not prevent me from having this sweater or that car I would . . .” On another level, fantasy and law work together in structuring the desire of the subject. By restraining the subject’s access to the objects of desire designated by fantasy, law prevents the subject from realizing that the qualities and possibilities for enjoyment imagined to belong to the object are in fact projections of the subject’s own fantasy. In this way, the different laws of the market restraining our access to consumer goods are the condition of possibility for the fantasmatic projections about the amount of happiness, enjoyment, and fulfillment we would attain if we had free and unlimited access to these goods. The idea of law instituting order in an otherwise anarchical world of unrestrained desire (e.g., in Hobbes) is actually a myth produced in the domain of fantasy and ideology. First, the myth gives legitimacy to law by explaining why it is necessary, but second and perhaps more importantly the myth tells us what we would really want if it were not for the law restraining us. Thus, the message of the law is split into the explicit prohibition and the fantasmatic injunction to transgress the law.9 In this way law interacts with fantasy in the domain of ideology in order to teach the subject what and how to desire. An important implication of this understanding of the relation between fantasy and law is that even in transgression, the subject does not move beyond the domain of law. A thief illegally appropriating consumer goods by transgressing the law of property does not violate the fundamental principles for the structuring of desire in the consumer society. It may in fact even be argued that his transgressive act confirms the desirability of the consumer goods. Since the thief will go to such extremities in order to attain the goods, the goods must indeed be something extraordinary. In Baudrillard’s analysis of the difference between law and rule, we find the following reflection related to transgression: Ordinarily we live within the realm of the Law, even when fantasizing its abolition. Beyond the law we see only its transgression or the lifting of a prohibition. For the discourse of law and interdiction determines the inverse discourse of transgression and liberation. However, it is not the absence of the law that is opposed to the law, but the Rule.10 Instead of transgression or absence of law, Baudrillard suggests the rule as being opposed to law. The argument is here not that by following the rule of the game, the player is violating the law of society. The point is rather the much more subtle one that by entering the sphere of the rule and the game the player moves beyond the ideological domain of the law. Law, desire, and subjectivity tie into each other in a kind of Gordian knot. In the game, where law is substituted for the rule, this knot is cut. In its explicit contingency, the rule is not supported by fantasy. The rule does not hold a promise of satisfaction; no sublime object is imagined beyond the rule. The rule claims to be nothing more than what it is. So what is the attraction of the rule and the game, if not satisfaction of a desire? Entering the game means voluntarily submitting to an arbitrary rule with no higher meaning. This act is, however, a way of delivering oneself from the law. Since transgression is already inscribed in the law even in the violation of a prohibition, we are still caught in the web of the law and its matrix of satisfaction/unsatisfaction. In the violation, we may contradict the explicit word of the law but we are still confirming its underlying principle of desire. When choosing to submit to the rules of a game, however, we step into another order not structured by the law and desire. We renounce our desire, not in an ascetic abstinence from particular objects of desire (which is by the way only an extreme sublimation of the objects of desire), but by letting ourselves be seduced into an order not promising any kind of satisfaction at all. In this way, we move beyond the law’s matrix of satisfaction/unsatisfaction. When obeying the law, our conscious rational belief in it is supported by an unacknowledged irrational belief. Yet, entering the game, we openly acknowledge the pure contingency of the rule, and so our conscious submission to it is based on no belief whatsoever. We have no illusions that the game is nothing but an illusion, and so our approach to the game is perhaps more “realistic” than our approach to the law. The game’s sole principle . . . is that by choosing the rule one is delivered from the law. Without a psychological or metaphysical foundation, the rule has no grounding in belief. One neither believes nor disbelieves a rule—one observes it. The diffuse sphere of belief, the need for credibility that encompasses the real, is dissolved in the game. Hence their immorality: to proceed without believing in it, to sanction a direct fascination with conventional signs and groundless rules.11 In the game, desire is suspended and so is desire’s eternal shadow figure, unsatisfaction, which is a necessary condition for the reproduction of desire. In the game, there is no promise and therefore no disappointment. In the order of the law, we may find enjoyment in the momentary and partial satisfaction of our desires through obtainment of different objects. The joy of the game stems not from this kind of satisfaction but exactly from the suspension of the satisfaction/unsatisfaction matrix. In order to understand the intensity of ritual forms, one must rid oneself of the idea that all happiness derives from nature, and all pleasure from the satisfaction of a desire. On the contrary, games, the sphere of play, reveal a passion for rules, a giddiness born of rules, and a force that comes from ceremony, and not desire.12 As an equivalent to the “giddiness” of which Baudrillard speaks here, we find in Huizinga’s characteristic of play the notion of “fun.” People play games because it is fun. Rather than providing a full and conclusive explanation for the engagement in games, the concept of fun seems to mark the limitation of such an explanation. “The fun of playing,” Huizinga notes, “resists all analysis, all logical interpretation.”13 Think again of the game Don’t Step on the Lines. Why would someone engage in this game? Why would someone chose to submit himself to the stupid and completely arbitrary rule of not stepping on the lines? In the obvious absence of sanctions, potential rewards or other kinds of meaningful satisfactions, the question can only be answered: “Because it’s fun.” This, however, is probably more of a displacement of the question than an actual answer. In the tradition of psychoanalysis, we find also the concept of drive. Drive is opposed to desire insofar as desire is focused on a particular object imagined to provide satisfaction for the desire, whereas drive is not directed at any object. Drive is a short circuit unmediated by fantasy, where the joy of an act derives from the activity of acting itself. Here is how Zizek defines the difference between drive and desire: Drive . . . stands for the paradoxical possibility that the subject, forever prevented from achieving his Goal (and thus fully satisfying his desire), can nevertheless find satisfaction in the very circular movement of repeatedly missing its object, of circulating around it.14 The point is here of course that the concept of drive as opposed to desire provides an account of fun as opposed to the meaning of ordinary goal-oriented behavior. Here is how the distinction between goal-oriented desire and self-propelling drive turns out in the words of the legendary poker player Nick “The Greek” Dandalos: “The next best thing to gambling and winning is gambling and losing.”15 game as parody We have seen that the rule is opposed to the law and that the choice of the rule delivers the player from the ideology of law. What does this say about the relation between game and society? We might for a brief moment be tempted to proclaim the playing of games as an act of criticism toward the ideology of society. This, however, would be jumping ahead, and it would fit very badly with the actual position held by different games in our society. How would we think, for instance, of Champions League football as a form of resistance toward society? Furthermore, our analysis has just shown that the domain of the rule and fun is characterized by arbitrariness and absence of meaning. Hence, it would be contradictory to project a certain critical and normative intentionality into the mere engagement in a game. At the same time, the analyses carried out in this book are motivated by the assumption that there is indeed some kind of sociologically significant relation between the games played in society and society as a whole. This assumption is shared by Huizinga, whom we have already quoted saying: “All play means something.”16 In order to avoid the pitfalls of formally fixating the normativity of the meaning of games in relation to society by making general statements such as: “games constitute a critique of the ideology of society,” “games constitute a celebration of societal values,” “games constitute a way of governing the subjects of society,” “games constitute a way of opposing dominant power structures of society,” and so on, we shall once again turn to Baudrillard for conceptual support: The rule functions as the parodic simulacrum of the law. Neither an inversion nor subversion of the law, but its reversion in simulation. The pleasure of the game is twofold: the invalidation of time and space within the enchanted sphere of an indestructible form of reciprocity—pure seduction—and the parodying of reality, the formal outbidding of the law’s constraints.17 Insofar as the game emerges as the institution of an extra set of rules governing the subject, it seems to constitute an addition to the order of the law. Perhaps the social significance of the game lies, however, in the subtraction of fantasmatic ideology from the prescriptions of law. On an immediate level, the rules of a game look like the law of society. The rule “Don’t step on the lines” looks like the regulation “Only walk on a green light.” However, on closer inspection the rule lacks the fantasmatic support of ideology. The game thus presents the rule in its naked arbitrariness. To the extent that the rules of a game carry some similarity to particular laws of society, the institution of the game may affect and transform our view of the particular law. The subtraction of ideology in the game may make us aware of the ideological dimension of the law, thus causing us to view the law in the same “naked arbitrariness” as the rule. According to Zizek, any law is inherently contradictory and basically founded on a violent and illegitimate move in which law constitutes itself as law. The obvious example here is of course the allegedly humanistic laws of democracy, which are founded on the cruel, violent, and anything but democratic brutality of the French Revolution. Underneath the surface of the normal, rational, legitimate, universal law lies a traumatic truth about the abnormal, irrational, illegitimate, contingent foundation of the law, and for law to function this traumatic truth must remain concealed. Zizek states: “Every reign of law has its hidden roots in such an absolute—selfreferential, self-negating—crime by means of which crime assumes the form of law, and if the law is to reign in its ‘normal’ form, this reverse must be unconditionally repressed.”18 The function of ideology is to conceal the traumatic contradictions of law in order for law to function in a smooth and orderly fashion. When the rule, in the words of Baudrillard, functions as the parodic simulacrum of the law, it simulates the law in the context of the play world. Since the play world is devoid of the fantasmatic projections of ideology, the rule stands forth in a more “naked” appearance than the way we are used to seeing the law. The rule of the game mimics law. It does not pretend to be law. In fact, the rule does not pretend to be anything more or less than what it is. Given that the rule is conventional and arbitrary, and has no hidden truth, it knows neither repression nor the distinction between the manifest and the latent. It does not carry any meaning, it does not lead anywhere; by contrast, the Law has a determinate finality.19 The absence of any kind of justification or rationalization transcending the rule produces a vacuum around the game. Contrary to the laws of the social order, the game does not explain or account for itself. It merely offers itself. Consequently, the game does not pass any critical or normative judgment on the law and society. However, the vacuum produced by the rule— the space devoid of ideology constituted by the game—opens the potential for critical reflections on the nature of law and society. Indeed, these reflections cannot be made from within the game. The game merely opens the space for such reflections.

#### 2] Clash – argumentative testing along a stable tether and SSD are good – they force debaters to consider a controversial issue from multiple perspectives through nuanced 3rd and 4th level testing that only occurs alongside a stasis point for preparation. Non-T affs allow individuals to establish their own metrics for what they want to debate leading to ideological dogmatism – our argument is that the process of defending and answering proposals against a well-researched opponent is a benefit of engaging the topic regardless of the truth value of those proposals.

#### 3] TVA – read a policy trix or topical k aff – it doesn’t matter as long as you read it to win. Debating to have fun and win tournaments and nothing more solves the aff – that was Bjerg.

#### Use competing interps – topicality is question of models of debate which they should have to proactively justify and we’ll win reasonability links to our offense.

#### They can’t weigh the case—lack of preround prep means their truth claims are untested which you should presume false—they’re also only winning case because we couldn’t engage with it

#### No impact turns—exclusions are inevitable because we only have 45 minutes so it’s best to draw those exclusions along reciprocal lines to ensure a role for the negative

No rvis –

win for being fair,

baiting

## Case

### Solvency

#### The role of the ballot is to determine if the aff’s a good idea—anything else is self-serving, arbitrary and begs the question of the rest of the debate.

#### 1] Vote neg on presumption – they’re just a reproduction of Michigan KM who didn’t do anything to change debate other than get high schoolers to emulate them as a simulation of agency. Disproves all their solvency claims.

#### 2] If info is dissuasive, vote neg – they shouldn’t have communicated at all

#### 3] The aff is a double turn – despite their posturing, they communicate, isolate acts of violence, and use empiricism to make all their impact claims – proves you have to evaluate the contextual instances of their theories - their mimicry isn’t radical lol its laughable – they’ll drop the act as soon as you threaten the ballot

#### 4] The critique of truth-telling destroys global politics – truth commissions and protests across the Global South rely on making public governmental lies and atrocities, which the K’s politics foreclose. There is a zero-sum tradeoff between adopting their approach and ours.

Kivisto ‘14(Peter, Richard Swanson Prof. of Social Thought, Chair of Sociology, Anthropology and Social Welfare @ Augustana College, “Postmodernity as an Internal Critique of Modernity”, *Postmodernism in a Global Perspective*, pp. 105-108)

Because signs no longer refer to real referents, because the real has collapsed into the hyperreal, meaning has evaporated. In a rather notorious instance of applying this thinking to a concrete event, Baudrillard (1991) claimed that the Gulf War was nothing more than a television and computer graphics spectacle—the difference between this war and the war games in a video arcade presumably having essentially disappeared. Of course, there is an element of truth to this claim. Indeed, a similar claim was made by Slavoj Zizek (2002: 37) about the war in Afghanistan that took place in the aftermath of September 11, 2001, which he depicted as “a virtual war fought behind computer screens.” Lost in Baudrillard’s vision, however, as David Lyon (1994: 52) pointedly noted, is the fact that there really (i.e., not hyperreally) were “blood—stained sand and bereaved families.” Lost, too, are beliefs about patriotic duty, geopolitical realities, the economics of oil, and similar very real considerations that lead nations into war. In his book on terrorism, which is described in the subtitle as a “Requiem for the Twin Towers,” Baudrillard (2002) describes Al Qaeda’s attack on the United States in terms of the “symbolism of slaughter” and “sacriﬁcial death” as a mode of challenging American hegemony. Again, he treats a bloody event only as a spectacle and not as the consequence of a complex interplay of political, economic, and social forces that underlie the spectacle. Incidentally, and not noted by Baudrillard, the architect of the Twin Towers was Minoru Yamasaki, who had earlier designed the ill-fated Pruitt-Igoe. My criticism of Baudrillard revolves around the obvious point that there is a reality that people experience, emotionally respond to, and attempt in some fashion to shape. There is a life outside of the television set and outside of cyberspace. The emotionless and meaningless worlds depicted in ﬁlms such as David Lynch’s Blue Velvet and Quentin Tarantino’s ﬁlms from Pulp Fiction to his more recent offerings, Inglourious Basterds and Django Unchained, are not synonymous with our lived experiences, nor do most people convolute the two (Denby, 2009; Bauman, 1992: 149-55; Best and Kellner, 1991: 137-44). Although it is certainly true that the world of consumerism has changed considerably in recent years, little evidence can be mustered to claim that we have left modern culture for postmodern culture. The continued potency of religious belief, for example, calls into question the pervasiveness of meaninglessness Baudrillard envisions. The existence of the new social movements concerned with such issues as the environment, peace, feminism, civil rights, and poverty also calls into question the extent to which people in advanced industrial societies have opted for political passivism and escapism. By claiming that we have moved from production to consumption, this version of postmodernism shows evidence of a serious blind spot. It is obvious that goods continue to be produced, although in a global economy this might mean that they are being produced in poor countries, where workers are paid abysmal wages and are forced to work exploitatively long hours in unsafe and unsanitary factories. The clothes purchased at the shopping mall and online are the products of this darker side of our contemporary culture. Moreover, as Alex Callinicos (1989: 162) has pointedly noted, not only are most of the world’s inhabitants excluded from the consumerism Lyotard and Baudrillard describe but also poor people in the advanced industrial societies have only a limited involvement in this kind of consumption. In a generous assessment of Baudrillard that appeared shortly after his death in 2007, Robert Antonio (2007: 2) pointed out that Baudrillard’s abandonment of leftist politics was a reflection of his assessment of the failure of the 1968 student/worker protests. This event led to his the abandonment of the Marxist dream of a radiant future. Unlike Zizek (2008), who some continue to describe as a Marxist, Baudrillard was not inclined to argue “in defense of lost causes.” Nor was he prepared to endorse the anti-utopian pragmatism of liberal democracy. Rather, in relentlessly promoting his often contradictory but deeply pessimistic diagnoses of our times, he became a media star, which included homage to him in one of the Matrix ﬁlms and a US lecture tour that was part of the Institute of Contemporary Arts’ “Big Thinkers” series. He played a major role in creating and sustaining the postmodern moment, but near the end of his life he claimed that the term that best deﬁned him was nihilist. Liquid Modernity Baudrillard was the most explicit and insistent advocate for radical postmodernism (Lemert, 2005: 36-40). Other postmodemists have offered more tempered assessments of the postmodern condition, viewing it in many respects as a new phase of modernity rather than constituting a radical rupture between past and present. No one better exempliﬁes this position than the Polish-born sociologist, Zygmunt Bauman, who has published a series of books explicitly devoted to postmodern concerns (Bauman, 1993, 1995, and 1997). Of particular emphasis in these theoretical reflections is an appreciation of the signiﬁcance of ambivalence in postmodernity. Peter Bielharz (2009: 97) sees a parallel between Bauman’s thought and that of Simmel, contending that in both one ﬁnds a commitment “to the idea of ambivalence as a central orienting device and motif of modernity." By the turn of the century, Bauman (2000) opted to replace the term postmodern with the idea of “liquid modernity.” Perhaps to avoid the confusions and incessant debates about postmodernism and perhaps also to distance himself from postmodernism’s more radical proponents, this original term can be seen as useful in carving out an intellectual space in which to articulate his own position. Agreeing with the claim that grand narratives had ceased to be compelling, Bauman (2007) sees the present as an “age of uncertainty.” The preceding stage of modernity can be characterized as “solid.” In contrast, the current stage is “liquid” insofar as patterned social conduct and the social structures essential to making such forms of everyday social relations durable no longer exist. Instead, we live during times in which these structures no longer keep their shape for very long, “because they decompose and melt faster than the time it takes to cast them...” The consequence is that structured forms today “cannot serve as frames of reference for human actions and long-term life strategies because of their short life expectations" (Bauman, 2007: 1). In short, people in the contemporary world are consigned to living out their lives with a far greater focus on the present and immediate future rather than with the “open horizon of the future" that Wagner (2008: 1) associated with the early phase of modernity. What makes Bauman so dramatically different from someone like Baudrillard is that his assessment of our current condition does not lead him to nihilism. On the contrary, he thinks that today, more than ever before, ethical conduct must be grounded in a sense of personal responsibility. We may live in uncertain times, but we don’t live in amoral times. It’s for this reason that Bauman continues to deﬁne himself as a socialist. He would thus likely agree with Bielharz (2009: 140) that socialism today should be viewed, not so much as an alternative economic system to capitalism, but as its “alter ego.”

#### 6] Information is persuasive and the aff fails

Robinson 04 [Andrew, <http://andyrobinsontheoryblog.blogspot.com/2004/11/baudrillard-zizek-and-laclau-on-common.html>]

Baudrillard's claim that the masses are "dumb", silent and conduct any and all beliefs (SSM 28) and "the reversion of any social" (SSM 49) is problematised by the persistence of subcultures and countercultures, while his claim that any remark could be attributed to the masses (SSM 29) hardly proves that it lacks its own demands or beliefs. He is leaping far too quickly from the confused and contradictory nature of mass beliefs to the idea that the masses lack - or even reject - meaning per se. He wants to portray the masses as disinterested in meaning, instinctual and "above and beyond all meaning" (SSM 11), lacking even conformist beliefs (87-8) and without a language of their own (22). This is contradicted by extensive evidence on the construction of meaning in everyday life, from Hoggart on working class culture to Becker, Lemert, Goffman and others on deviance. Even in the sphere of media effects, the evidence from research on audiences, such as Ang on Dallas viewers and Morley on the Nationwide audience, suggests an active construction of meaning by members of the masses, negotiating with or even opposing dominant codes of meaning. This may well show a decline of that kind of meaning promoted by the status quo - but it hardly shows a rejection of meaning per se. When the masses act stupid, it may well be due to what radical education theorists term "reactive stupidity" - an adaptive response to avoid being falsified and "beaten" by acting stupid. Baudrillard again wrongly conflates the dominant system with meaning as such. Indeed, Baudrillard seems to have changed his mind AGAIN by the time of the Gulf War essays, when he refers to the MEDIA, not the masses, as in control (GW 75), and to stupidity as a result of "mental deterrence" (GW 67-8), which produces a "suffocating atmosphere of deception and stupidity" (GW 68) and a control through the violence of consensus (GW 84). Baudrillard's view that the masses respond to official surveys and the like in a tautological way (SSM 28) may well be true, without proving what Baudrillard claims it does about the absence of meaning in the masses. The attitudes of subaltern groups towards dominant beliefs has often taken such forms throughout history, but this does not preclude the parallel existence of what Jim Scott terms "hidden transcripts" - a parallel set of beliefs with a separate structure of meaning which are not compromised by power. Baudrillard does not dig deep enough into evidence on mass culture to assess whether such transcripts exist or not. He simply assumes the omnipotence of the official, "public" system of meaning. Further, his claim that what passes through the masses leaves no trace (SSM 2) is very problematic, as his claim that the masses are the negation of all dominant meanings (SSM 49). There are some very strange 'proofs' in Baudrillard's work: for instance, the claim that people don't believe the myths they adopt rests on the statement that to claim the opposite is to accuse the masses of being stupid and naive (SSM 99-100). He does not explain why we should not believe this - especially since he elsewhere calls them "dumb like beasts"! Occasionally, Baudrillard acknowledges evidence against his approach: namely, the research of the "two-step flow" theorists on audience effects, and also the kind of syncretic resistances analysed by Scott, which resist the dominant social system and reinterpret or "recycled" its messages towards different codes and ends, often linked to earlier social forms (SSM 42-3). However, he does not dwell on such evidence. This, he says, is simply a different issue, unrelated to the question of the MASSES as "an innumerable, unnameable and anonymous group" operating through inertia and fascination (SSM 43-4). Attempts to recreate meaning at the periphery are a "secondary" matter (SSM 103-4). Similarly, at times, Baudrillard admits both the unsatisfactory nature of the society of the spectacle for many of its participants, and the existence of spheres of belief and discourse beyond its borders. For instance, people don't fully believe the hyperreality which substitutes for reality (SSM 99); some groups, so-called "savages" such as the Arab masses, are not submerged in simulation and can still become passionately involved in, for instance, war (GW 32); the real still exists underground (GW 63). Indeed, although his analysis of the Gulf War suggests that the WEST is trapped in simulacra, his account of the rest of the world suggests it follows a different logic (eg GW 65). Wars or non-wars today are waged by the west against symbolic logics which break with the dominant system, such as Islam (GW 85-6), to absorb everything which is singular and irreducible (GW 86). Also, though he thinks the risk of it is low, he admits that an accident, an irruption of Otherness, or an event which breaks the control exerted by information can disrupt the "celibate machine" of media control (GW 36, 48). If this is the case, however, there is no basis for assuming its totality, and it is still meaningful to try to win people over to alternatives. In SSM Baudrillard retreats from this analysis, suggesting the reduction of society to a rat race is a result of the masses' resistance to 'objective' economic management (SSM 45) - the system benefits as a result but that is not the main issue. This contrasts with Baudrillard's earlier analyses and also those of others such as Illich, who see the destructive social effects of such competition. However, Baudrillard does attack "the social", which he identifies with control through information, simulation, security and deterrence (SSM 50-1) - though how it can be resisted since he thinks it "produces" us is never explained. Baudrillard tends to conflate existing dominant beliefs with thought and meaning per se. As a result, he leaves it impossible to critique dominant ideas in a meaningful way. For instance, he poses political problems in terms of "resistance to the social", with the social in general being conflated with the EXISTING social system (SSM 41); ditto on the existing sign system, which Baudrillard identifies with meaning per se. In such cases, Baudrillard misses the whole question of countercultural practices and the creation of alternative hegemonies. Baudrillard's conflation of meaning per se with dominant beliefs leads to a refusal to countenance the possibility of transforming mass beliefs. Raising the cultural level of the masses, Baudrillard claims, is "Nonsense" because the masses, who want spectacle rather than meaning, are resistant to "rational communication" (SSM 10). An "autonomous change in consciousness" by the masses, Baudrillard tells us, is a "glaring impossibility" (SSM 30) - though he never tells us how he deduces this. Furthermore, he also claims that people who try to raise consciousness, liberate the unconscious or promote subjectivity "are acting in accordance with the system" (SSM 109). This anathematisation is a result of Baudrillard's strange claim that the system's logic is based on total inclusion and speech! It is on this basis that Baudrillard rejects argument based on empirical claims and locates truth outside such claims (SSM 121-2). From the second pole of his contradictory argument about the masses, which portrays them as de facto agents engaging in resistance, defiance and so on, Baudrillard wants to draw a politics starting from the refusal of meaning (SSM 15), and from the contradictory combination of the two he draws his model of hyperconformity as annulling control (SSM 30-3). He can't deal with the contradiction, especially since he uses terms which imply consciousness - such as ruse and offensive practice - when he admits the object of such terms is acting unknowingly (SSM 43). Indeed, he actually writes as if one can UNKNOWINGLY carry out a CONSCIOUS act (SSM 42). This is sinister, reproducing the Stalinist idea of objective alignment - especially when used against Baudrillard's theoretical rivals (SSM 123). Further, it is not clear from where he is deducing his idea that one can destroy a system by pushing its logic to the extreme (SSM 46), which he sees as a resistance to demands to participate (SSM 106-8). There are a few cases of the letter of the law being used to subvert its implementation, such as go-slows at work; these, however, are rooted in concrete practices elsewhere. There are also a few cases of hyperconformity disrupting official projects - for instance, the disastrous effects of Chinese peasants' literal reading of Maoist imperatives to (eg.) kill all birds. These, however, did not actually LIBERATE anyone or DESTROY the system; and most hyperconformity simply produces a more oppressive variant on the system - for instance, hyperconformist racism produces genocide. He also never sets out the stakes of the conflict between the masses and society or the effects of the masses' victories, though he vaguely links these to the (unspecified) goals of radical critics (SSM 49). Indeed, he uses the opt-out that our present epistemology prevents us knowing what possibilities would be offered by the system's destruction (SSM 52). Furthermore, to be a resistance, there would have to be an AGENT CHOOSING to be an object. Baudrillard's sectarianism is clearly shown by his belief that popular rethinking of ideas is always a "misappropriation" or "radical distortion" rather than an improvement (SSM 8). He also engages in a highly essentialist attack on popular ethics, representing the stress on real practices and small images in popular religion as "degraded", banal and profane, a way of "refusing the categorical imperative of morality and faith", as well as of meaning, because it stresses immediacy in the world (SSM 7-8). Popular ethics, as Hoggart, Scott and others show, is far more than a mere refusal, and its rejection of the transcendentalism of the intellectual allies of dominant strata is hardly evidence that they are degraded, banal or anti-ethical. Furthermore, on an empirical level, fatalism DOES occur in popular ethics, contrary to Baudrillard's claims. The problem is further complicated by Baudrillard's vague claim that something passes between the masses and terrorism (SSM 52-3), which seems to imply that isolated terrorist acts can somehow transform overnight the entire structure of meaning by rendering representation impossible and meanings reversible (SSM 54, 116), and which is also based on a definition of terrorism which is so restricted that it rules out virtually all actual "terrorists" and which Baudrillard admits (116) does not fit the identities of the Baader-Meinhof group, the one example he gives. His politics results directly from the artificial grimness of his analysis of popular beliefs, since it involves a radical subjectlessness and a random blow against victims who are punished for being nothing (SSM 56-7). Like Zizek, he calls for the suicidal destruction of one's own perspective (SSM 69-70), and denounces everything short of this as strengthening the system (SSM 72). Furthermore, his model of social change, which rests on the inevitability of implosive catastrophe (SSM 61), has no room for any human intervention. It simply assumes that another reality lies beyond our own perspective which can be reached in this way, but which is presently blocked by our way of thinking (SSM 104). Baudrillard substitutes "logical exacerbation" and "catastrophic revolution" for alternatives (SSM 106), and locates the frontier of struggle at the level of "production of truth" (SSM 123). The progressive side of this struggle seems to involve unknowability and fascination. The lack of alternatives seriously blunts Baudrillard's critical force, and can even lead to conservative positions, such as portraying manipulation of the media as better than pursuing truth (GW 46).

#### 7] Even if entirely objective truth is impossible – we can judge truer ways to view the world and identify certain material points of analysis – they collapse the search for truth into abstraction which doesn’t solve and promotes arbitrary violence

Postman, chairman of the Department of Culture and Communication @ NYU, ‘99 (Neil, *Building a bridge to the 18th century*, Pg. 77-81)

This is a form of radical relativism that would have befuddled many Enlightenment thinkers. If I may be permitted another "thought experiment," I can imagine a synoptic reply by the advocates of reason that would go like this: "There are words that do not seem to refer to anything in the world of non-words. **And there are 'truths' that cannot be verified**, and which gain their authority from other words **that cannot be verified.** But many words are reflections of reality. To be sure, the reflections are at varying levels of abstraction, e.g., 'tree is more abstract than 'oak/ which is more abstract than 'this eight-foot oak which you are leaning against.' **But it is the** key to intelligence, if not sanity, to be able to assess with some accuracy **the extent to which words refer to the world of non-words**. Modern medicine is better than witchcraft **precisely because its language is a more** accurate depiction **of the world of non-words.** 'More accurate1 **means closer to reality**; that is, 'truer' or 'more objective.' You may say, if you wish, that all reality is a social construction, **but you cannot deny that some constructions are** 'truer' than others. They are not 'truer' because they are privileged; **they are privileged because they are 'truer**. As for procedures that are effective, **e.g., inoculations** against smallpox, sending astronauts to the moon and returning them safely to Earth, and two hundred million other procedures executed daily by sane people, they work because they are derived from sets of propositions **whose** 'truths' have been tested **and shown to be in** accord **with our** limited understanding **of the** structure of reality." Nothing I have said above means to imply that there can be certainty about our knowledge. It is the quest for certainty that the best-known "postmodernist," Jacques Derrida, has found dangerous, and which he suggests is embedded in the Enlightenment tradition. He calls it "logocentrism." There is no doubt that there were some Enlightenment philosophers, inspired perhaps by Descartes, who can fairly be charged with believing in the possibility of certain knowledge. The most notorious expression of this is found in an essay by Pierre-Simon de Laplace published in 1814. He wrote: A mind that in a given instance knew all the forces by which nature is animated and the position of all the bodies of which it is composed, if it were vast enough to include all these data within his analysis, could embrace in one single formula the movements of the largest bodies of the universe and of the smallest atoms; nothing would be uncertain for him; the future and the past would be equally before his eyes.8 There is, of course, no scientist today who believes this, and there were very few in the eighteenth century. Then, as now, the idea of certainty functions, for most, as a kind of metaphor, reflecting the thrill of discovering something that appears to be true for everyone at all times, e.g., that blood circulates through the body, that the Earth revolves around the sun, that the rights of human beings derive from God and nature, that the market is self-regulating. Enlightenment scientists and political and social philosophers wrote of these ideas "as if" they were immutable and universal. Some of these ideas, e.g., that human rights are derived from God and nature, are highly debatable, and led in the eighteenth century to arguments about the sources of the origin and authority of human rights. One need only read the quarrels between Edmund Burke and Tom Paine to get a sense of the status of such "truths." These quarrels continue to this day, and one may wish to argue that these "truths," if they are such, are applicable only to Western culture. The term "Eurocentric" is sometimes used (always as a pejorative) to suggest that such "truths" are limited in their scope, and, in fact, may be thought of as mere prejudices. Of course, if one does deny the universality of these "truths," one must explain why some of them—for exam-pie, "those who govern must do so by the will of the governed"— appeal to people all over the world, why even the most repressive regimes will call themselves "a people's democracy." Is it possible that there is at least a universal resonance to these ideas? To label an idea "Eurocentric" does not necessarily mean it does not have universal application. After all, the claim that the blood circulates through the body or that the speed of light is 186,000 miles per second is "Eurocentric," at least in origin. Are these "truths" mere prejudice or are we entitled to treat them as if they are universal and immutable? If postmodernism **is simply** skepticism **elevated to the** highest degree, **we may give it muted applause.** The applause must be muted because even skepticism requires nuance and balance. To say that all reality is a social construction is interesting, indeed provocative, but requires, nonetheless, that distinctions be made between what is an unprovable opinion and a testable fact. And if one wants to say that "a testable fact" is, itself, a social construction, a mere linguistic illusion, **one is moving dangerously close to a kind of** Zeno's paradox. One can use a thousand words, in French or any other language, to show that a belief is a product of habits of language—**and graduate students by the carload can join in the fun**—**but blood still circulates through the body** **and the AIDS virus still makes people sick** and the moon is not made of green cheese**.** One may also say something like this about the "postmodern" view of texts. Roland Barthes is frequently cited as the originator of the announcement of "the death of the author." He is usually taken to mean that readers create their own meanings of a text irrespective of the author's intentions. Thus, the meanings of texts are always shifting and open to question, depending on what the reader does with the text. If this means that texts (including spoken words) may have multiple meanings, then the idea is a mere commonplace. But if it is taken to mean that there is no basis for privileging any meaning given to a text over any other meaning, then it is, of course, nonsense. You can "deconstruct" Man Kampf until doomsday **and** it will not occur to you **that the text is a paean of praise to the Jewish people**. Unless, of course, you want to claim that **the text can be read as irony,** that Hitler is spoofing anti-Semitism. No one can stop you from doing this. **No one can stop anyone from misreading anything** or rationalizing anything or excusing anything. Derrida, with whom the word "deconstruction" is most commonly associated, gave a superb example of how one may choose to misread, in his defense of Paul de Mans pro-Nazi writings during the German occupation of Belgium. De Man is one of the founders of the postmodern school of "deconstructing" texts, and when his pro-Nazi articles were discovered after the war, he wrote a letter to Harvard's Society of Fellows explaining himself. In such a circumstance, it is convenient, to say the least, to represent the view that all meanings are indeterminate, that there can be no definitive interpretations of any text. In any case, de Man s letter was filled with ambiguities and even outright lies, about which Derrida commented: "Even if sometimes a minimum of protest stirs in me, I prefer, upon reflection, that he chose not to take it on himself to provoke, during his life, this spectacular and painful discussion. It would have taken his time and energy. He did not have very much and that would have deprived us of a part of his work."9 As Anthony Julius puts it in describing the affair: Derrida is saying that telling the truth should be avoided because it is time-consuming. Derrida, so far as I know, has not argued that any meaning can be attributed to a text, **only that there are wider possibilities** than are usually accepted or expected. Perhaps there are no postmodernists who argue that any meaning can be justified. But in surveying the work of well-known postmodernists, I find no clarity about—indeed, no interest in—**the** standards **by which certain meanings may be** excluded. **The process of making meaning** from a text **involves as much withholding meanings as adding them**, and knowing the rules that govern when it is appropriate to do either is at the core of reasonable interpretation. Derrida, in fact, **knows this as well as anyone,** since his famous analyses of the contradictions in the texts of Plato and Edmund Husserl, among others, are as good a demonstration of how to read deeply as any we have. But there are those who have taken the act of postmodern reading and writing to the edge of absurd^ the case of The Great Postmodern Spoof of 1997. Alan physicist at New York University, submitted a long essay to journal Social Text, noted for its commitment to postmodern thought. After the essay was published, Sokal revealed that it Was complete gibberish from beginning to end. Not error-laden not overstated, not even an exercise in fantasy. Gibberish. Appar-ently, this was not noticed by the editors of Social Text, or if it was, they felt that gibberish is as good as any other form of discourse. Sokal has continued his assault on postmodern writing by joining with John Bricmont, a Belgian physicist, in writing Fashtonabk Nonsense, a devastating critique of the writings of Regis Ddbm Jacques Lacan, and Jean Baudrillard, among others. Of Bau-drillard's theories about "multiple refraction in hyperspace," Sokal (in an interview with the London Times) said: "In physics, the word 'space' exists, as does hyperspace and refraction. But multiple refractions in hyperspace? ... It appears to be scientific, but in fact it is as pompous as it is meaningless."10 Pomposity we can survive. But meaninglessness is another matter. Fortunately, **most of us have not succumbed to the pleasures of meaningless language**. We struggle as best we can to connect **our words with the world of non-words**. Or, at least, to use words that will resonate **with the experiences of those whom we address**. But one worries, nonetheless, that a generation of young people may become entangled in an academic fashion **that will increase their difficulties in** solving real problems—indeed, in facing them. Which is why, **rather than their reading Derrida**, **they ought to read Diderot, or Voltaire**, Rousseau, Swift, Madison, Condorcet, or many of the writers of the Enlightenment period who believed that, **for all of the difficulties** in mastering language, it is possible to say what you mean, to mean what you say, **and to be silent when you have nothing to say**. They believed that it is possible to use language to say things about the world that are true—true, meaning that they are testable and verifiable, that there is evidence for believing. Their belief in truth included statements about history and about social life, although they knew that such statements were less authoritative than those of a scientific nature. They believed in the capacity of lucid language to help them know when they had spoken truly or falsely. Above all, they believed that the purpose of language is to communicate ideas to oneself and to others. Why, at this point in history, so many Western philosophers are teaching that language is nothing but a snare and a delusion, that it serves only to falsify and obscure, **is mysterious** to me. Perhaps it comes as a consequence of our disappointments in the twentieth century. Perhaps some of our philosophers have been driven to a Caliban-like despair: You taught me language and my profit on it is that I know how to kill and be cruel." If so, it is understandable but not acceptable. Can we go into the future believing that gibberish is as good as any other form of language?

#### 10] The ballot fails and proves serious games cause absolutely nothing

Ritter 13. JD from U Texas Law (Michael J., “Overcoming The Fiction of “Social Change Through Debate”: What’s To Learn from 2pac’s Changes?,” National Journal of Speech and Debate, Vol. 2, Issue 1

The structure of competitive interscholastic debate renders any message communicated in a debate round virtually incapable of creating any social change, either in the debate community or in general society. And to the extent that the fiction of social change through debate can be proven or disproven through empirical studies or surveys, academics instead have analyzed debate with nonapplicable rhetorical theory that fails to account for the unique aspects of competitive interscholastic debate. Rather, the current debate relating to activism and competitive interscholastic debate concerns the following: “What is the best model to promote social change?” But a more fundamental question that must be addressed first is: “Can debate cause social change?” Despite over two decades of opportunity to conduct and publish empirical studies or surveys, academic proponents of the fiction that debate can create social change have chosen not to prove this fundamental assumption, which—as this article argues—is merely a fiction that is harmful in most, if not all, respects. The position that competitive interscholastic debate can create social change is more properly characterize5d as a fiction than an argument. A fiction is an invented or fabricated idea purporting to be factual but is not provable by any human senses or rational thinking capability or is unproven by valid statistical studies. An argument, most basically, consists of a claim and some support for why the claim is true. If the support for the claim is false or its relation to the claim is illogical, then we can deduce that the particular argument does not help in ascertaining whether the claim is true. Interscholastic competitive debate is premised upon the assumption that debate is argumentation. Because fictions are necessarily not true or cannot be proven true by any means of argumentation, the competitive interscholastic debate community should be incredibly critical of those fictions and adopt them only if they promote the activity and its purposes

#### 11] Vote neg to vote aff

Merrin 01 (William, Prof. of School of Cultural Studies, Leeds Metropolitan University, “To play with phantoms: Jean Baudrillard and the Evil Demon of the Simulacrum” Economy and Society Volume 30 Number 1)

The power of the simulacrum, therefore, may prove to be greater than Baudrillard realized. On a personal level this is certainly the case. In a candid 1984–5 interview he reveals that his courtship of its demon became an unlivable experience: ‘I stopped working on simulation. I felt I was going totally nuts’ (1993a: 105). The simulacrum, however, could not be so easily disposed of. Despite his desire to ‘cast off this yoke of simulacres and simulation’ (1993a: 184), the ‘simulacrum’ has thrived, becoming an idea popularly and irrevocably identified with Baudrillard. It has, appropriately, exerted its simulacral power to appear in the popular imagination as the real philosophy of Jean Baudrillard, eclipsing his critique, and all other aspects of his work and career. Journalistic commentary and student texts are typical here in identifying the simulacrum as Baudrillard’s sole approved project. Thus the problem of finding Baudrillard’s flat is turned into an obvious and banal hook by one interviewer, who takes the opportunity to enquire whether ‘Baudrillard himself . . . might be a simulacrum’: Does he really exist? (Leith 1998: 14). More importantly for Baudrillard, however, is the simulacral efficacy of doubling – the theoretical strategy of employing simulation which, quite naturally, has a simulacral effect. The theory of simulation Baudrillard did not believe in has now been realized: as the Japanese interviewer makes clear, the simulacrum has become reality. Volatized in, and as, the real, its victory is the concept’s defeA2: once it is ‘true’, the simulacrum becomes a commonplace, robbed of its capacity to arouse the world’s denial and thus its critical force: if there is nothing beyond the simulacrum then it is not even open to question but is simply ‘our absolute banality, our everyday obscenity’ (Zurbrugg 1997: 11). Hence Baudrillard’s emphasis upon the theoretical challenge of the simulacrum. Once realized, unless – as Baudrillard hopes – it can itself be reversed against simulation, then this critical function is lost. Opposing Baudrillard with the simulacrum – with its success – is, therefore, the most effective means of critique. For his work is not wrong, but too true: the simulacrum has become reality and this is his end; the game is over. It is, therefore, in the hyperdefence of Baudrillard that we find a means of leaving him behind. With his success, Baudrillard disappears. If we want him to survive, we must condemn him as a nihilistic proponent of the simulacrum and oppose him with an outraged, vituperic, moral appeal to reality, as Kellner and Norris do; thereby restoring his work to life. For, if it is only in its contradiction that it can live as a provocation and diabolical challenge, then once it is true this ends. Kellner and Norris, therefore, may yet prove to be Baudrillard’s greatest defenders. Baudrillard, of all people, should have anticipated his disappearance, for the simulacrum’s demonic power rests also in its attraction for, and hold over, humanity. Aristotle, for example, recognized this, writing of this instinctive pleas- ure of imitation in man, ‘the most imitative of living creatures’ (1997: 5), while Nietzsche also speaks of ‘the delight in simulation’ and of its effects in ‘explod- ing as a power that pushes aside one’s so-called “character”, 􏰝 ooding it and at times extinguishing it’ (1974: para. 361). One courts this demon, therefore, at one’s own risk, as it captivates and ovearwhelms our personality. As the author of the Psalms cautioned the makers and worshippers of idols, ‘they that make them are like unto them: so is everyone who trusteth in them’ (Barasch 1992: 20). The efficacy of simulation and the danger of disappearance are key themes in Roger Caillois’ influential essay on animal mimicry and the mimetic instinct – no less powerful in insects than in man (Caillois 1984). The instinct of mimesis parallels primitive magic, Caillois says, though it is a mimetic spell which is too strong for those who cast it. For the insects it is a spell which has ‘caught the sorcerer in his own trap’ (1984: 27) – Phylia, for example, ‘browse among them- selves, taking each other for real leaves’ (1984: 25). So, Caillois argues, simulation absorbs the simulator, leading to their mimetic ‘assimilation to the surroundings’ with a consequent ‘psychasthenic’ loss of distinction, personality, and also, in a thanatophilic movement, the loss of the signs of life itself (1984: 28, 30). Simulation, therefore, 􏰜 nally overwhelms the simulator: as Caillois warns in the epigram which opens his article, ‘Take care: when you play with phantoms, you may become one’ (1984: 17). So Baudrillard’s game has the same result. If the simulacrum has been realized; if simulation is now our everyday banality, then Baudrillard is condemned to a lifeless disappearance as a sorcerer trapped by his own magical invocation, absorbed by his own simulation. Baudrillard may not believe in the ghost of the simulacrum, but he himself becomes this very ghost. His game with phantoms ends, as Caillois knew it would, with his own phantasmatic transformation, with his apparitional disappearance. But this is only fitting, for in the pact with the devil it is always your soul that is the stake.

### Impacts

#### Tech innovation undergirded by profit motives are driving the Second Machine Age, which dematerializes capitalism and makes growth a sustainable necessity – if they no link they are so losing to framework

This ev is v v v long/a but it’s amazing – answers basically every aff arg

McAfee, 19—cofounder and codirector of the MIT Initiative on the Digital Economy at the MIT Sloan School of Management, former professor at Harvard Business School and fellow at Harvard’s Berkman Center for Internet and Society (Andrew, “Looking Ahead: The World Cleanses Itself This Way,” *More from Less: The Surprising Story of How We Learned to Prosper Using Fewer Resources—and What Happens Next*, Chapter 14, pg 278-292, Kindle, dml)

The decreases in resource use, pollution, and other exploitations of the earth cataloged in the preceding chapters are great news. But are they going to last? It could be that we're just living in a pleasant interlude between the Industrial Era and another rapacious period during which we massively increase our footprint on our planet and eventually cause a giant Malthusian crash.

It could be, but I don't think so. Instead, I think we're going to take better care of our planet from now on. I'm confident that the Second Machine Age will mark the time in our history when we started to progressively and permanently tread more lightly on the earth, taking less from it and generally caring for it better, even as we humans continue to become more numerous and prosperous. The work of Paul Romer, who shared the 2018 Nobel Prize in economics, is one of the sources of this confidence.

Growth Mindset

Romer's largest contribution to economics was to show that it's best not to think of new technologies as something that companies buy and bring in from the outside, but instead as something they create themselves (the title of his most famous paper, published in 1990, is "Endogenous Technological Change"). These technologies are like designs or recipes; as Romer put it, they’re "the instructions that we follow for combining raw materials." This is close to the definitions of technology presented in chapter 7.

Why do companies invent and improve technologies? Simply, to generate profits. They come up with instructions, recipes, and blueprints that will let them grow revenues or shrink costs. As we saw repeatedly in chapter 7, capitalism provides ample incentive for this kind of tech progress.

So far, all this seems like a pretty standard argument for how the first two horsemen work together. Romer's brilliance was to highlight the importance of two key attributes of the technological ideas companies come up with as they pursue profits. The first is that they're nonrival, meaning that they can be used by more than one person or company at a time, and that they don't get used up. This is obviously not the case for most resources made out of atoms—I can't also use the pound of steel that you've just incorporated into the engine of a car—but it is the case for ideas and instructions. The Pythagorean theorem, a design for a steam engine, and a recipe for delicious chocolate chip cookies aren't ever going to get "used up" no matter how much they're used.

The second important aspect of corporate technologies is that they're partially excludable. This means that companies can kind of prevent others from using them. They do this by keeping the technologies secret (such as the exact recipe for Coca-Cola), filing for patents and other intellectual-property protection, and so on. However, none of these measures is perfect (hence the words partially and kind of). Trade secrets leak. Patents expire, and even before they expire, they must describe the invention they're claiming and so let others study it.

Partial excludability is a beautiful thing. It provides strong incentives for companies to create useful, profit-enhancing new technologies that they alone can benefit from for a time, yet it also ensures that the new techs will eventually "spill over"—that with time they’ll diffuse and get adopted by more and more companies, even if that's not what their originators want.

Romer equated tech progress to the production by companies of nonrivalrous, partially excludable ideas and showed that these ideas cause an economy to grow. What's more, he also demonstrated that this idea-fueled growth doesn't have to slow down with time. It's not constrained by the size of the labor force, the amount of natural resources, or other such factors. Instead, economic growth is limited only by the idea-generating capacity of the people within a market. Romer called this capacity "human capital" and said at the end of his 1990 paper, "The most interesting positive implication of the model is that an economy with a larger total stock of human capital will experience faster growth."

This notion, which has come to be called "increasing returns to scale," is as powerful as it is counterintuitive. Most formal models of economic growth, as well as the informal mental ones most of us walk around with, feature decreasing returns—growth slows down as the overall economy gets bigger. This makes intuitive sense; it just feels like it would be easier to experience 5 percent growth in a $1 billion economy than a $1 trillion one. But Romer showed that as long as that economy continued to add to its human capital—the overall ability of its people to come up with new technologies and put them to use—it could actually grow faster even as it grew bigger. This is because the stock of useful, nonrivalrous, nonexcludable ideas would keep growing. As Romer convincingly showed, economies run and grow on ideas.

The Machinery of Prosperity

Romer's ideas should leave us optimistic about the planetary benefits of digital tools—hardware, software, and networks—for three main reasons. First, countless examples show us how good these tools are at fulfilling the central role of technology, which is to provide "instructions that we follow for combining raw materials." Since raw materials cost money, profit-maximizing companies are particularly keen to find ways to use fewer of them. So they use digital tools to come up with beer cans that use less aluminum, car engines that use less steel and less gas, mapping software that removes the need for paper atlases, and so on and so on. None of this is done solely for the good of the earth—it's done for the pursuit of profit that's at the heart of capitalism—yet it benefits the planet by, as we've seen, causing us to take less from it.

Digital tools are technologies for creating technologies, the most prolific and versatile ones we've ever come up with. They're machines for coming up with ideas. Lots of them. The same piece of computer-aided design software can be used to create a thinner aluminum can or a lighter and more fuel-efficient engine. A drone can be used to scan farmland to see if more irrigation is needed, or to substitute for a helicopter when filming a movie. A smartphone can be used to read the news, listen to music, and pay for things, all without consuming a single extra molecule.

In the Second Machine Age, the global stock of digital tools is increasing much more quickly than ever before. It's being used in countless ways by profit-hungry companies to combine raw materials in ways that use fewer of them. In advanced economies such as America's, the cumulative impact of this combination of capitalism and tech progress is clear: absolute dematerialization of the economy and society, and thus a smaller footprint on our planet.

The second way Romer's ideas about technology and growth are showing up at present is via decreased excludability. Pervasive digital tools are making it much easier for good designs and recipes to spread around the world. While this is often not what a company wants—it wants to exclude others from its great cost-saving idea— excludability is not as easy as it used to be.

This isn't because of weaker patent protection, but instead because of stronger digital tools. Once one company shows what's possible, others use hardware, software, and networks to catch up to the leader. Even if they can't copy exactly because of intellectual-property restrictions, they can use digital tools to explore other means to the same end. So, many farmers learn to get higher yields while using less water and fertilizer, even though they combine these raw materials in different ways. Steve Jobs would certainly have preferred for Apple to be the only provider of smartphones after it developed the iPhone, but he couldn't maintain the monopoly no matter how many patents and lawsuits he filed. Other companies found ways to combine processors, memory, sensors, a touch screen, and software into phones that satisfied billions of customers around the world.

The operating system that powers most non-Apple smartphones is Android, which is both free to use and freely modifiable. Google's parent company, Alphabet, developed and released Android without even trying to make it excludable; the explicit goal was to make it as widely imitable as possible. This is an example of the broad trend across digital industries of giving away valuable technologies for free.

The Linux operating system, of which Android is a descendant, is probably the best-known example of free and open-source software, but there are many others. The online software repository GitHub maintains that it's "the largest open source community in the world" and hosts millions of projects. The Arduino community does something similar for electronic hardware, and the Instructables website contains detailed instructions for making equipment ranging from air-particle counters to machine tools, all with no intellectual-property protection. Contributors to efforts such as these have a range of motivations (Alphabet's goals with Android were far from purely altruistic—among other things, the parent of Google wanted to achieve a quantum leap in mobile phone users around the world, who would avail themselves of Google Search and services such as YouTube), but they're all part of the trend of technology without excludability, which is great news for growth.

As we saw in chapter 10, smartphone use and access to the Internet are increasing quickly across the planet. This means that people no longer need to be near a decent library or school to gain knowledge and improve their abilities. Globally, people are taking advantage of the skill-building opportunities of new technologies. This is the third reason that the spread of digital tools should make us optimistic about future growth: these tools are helping human capital grow quickly.

The free Duolingo app, for example, is now the world's most popular way to learn a second language. Of the nearly 15 billion Wikipedia page views during July of 2018, half were in languages other than English. Google's chief economist, Hal Varian, points out that hundreds of millions of how-to videos are viewed every day on YouTube, saying, "We never had a technology before that could educate such a broad group of people anytime on an as-needed basis for free."

Romer's work leaves me hopeful because it shows that it's our ability to build human capital, rather than chop down forests, dig mines, or burn fossil fuels that drives growth and prosperity. His model of how economies grow also reinforces how well capitalism and tech progress work together, which is a central point of this book. The surest way to boost profits is to cut costs, and modern technologies, especially digital ones, offer unlimited ways to combine and recombine materials—to swap, slim, optimize, and evaporate—in cost-reducing ways. There's no reason to expect that the two horsemen of capitalism and tech progress will stop riding together anytime soon. Quite the contrary. Romer's insights reveal that they're likely to gallop faster and farther as economies grow.

Our Brighter, Lighter Future

The world still has billions of desperately poor people, but they won't remain that way. All available evidence strongly suggests that most will become much wealthier in the years and decades ahead. As they earn more and consume more, what will be the impact on the planet?

The history and economics of the Industrial Era lead to pessimism on this important question. Resource use increased in lockstep with economic growth throughout the two centuries between James Watt's demonstration of his steam engine and the first Earth Day. Malthus and Jevons seemed to be right, and it was just a question of when, not if, we'd run up against the hard planetary limits to growth.

But in America and other rich countries something strange, unexpected, and wonderful happened: we started getting more from less. We decoupled population and economic growth from resource consumption, pollution, and other environmental harms. Malthus's and Jevons's ideas gave way to Romer's, and the world will never be the same.

This means that instead of worrying about the world's poor becoming richer, we should instead be helping them upgrade economically as much and as quickly as possible. Not only is it the morally correct thing to do, it's also the smart move for our planet. As today’s poor countries get richer, their institutions will improve and most will eventually go through what Ricardo Hausmann calls "the capitalist makeover of production." This makeover doesn't enslave people, nor does it befoul the earth.

As today’s poor get richer, they'll consume more, but they'll also consume much differently from earlier generations. They won't read physical newspapers and magazines. They'll get a great deal of their power from renewables and (one hopes) nuclear because these energy sources will be the cheapest. They’ll live in cities, as we saw in chapter 12; in fact, they already are. They'll be less likely to own cars because a variety of transportation options will be only a few taps away. Most important, they'll come up with ideas that keep the growth going, and that benefit both humanity and the planet we live on.

Predicting exactly how technological progress will unfold is much like predicting the weather: feasible in the short term, but impossible over a longer time. Great uncertainty and complexity prevent precise forecasts about, for example, the computing devices we’ll be using thirty years from now or the dominant types of artificial intelligence in 2050 and beyond.

But even though we can't predict the weather long term, we can accurately forecast the climate. We know how much warmer and sunnier it will be on average in August than in January, for example, and we know that global average temperatures will rise as we keep adding greenhouse gases to the atmosphere. Similarly, we can predict the "climate" of future technological progress by starting from the knowledge that it will be heavily applied in the areas where it can affect capitalism the most. As we've seen over and over, tech progress supplies opportunities to trim costs (and improve performance) via dematerialization, and capitalism provides the motive to do so.

As a result, the Second Enlightenment will continue as we move deeper into the twenty-first century. I'm confident that it will accelerate as digital technologies continue to improve and multiply and global competition continues to increase. We’ll see some of the most striking examples of slim, swap, evaporate, and optimize in exactly the places where the opportunities are biggest. Here are a few broad predictions, spanning humanity's biggest industries.

Manufacturing. Complex parts will be made not by the techniques developed during the Industrial Era, but instead by three- dimensional printing. This is already the case for some rocket engines and other extremely expensive items. As 3-D printing improves and becomes cheaper, it will spread to automobile engine blocks, manifolds and other complicated arrangements of pipes, airplane struts and wings, and countless other parts. Because 3-D printing generates virtually no waste and doesn't require massive molds, it accelerates dematerialization.

We'll also be building things out of very different materials from what we're using today. We're rapidly improving our ability to use machine learning and massive amounts of computing power to screen the huge number of molecules available in the world. Well use this ability to determine which substances would be best for making flexible solar panels, more efficient batteries, and other important equipment. Our search for the right materials to use has so far been slow and laborious. That's about to change.

So is our ability to understand nature's proteins, and to generate new ones. All living things are made out of the large biomolecules known as proteins, as are wondrous materials such as spiders' silk. The cells in our bodies are assembly lines for proteins, but we currently understand little about how these assembly lines work—how they fold a two-dimensional string of amino acids into a complicated 3-D protein. But thanks to digital tools, we're learning quickly. In 2018, as part of a contest, the AlphaFold software developed by Google DeepMind correctly guessed the structure of twenty-five out of forty-three proteins it was shown; the second-place finisher guessed correctly three times. DeepMind cofounder Demis Hassabis says, "We [haven't] solved the protein-folding problem, this is just a first step... but we have a good system and we have a ton of ideas we haven't implemented yet." As these good ideas accumulate, they might well let us make spider-strength materials.

Energy. One of humanity's most urgent tasks in the twenty-first century is to reduce greenhouse gas emissions. Two ways to do this are to become more efficient in using energy and, when generating it, to shift away from carbon-emitting fossil fuels. Digital tools will help greatly with both.

Several groups have recently shown that they can combine machine learning and other techniques to increase the energy efficiency of data centers by as much as 30 percent. This large improvement matters for two reasons. First, data centers are heavy users of energy, accounting for about 1 percent of global electricity demand. So efficiencies in these facilities help. Second, and more important, these gains indicate how much the energy use of all our other complicated infrastructures— everything from electricity grids to chemical plants to steel mills—can be trimmed. All are a great deal less energy efficient than they could be. We have both ample opportunity and ample incentive now to improve them.

Both wind and solar power are becoming much cheaper, so much so that in many parts of the world they're now the most cost-effective options, even without government subsidies, for new electrical generators. These energy sources use virtually no resources once they're up and running and generate no greenhouse gases; they're among the world champions of dematerialization.

In the decades to come they might well be joined by nuclear fusion, the astonishingly powerful process that takes place inside the sun and other stars. Harnessing fusion has been tantalizingly out of reach for more than half a century—the old joke is that it's twenty years away and always will be. A big part of the problem is that it's hard to control the fusion reaction inside any human- made vessel, but massive improvements in sensors and computing power are boosting hope that fusion power might truly be only a generation away.

Transportation. Our current transportation systems are chronically inefficient. Most vehicles aren't used much of the time, and even when they’re in use, they're not nearly full. Now that we have technologies that let us know where every driver, passenger, piece of cargo, and vehicle is at all times, we can greatly increase the utilization and efficiency of every element of transportation.

Renting instead of owning transportation is a likely consequence of this shift. Instead of owning cars, which typically sit idle more than 90 percent of the time, more people will choose to access transportation as needed. We're already seeing this with car-hailing companies such as Uber and Lyft. These services are quickly spreading around the world, and expanding to cover more modes of transportation, from motorbikes to bicycles to electric scooters. They're also moving into commercial applications such as long- and short-haul trucking. As this shift continues, we’ll need fewer tons of steel, aluminum, plastic, gasoline, and other resources to move the world's people and goods around.

We might also experience less congestion and gridlock as we try to get around. Bikes and scooters take up little space compared to cars, so streets can accommodate many more of them. Technology also gives us the ability to implement many forms of "congestion pricing," which has been shown to reduce gridlock by making car access to busy streets expensive enough that people use other options. The most intriguing future transportation platform of all might be the sky. The same technologies that power today's small drones can be scaled up to build "air taxis" with as many as eight propellers and no pilot. Such contraptions sound like science fiction today, but they might be carrying us around by midcentury.

Agriculture. As we saw in chapter 5, leading farms have demonstrated an ability to increase their tonnage of output year after year while decreasing their use of inputs such as land, water, and fertilizer. This trend toward optimization will continue thanks to a set of innovations under the label precision agriculture. The precision comes from many sources, including better sensors of plant and animal health, soil quality and moisture, and so on; the ability to deliver fertilizer, pesticides, and water just where they're needed; and machinery that adapts itself to each plant or animal. All these varieties of precision will combine to allow traditional farms to generate more from less.

So will changes to the genomes of plants and animals. DNA modifications will increase disease and drought tolerance, expand where crops can be grown, and allow us to get more of what we want from each crop or herd. As we saw in chapter 9, they'll also allow us to take better care of vulnerable populations such as infants in poor countries by creating golden rice and other nutrition enhancers. We'll also be able to make much more precise and targeted genetic modifications thanks to a new crop of gene-editing tools that are large improvements over their more scattershot predecessors. Opposition to genetically modified organisms is fierce in some quarters, but isn't based on reason or science. This opposition will, one hopes, fade.

Throughout human history, just about all farming has been done in fields. For some crops, this is now changing. Agriculture has moved indoors, where parameters such as light, humidity, fertilizer, and even the composition of the atmosphere can be precisely monitored and controlled. In everything from urban buildings to shipping containers, crops are now being grown with progressively less labor and fewer material inputs. These completely contained farms will spread and help reduce the planetary footprint of our agriculture.

These examples aren't intended to be comprehensive, and I don't have precise estimates of how likely each innovation is, or when it's most likely to occur. I offer them only to indicate how broad and exciting are the possibilities offered by the two horsemen of capitalism and technological progress, and how they’ll continue to dematerialize our consumption and let us increase our prosperity while treading more lightly on our planet.