## 1

#### Desire from lack projects identity which we can never fully reach which urges the political to determine which identities are legitimate. Thus, the role of the ballot is to vote for the debater with the best method of traversing the fantasy.

**Edelman 04** (Lee Edelman, No Future: Queer Theory and the Death Drive, 2004, Duke University Press, p. 7-9) SJCP//JG

Like the network of signifying relations that forms the Lacanian Sym-bolic —the register of the speaking subject and the order of the law—politics may function as the framework within which we experience so-cial 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, that assures the stability of our identities as sub-jects and the coherence of the Imaginary totalizations through which those identities appear 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 cease-less conflict of their social visions conceals their common will to install, and to install as reality itself, one libidinally subtended fantasy or another intended to screen out the emptiness that the signifier embeds at the core of the symbolic. Politics, to put this another way, names the space in which Imaginary relations, relations that hark back to a misrecognition of the self as enjoying some originary access to presence (a presence retroactively posited and therefore lost, one might say, from the start), compete for Symbolic fulfillment, for actualization in the realm of language to which subjectification subjects us all. Only the mediation of the signifier allows us to articulate those 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 substitutions to which language as a system of differences necessarily gives birth. The signifier, as alienating and meaningless token of our Symbolic constitution 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; the signifier, which calls us into meaning by seeming call us to ourselves: this signifier only bestows a sort of promissory identity, one with which we can 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 [be what] whatever it is we might signify by closing the gap that divides us and, paradoxically, makes us subjects through that act of division alone. This structural inability of the subject to merge with the self for which it sees itself as a signifier in the eyes of the Other necessitates various strategies designed to suture the subject in the space of meaning where Symbolic and Imaginary overlap. Politics names the social enactment of the subject's attempt to establish the conditions for this impossible consolidation by identifying with something outside of itself in order to enter the presence, deferred perpetually, of itself. Politics, that is, names the struggle to effect a fantasmic order of reality in which the subject's alienation would vanish into the seamlessness of identity at the endpoint of the endless chain of signifiers lived as history. If politics in the Symbolic is always therefore a politics of the Symbolic, operating in the name and in the direction of a constantly anticipated futurity, then the telos that would, in fantasy, put an end to these deferrals, the presence toward which the metonymic chain of signifiers always aims, must be recognized, nonetheless, as belonging to an Imaginary past. This means not only that politics conforms to the temporality of desire, to what we might call the inevitable historicity of desire- the successive displacements forward of nodes of attachment as figures of meaning, points of intense metaphoric investment, produced in the hope, however vain, of filling the constitutive gap in the subject that the signifier necessarily installs- but also that politics is name for the temporalization of desire, for its translation into a narrative, for its teleological determination. Politics, that is, by externalizing and configuring in the fictive form of a narrative, allegorizes or elaborates sequentially, precisely as desire, those overdeterminations of libidinal positions and inconsistencies of psychic defenses occasioned by what disarticulates the narrativity of desire: the drives, themselves intractable, unassimilable to the logic of interpretation or the demands of meaning-production; the drives that carry the destabilizing force of what insists outside or beyond, because foreclosed by, signification.

#### The alternative is to embrace the death drive – a full affirmation of queer negativity in which we adopt political apostasy and embrace radical queer jouissance.

baedan 12 baedan, 2012, “baedan,” Journal of Queer Nihilism, The Anarchist Library, <https://theanarchistlibrary.org/library/baedan-baedan> SJBE

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. Edelman again: The death drive’s immortality, then refers to a persistent negation that offers assurance of nothing at all: neither identity, nor survival, nor any promise of the future. Instead, it insists both on and as the impossibility of Symbolic closure, the absence of any Other to affirm the Symbolic order’s truth and hence the illusory status of meaning as defense against the self-negating substance of jouissance… [Queerness] affirms a constant, eruptive jouissance that responds to the inarticulable real, to the impossibility of sexual rapport or of ever being able to signify the relation between the sexes. [Queerness] then, like the death drive, engages, by refusing, the normative stasis, the immobility, of sexuation… breaks down the mortifying structures that give us ourselves as selves and does so with all the force of the Real that such forms must fail to signify… the death drive both evades and undoes representation… the gravediggers of society [are] those who care nothing for the future. We’ll return soon to the concepts of futurity and of jouissance, but to conclude this point, we’ll assert that an insurrectionary process can only be an explosion of negativity against everything that dominates and exploits us, but also against everything that produces us as we are.

#### Psychoanalysis is both falsifiable and accurate.

Grant & Harari ‘5 (Don and Edwin, psychiatrists, “Psychoanalysis, science and the seductive theory of Karl Popper,” Australian and New Zealand Journal of Psychiatry ) sjbe, recut from Harvard BS

Attacks on psychoanalysis and the long-term therapies derived from it, have enjoyed a long history and much publicity [1-4]. Yet, the justification for such attacks has been challenged on many grounds, including their methodology [5] and the empirically demonstrable validity of core psychoanalytic concepts [6,7]. Also, burgeoning neuroscience research, some of which is summarized below, indicates likely neurological correlates for many key clinically derived psychoanalytic concepts such as self-coherence [8], repression [9] and projective identification [10]. Furthermore, the effectiveness of psychoanalysis and its derivative therapies has been supported by empirical research [11,12], particularly for patients with DSM axis II pathology. Despite this evidence, the attacks on psychoanalysis continue unabated, not only from some psychiatrists [13,14] but also from the highest levels of politics and health bureaucrats [15], although what exactly is being attacked is often unclear.

#### No perms: (a) view it as artificially distinct since it’s key to fully flesh out the individual intricacies of both methods and create more concrete proposals (b) justifies infinite aff conditionality – allowings permutations allows infinite new 1AR advocacies which skews 1 mins of the 1NC and destroys neg ground (c) irreciprocal – we can’t permute their methods which means they can always intrinsic perm or sever which destroys neg ground (d) illogical – the alt isn’t fiated in the sense of the aff so endorsing a fiated world mixed with a pre-fiat orientation is incoherent (e) hold the 1AC method by itself since anything else endorses bad scholarship since it justifies severence – justifying both in the aff solves.

## 2

Interpretation – the affirmative may not read 1ar theory is legit, aff rvis, no neg rvis, no neg analytics, and neg only gets to make one response

Ifninte abuse

Norming

Drop the debater

Competing interps

No rvis – indicts your theory norms, crosiply the rest of hteir arugemtns

## Case

**First, Allow new 2NR responses to aff spikes:**

**[a] Aff spikes aren’t complete arguments until the 1AR. There is no violation until the 1ar and the voter is often expanded on.**

**[b] Key to clash because otherwise the aff will have lots of blippy spikes and just extend the dropped ones in the 1ar for an automatic ballot which makes the 1N impossible**

**[c] 2NR responses is key to ensure that you don’t use them in an exclusionary manner, such as hiding them inside other spikes, which shuts people with flowing disabilities outside of debate which is also a reason to reject their spikes on face.**

### Second, Negating is Harder

**1. Aff has the ability to read the first framework and spikes which I have to coincide with and react to which outweighs since a) you have infinite prep time to frontline your aff before round so you’ll always be ahead of me and b) this turns my ability to react since you can mold my advocacy until I’m forced into generics that you are ready to debate.**

**2. You speak first and last which means you have a psychological judge persuasion advantage since you frame the round in their mind and are the last thing they remember.**

**3. Aff sets the stage for the debate by choosing the advocacy which means they can exclude all neg ground and win easily.**

**This link turns everything in your underview and means I get presumption and neg flex on theory because it’s inherently harder to debate my side. Also means free I-meets on aff theory unless you prove how it directly outweighs the skew since its structural and comes out of round**

**Reject 1AR theory:**

**[1] The 1NC is reactive, so if the 1NC is abusive it was because the 1AC was abusive.**

**[2] Moots 7 minutes of neg offense because you get to collapse to the highest layer.**

**[3] You can read 6 no risk shells and collapse to the one that is conceded.**

**[4] You get 7 minutes in the 1AR and 2AR to crystallize theory.**

**[5] You get a 2AR to crystallize is issues while I don’t have a 3NR.**

#### Their strategy of quick, blippy arguments excludes people with learning disabilities which not only deters them from the activity but also makes debate uneducational.

Thompson 15 Terrence Lonam April 21, 2015 “Miscellaneous Thoughts from the Disorganized Mind of Marshall Thompson” http://nsdupdate.com/2015/04/21/miscellaneous-thoughts-from-the-disorganized-mind-of-marshall-thompson/

First, I think that **evaluating who is the better debater via who dropped spikes excludes lots of** specific **individuals**, especially those **with learning disabilities. I have both moderate dyslexia and extreme dysgraphia. Despite debating for four years with a lot of success I was never able to deal with spikes. I could not ‘mind-sweep’** because my flow was not clear enough to find the arguments I needed, and **I was simply too slow a reader to be able to** re**read** through **the relevant parts** of a case **during prep**-time. I was very lucky, my junior year (which was the first year I really competed on the national circuit) spikes were remarkably uncommon. Looking back it was in many ways the low-point for spike. They started to be used some my senior year but not anything like the extent they are used today. I am entirely confident, however, in saying that if spikes had had anywhere near the same prevalence when I started doing ‘circuit’ debate as they do now, I—with the specific ways that dyslexia/dysgraphia has affected me—would never have bothered to try to debate national circuit LD (I don’t intend to imply this is the same for anyone who has dyslexia or dysgraphia, the particular ways that learning disabilities manifest is often difficult to track). Now, the mere fact that I would have been prevented from succeeding in the activity and possibly from being able to enjoyably compete is not an argument. I never would have been able to succeed at calligraphy, but I would hardly claim we should therefore not make the calligraphy club about handwriting. Instead, what I am suggesting is that the values that debate cares about and should be assessing are not questions of handwriting or notation. We expect notation instrumentally to avoid intervention, but it is not one of the ends of debate in itself. Thus, if there is a viable principle upon which we can decrease this strategic dimension of spikes but maintain non-intervention I think we should do so. I was ‘good’ at philosophy, ‘good’ at argument generation, ‘good’ at research, ‘good’ at casing, ‘great’ at framework comparison etc. It seems to me that **as long as I can** flow well enough to easily **follow a non-tricky aff it was proper that my learning disabilities not be an obstacle to my success.** (One other thing to note, while I was a ‘framework debater’ who could never have been good at spikes because of my learning disability I have never met a ‘tricky debater’ who could not have succeeded in debate without tricks simply in virtue of their intelligence and technical proficiency; that is perhaps another reason to favor my account.)

#### Vote them down – inclusion is a tangible out-of-round impact distinct from the procedural aspects of debate – it’s key to minority participation.