# 1NC

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#### The subject emerges through loss, unable to express its desires through language which produces a constitutive lack – desires from lack project fantasies of complete identity on queer bodies. The 1ACs investment in imaginary futures proliferates reproductive futurism and sustains the fantasy of the Child, which exists in a structural antagonism with queerness.

**Edelman 98** – Lee, Jan. 1998, is the Fletcher Professor of English Literature at Tufts University. He is the author of Transmemberment of Song: Hart Crane’s Anatomies of Rhetoric and Desire (Stanford University Press, 1987, Published by: Ohio State University Press, <https://www.jstor.org/stable/20107133>

Like the network of signifying relations Lacan described as the symbolic, politics may function as the register within which we experience social reality, but only insofar as it compels us to experience that reality in the form of a fantasy: the fantasy, precisely, of form as such, of an order, an organization, assuring the stability of our identities as subjects and the consistency of the cultural structures through which those identities are reflected back to us in recognizable form. Though the material conditions of human experience may indeed be at stake in the various conflicts by means of which differing political perspectives vie for the power to name, and by naming to shape, our collective reality, the ceaseless contestation between and among their competing social visions expresses a common will to install as reality it self one libidinally-subtended fantasy or another and thus to avoid traumatically confronting the emptiness at the core of the symbolic "reality" produced by the order of the signifier. To put this otherwise: politics designates the ground on which imaginary relations, relations that hark back to a notion of the self misrecognized as enjoying an originary fullness–an undifferentiated presence that is posited retroactively and therefore lost, one might say, from the start–compete for symbolic fulfillment within the dispensation of the signifier. For the mediation of the signifier alone allows us to articulate these imaginary relations, though always at the price of introducing the distance that precludes their realization: the distance inherent in the chain of ceaseless deferrals and mediations to which the very structure of the linguistic system must give birth. The signifier, as alienating and meaningless token of our symbolic construction as subjects, as token, that is, of our subjectification through subjection to the prospect of meaning; the signifier, by means of which we always inhabit the order of the Other, the order of a social and linguistic reality articulated from somewhere else; the signifier, which calls us into meaning by seeming to call us to ourselves, only ever confers upon us a sort of promissory identity, one with which we never succeed in fully coinciding because we, as subjects of the signifier, can only be signifiers ourselves: can only ever aspire to catch up to?to close the gap that divides and by dividing calls forth?ourselves as subjects. Politics names those processes, then, through which the social subject attempts to secure the conditions of its consolidation by identifying with what is outside it in order to bring it into the presence, deferred perpetually, of itself. Thus, if politics in the symbolic is always a politics of the symbolic, operating in the name, and in the direction, of a future reality, the vision it hopes to realize is rooted in an imaginary past. This not only means that politics conforms to the temporality of desire, to what we might call the inevitable historicity of desire–the successive displacements forward of figures of meaning as nodes of attachment, points of intense metaphoric investment, produced in the hope, however vain, of filling the gap within the subject that the signifier installs?but also that politics is a name for the temporalization of desire, for its translation into a narrative, for its teleological representation. Politics, that is, by externalizing and configuring in the fictive form of a narrative, allegorizes or elaborates sequentially those overdeterminations of libidinal positions and inconsistencies of psychic defenses occasioned by the intractable force of the drives unassimilable to the symbolic's logic of interpretation and meaning-production, drives that carry the destabilizing force of what insists out side or beyond, because foreclosed by, signification. These drives hold the place of what meaning misses in much the same way that the signifier, in its stupidity, its in trinsic meaninglessness, preserves at the heart of the signifying order the irreducible void that order as such undertakes to conceal. Politics, in short, gives us history as the staging of a dream of self-realization through the continuous negotiation and re construction of reality itself; but it does so without acknowledging that the future to which it appeals marks the impossible place of an imaginary past exempt from the deferrals intrinsic to the symbolic's signifying regime. Small wonder then that the post-Kantian era of the universal subject should produce as the figure of politics, because also as the figure of futurity collapsing undecidably into the past, the image of the child as we know it. Historically constructed as numerous scholars, including Phillipe Ari?s, Lawrence Stone, and James Kincaid, have made clear, to serve as the figurai repository for sentimentalized cultural identi fications, the child has come to embody for us the telos of the social order and been enshrined as the figure for whom that order must be held in perpetual trust. The image itself, however, in its coercive universalization, works to discipline political discourse by consigning it always to accede in advance to the reality of a collective futurity whose figurative status we are never permitted to acknowledge or address. From Delacroix's iconic image of Liberty urging us into a brave new world of revolutionary hope, her bare breast making each spectator the unweaned child to whom it belongs, to the equally universalized waif in the logo that performs in miniature the "politics" of the mega-musical Les Miz, we are no more able to conceive of a politics without a fantasy of the future than we are able to conceive of a future without the figure of the child.

#### This culminates in queer overkill – their futuristic, political discourse imposes a form of brutal, excessive violence that murders the life-form of the queer beyond the confines of death.

**Stanley 11** – Eric Stanley, Near Life, Queer Death: Overkill and Ontological Capture, 2011, p. 8-10

Overkill is a term used to indicate such excessive violence that it pushes a body beyond death. Overkill is often determined by the postmortem removal of body parts, as with the partial decapitation in **the** case of Lauryn Paige and the dissection of Rashawn Brazell. **The temporality of violence, the biological time when the heart stops pushing and pulling blood, yet the killing is not finished, suggests** the aim is not simply the end of a specific life, but the ending of all queer life. This is the time of queer death, when the utility of violence gives way to the pleasure in the other’s mortality. If queers, along with others, approximate nothing, then the task of ending, of killing, that which is nothing must go beyond normative times of life and death. In other words, if Lauryn was dead after the first few stab wounds to the throat, then what do the remaining fifty wounds signify? The legal theory that is offered to nullify the practice of overkill often functions under the name of the trans- or gay-panic defense. Both of these defense strategies argue that the murderer became so enraged after the “discovery” of either genitalia or someone’s sexuality they were forced to protect themselves from the threat of queerness. Estanislao Martinez of Fresno, California, used the trans-panic defense and received a four-year prison sentence after admittedly stabbing J. Robles, a Latina transwoman, at least twenty times with a pair of scissors. Importantly, this defense is often used, as in the cases of Robles and Paige, after the murderer has engaged in some kind of sex with the victim. The logic of the trans-panic defense as an explanation for overkill, in its gory semiotics, offers us a way of understanding queers as the nothing of Mbembe’s query. **Overkill names the technologies necessary to do away with that which is already gone.** Queers then are the specters of life whose threat is so unimaginable that one is “forced,” not simply to murder, but to push them backward out of time, **out of History, and into that which comes before. 27 In thinking the overkill of Paige and Brazell, I return to Mbembe’s query, “But what does it mean to do violence to what is nothing?”28** This question in its elegant brutality repeats with each case I offer. By resituating this question in the positive, the “something” that is more often than not translated as the human is made to appear. Of interest here, the category of the human assumes generality, yet can only be activated through the specificity of historical and politically located intersection. To this end, the human, the “something” of this query, within the context of the liberal democracy, names rights-bearing subjects, or those who can stand as subjects before the law. The human, then, makes the nothing not only possible but necessary. Following this logic, the work of death, of the death that is already nothing, not quite human, binds the categorical (mis)recognition of humanity. The human, then, resides in the space of life and under the domain of rights, whereas the queer inhabits **the place of compromised personhood and the** zone of death. As perpetual and axiomatic threat to the human, the queer is the negated double of the subject of liberal democracy. Understanding the nothing as the unavoidable shadow of the human serves to counter the arguments that suggest overkill and antiqueer violence at large are a pathological break and that the severe nature of these killings signals something extreme. In contrast, overkill is precisely not outside of, but is that which constitutes liberal democracy as such. **Overkill then is the proper expression to the riddle of the queer nothingness**. Put another way, the spectacular material-semiotics of overkill should not be read as (only) individual pathology; these vicious acts must indict the very social worlds of which they are ambassadors. Overkill is what it means, what it must mean, to do violence to what is nothing.

#### Thus, the roll of the ballot is to vote for the debater who best methodologically resists overkill. They can’t weigh the case – if we win their starting point is anti-queer, don’t let them leverage the endpoint of their representations.

#### Vote negative to embrace the death drive – only an unwavering affirmation of queer negativity can collapse the symbolic organizing of society that requires the exclusion of queer bodies – a permutation is impossible they’ve picked optimism we endorse pessimism.

Baedan 12 – Summer 2012, authors’ manuscript, Baedan — journal of queer nihilism — issue one, <https://theanarchistlibrary.org/library/baedan-baedan#toc8>

Leftist notions of reform, progress, tolerance, and social justice always come up against the harsh reality that any progressive development can only mean a more sophisticated system of misery and exploitation; that tolerance means nothing; that justice is an impossibility. Activists, progressive and revolutionary alike, will always respond to our critique of the social order with a demand that we articulate some sort of alternative. Let us say once and for all that we have none to offer. Faced with the system’s seamless integration of all positive projects into itself, we can’t afford to affirm or posit any more alternatives for it to consume. Rather we must realize that our task is infinite, not because we have so much to build but because we have an entire world to destroy. Our daily life is so saturated and structured by capital that it is impossible to imagine a life worth living, except one of revolt. We understand destruction to be necessary, and we desire it in abundance. We have nothing to gain through shame or lack of confidence in these desires. There cannot be freedom in the shadow of prisons, there cannot be human community in the context of commodities, there cannot be self-determination under the reign of a state. This world—the police and armies that defend it, the institutions that constitute it, the architecture that gives it shape, the subjectivities that populate it, the apparatuses that administer its function, the schools that inscribe its ideology, the activism that franticly responds to its crises, the arteries of its circulation and flows, the commodities that define life within it, the communication networks that proliferate it, the information technology that surveils and records it—must be annihilated in every instance, all at once. To shy away from this task, to assure our enemies of our good intentions, is the most crass dishonesty. Anarchy, as with queerness, is most powerful in its negative form. Positive conceptions of these, when they are not simply a quiet acquiescence in the face of a sophisticated and evolving totality of domination, are hopelessly trapped in combat with the details of this totality on its own terms. In No Future, Edelman appropriates and privileges a particular psychoanalytic concept: the death drive. In elaborating the relationship of “queer theory and the death drive” (the subtitle of No Future), he deploys the concept in order to name a force that isn’t specifically tied to queer identity. He argues that the death drive is a constant eruption of disorder from within the symbolic order itself. It is an unnameable and inarticulable tendency for any society to produce the contradictions and forces which can tear that society apart. To avoid getting trapped in Lacanian ideology, we should quickly depart from a purely psychoanalytic framework for understanding this drive. Marxism, to imagine it another way, assures us that a fundamental crisis within the capitalist mode of production guarantees that it will produce its own negation from within itself. Messianic traditions, likewise, hold fast to a faith that the messiah must emerge in the course of daily life to overthrow the horror of history. The most romantic elaborations of anarchism describe the inevitability that individuals will revolt against the banality and alienation of modern life. Cybernetic government operates on the understanding that the illusions of social peace contain a complex and unpredictable series of risks, catastrophes, contagions, events and upheavals to be managed. Each of these contains a kernel of truth, if perhaps in spite of their ideologies. The death drive names that permanent and irreducible element which has and will always produce revolt. Species being, queerness, chaos, willful revolt, the commune, rupture, the Idea, the wild, oppositional defiance disorder—we can give innumerable names to what escapes our ability to describe it. Each of these attempts to term the erratic negation intrinsic to society. Each comes close to theorizing the universal tendency that any civilization will produce its own undoing. Explosions of urban rioting, the prevalence of methods of piracy and expropriation, the hatred of work, gender dysphoria, the inexplicable rise in violent attacks against police officers, self-immolation, non-reproductive sexual practices, irrational sabotage, nihilistic hacker culture, lawless encampments which exist simply for themselves—the death drive is evidenced in each moment that exceeds the social order and begins to rip at its fabric. The symbolic deployment of queerness by the social order is always an attempt to identify the negativity of the death drive, to lock this chaotic potential up in the confines of this or that subjectivity. Foucault’s work is foundational to queer theory in part because of his argument that power must create and then classify antagonistic subjectivities so as to then annihilate any subversive potential within a social body. Homosexuals, gangsters, criminals, immigrants, welfare mothers, transsexuals, women, youth, terrorists, the black bloc, communists, extremists: power is always constructing and defining these antagonistic subjects which must be managed. When the smoke clears after a riot, the state and media apparatuses universally begin to locate such events within the logic of identity, freezing the fluidity of revolt into a handful of subject positions to be imprisoned, or, more sinisterly, organized. Progressivism, with its drive toward inclusion and assimilation, stakes its hope on the social viability of these subjects, on their ability to participate in the daily reproduction of society. In doing so, the ideology of progress functions to trap subversive potential within a particular subject, and then to solicit that subject’s self-repudiation of the danger which they’ve been constructed to represent. This move for social peace fails to eliminate the drive, because despite a whole range of determinisms, there is no subject which can solely and perfectly contain the potential for revolt. The simultaneous attempt at justice must also fail, because the integration of each successive subject position into normative relations necessitates the construction of the next Other to be disciplined or destroyed. Rather than a progressive project which aims to steadily eradicate an emergent chaos over time, our project, located at the threshold of Edelman’s work, bases itself upon the persistent negativity of the death drive. We choose not to establish a place for queers, thereby shifting the structural position of queerness to some other population. We identify with the negativity of the drive, and thereby perform a disidentification away from any identity to be represented or which can beg for rights. Following Edelman further: To figure the undoing of civil society, the death drive of the dominant order, is neither to be nor to become that drive; such a being is not the point. Rather, acceding to that figural position means recognizing and refusing the consequences of grounding reality in denial of that drive. As the death drive dissolves those congealments of identity that permit us to know and survive as ourselves, so the queer must insist on disturbing, on queering, social organization as such—on disturbing, and therefore on queering ourselves and our investment in such organization. For queerness can never define an identity; it can only ever disturb one. And so, when I argue, as I aim to do here, that the burden of queerness is to be located less in the assertion of an oppositional political identity than in opposition to politics as the governing fantasy of realizing identities, I am proposing no platform or position from which queer sexuality or any queer subject might finally and truly become itself, as if it could somehow manage thereby to achieve an essential queerness. I am suggesting instead that the efficacy of queerness, its real strategic value, lies in its resistance to a symbolic reality that only ever invests us as subjects insofar as we invest ourselves in it, clinging to its governing fictions, its persistent sublimations, as reality itself. This negative queerness severs us from any simple understanding of ourselves. More so, it severs us from any formulaic or easily-represented notions of what we need, what we desire, or what is to be done. Our queerness does not imagine a coherent self, and thus cannot agitate for any selves to find their place within civilization. The only queerness that queer sexuality could ever hope to achieve would exist in a total refusal of attempts at the symbolic integration of our sexuality into governing and market structures. This refusal of representation forecloses on any hope that we ever have in identity politics or positive identity projects. We decline the progressive faith in the ability for our bodies to be figured into the symbolic order. We decline the liberal assurance that everything will turn out right, if we just have faith. No, instead we mean to “unleash negativity against the coherence of any self-image, subjecting us to a moral law that evacuates the subject so as to locate it through and in that very act of evacuation, permitting the realization, thereby, of a freedom beyond the boundaries of any image or representation, a freedom that ultimately resides in nothing more than the capacity to advance into emptiness.” A non-identitarian, unrepresentable, unintelligible queer revolt will be purely negative, or it won’t be at all. In the same way, an insurrectionary anarchy must embrace the death drive against all the positivisms afforded by the world it opposes. If we hope to interrupt the ceaseless forward motion of capital and its state, we cannot rely on failed methods. Identity politics, platforms, formal organizations, subcultures, activist campaigns (each being either queer or anarchist) will always arrive at the dead ends of identity and representation. We must flee from these positivities, these models, to instead experiment with the undying negativity of the death drive.

## 2

#### Our interpretation is that AFFIRMATIVES must demonstrate how they engage efforts to advocate the plan BEYOND hypothetical imagination – ONLY this model centers wake work beyond after-life of slavery – our form signals spiritual life AND prevents ascetic tourism.

Shanara Reid-Brinkley 2020, “The Future is Black: Afropessimism, Fugitivity, and Radical Hope in Education”, Edited by Carl Grant, Ashley Woodson, Michael Dumas, https://books.google.com/books?id=SMHyDwAAQBAJ&pg=PR5&source=gbs\_selected\_pages&cad=2#v=onepage&q&f=false//WY

What lies in the wake" of competitive policy debate? How are Black debaters doing wake work? In the following section I take two examples from the National Debate Tournament Final Round to demonstrate wake work in competitive debate. Next, I ana-lyze the central argument in the final round characterizing the current clash of civilizations in debate and the ramifications of building community in debate. The final round of the 2017 National Debate Tournament was not just a com- petition, it was a referendum on the notion of a universal community and the structural exclusions and fairness issues that characterize the traditions and norms of competitive practice. Georgetown is affirmative in the debate and of fer a federal policy toward Alaska as an example of a specific proposal to combat catastrophic climate change. Based on the norms of competition, Georgetown presents a coherent affirmative argument providing an effective stasis point for fair deliberation of the climate change resolution. After the affirmative's speech Rutgers is allowed to cross-examine the speaker. Devane Murphy asks, “When is the first life saved as a result of the afffirmative]?” (2017). While Georgetown admits that a debate round cannot save lives directly, they argue that discuss- ing climate change policy is a valuable academic conversation. Rutgers then asks a series of questions about Georgetown's relationship as individuals to the people and places targeted by the federal policy they suggest: “Do you know any people in the arctic? Do you know any communities in the arctic? Can you name a family in the arctic?” (Murphy, 2017). While Georgetown answers no to these questions, they argue that a focus on debaters as individuals rather than the policy option they have presented is a distraction from the stasis point they have set for the debate. Using Afropessimism as a heuristic for engaging the resolution, debaters like Rutgers, reject any affirmation of the United States Federal Government. For these students, the federal government is always an unethical actor. In as much as the resolutional statement requires the affirmative to posit federal govern- ment action as an ethical response to public need, the vast majority of Black debaters refuse to take such a position. To combat this refusal to follow com- petitive norms, the Framework argument developed to confront the disruption of the normative form and content of policy debate competition. Framework debaters (mostly White and non-Black POCs) argue that if a team violates the norms of common practice they reject the normative stasis points for delibera-tion destroying the educational benefits of policy debate. Framework has operated as a strategic tool of capture and exclusion of Black thought in competitive debate. However, as "the holds multiply" so too does Black innovation. Rutgers' strategy in the final round took the form of the traditional Framework argument, but using Black thought to revise the content and turn it against the norms of traditional debate. Black Framework, Rutgers' strategy, argued that the affirmative must embody their politics and demonstrate how they directly engage in efforts to reduce climate change. Rutgers' argues that Georgetown is disconnected from their politics which is why they can advocate a policy that may affect the people of the Arctic while having little knowledge of those people or their lives. This kind of orientation toward policy action is dangerous, encouraging what Rutgers refers to as “ascetic tourism" by which debaters role-playing policy advocates “tour [the] trauma of various populations without ever acting to alleviate the harm” (Murphy, 2017). When Georgetown seeks further clarification of Black Framework, Rutgers' responds: "We provided an interpretation of what we think debate should look like, the same way in which when you're negative and you read my affirmative and you say we should not be able to do what we do. Very simple” (Murphy, 2017). Georgetown often runs the traditional Framework argument against Black Debate teams who fall outside their interpretation of a fair stasis point for debate about the resolution. Rutgers' turns the tables on Georgetown argu- ing that the traditional form of policy debate produces poor policy advocates and that Black Debate practice which centers embodied political practice is a superior method of training political advocates**.** Black Framework is an exam- ple of political theorizing from the hold. It operates from the perspective that anti-blackness is the stage upon which all political deliberation is played and then strategically identifies a tactic and an exigency for disruption.Rutgers capitalizes on the growing middle majority of judges who agree that Black Debate practice is an effective training tool for political advocacy. The use of Black Framework flips the script; it is a jarring (re)performance of the acts of exclusion that Black debaters have faced for decades. It took the form of Framework, paired with Black content, to argue that the neo-liberal norms of civil society would no longer get a free pass as the base frame for political negotiation. Rutgers turned a mirror on debate and offered a reflection of itself haunted by the specter of Black death. Arguing Black Framework was an act of bringing out the dead.

T comes before substance – this is a debate about whether the negative can effectively contest their truth claims in the first place – their conversation is captured better by reading it on the neg because it gives them an object of critique which makes the conversation more specific. Default to competing interpretations – debating about debate is good. Reasonability justifies judge intervention which is intensified in the context of debates about debate.

#### Impacts:

#### 1 – Pornotroping – absent a relationship to the violence they present, the affirmative becomes complicit in their harms because they trade ballots for suffering without any connection to the material world.

#### 2 – Marginalized voices DA—requiring a discussion of USFG policy instead of individual action marginalizes participants whose views are excluded from the policymaking process – this causes psychological violence and inaccessibility.

#### 3 – Grounded Activism—plan focus requires that we invest our advocacy in bureaucratic institutions as opposed to individuals. This agency displacement produces bad citizens enslaved to states.

#### 4 – Presumption—the affirmative does nothing. Voting affirmative in this debate will not produce the advantages discussed since it does not share a connection with the external world—vote negative on presumption.

#### TVA – Introduce a petition outside the debate community to fight back against the harms of IP rights and advocates for their elimination.

#### Drop the debater – we indict their model of debate. Evaluate the T-shell through competing interpretations – you cannot be reasonably oppressive, and reasonability brightlines are arbitrary which requires judge intervention. No RVIs or impact turns – you should not win for proving you’re accessible, and their model deters debaters from indicting oppressive practices.