### 1

#### Their identity politics collapses under capitalism – their focus on individuality fails to transcend universality – this depoliticizes their project and gives coherence to the existing order.

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For Zizek, at least in regards to politics, we are in a post-political era in which identity and cultural politics are depoliticized; that is, they are no longer political in taking up a revolutionary struggle predicated on a universal ideal. We are no longer engaged in the political struggles that seek to instigate radical reform and "egaliberté."42 The reason is that, "Postmodern identity politics involves the logic of ressentiment, of proclaiming oneself a victim and expecting the dominant social Other to pay for the damage, while egaliberté breaks out of this vicious cycle." One should, therefore, ask: Are we as engaged in a revolutionary struggle (universalized under oppression proper) or are we content with being pissed off so that we are not pissed on? Incorporated within this critical matter is how we currently frame multiculturalism in a wider context across the sociological and political spectrum that is becoming entrenched in the privatization of education (i.e., neoliberal market ideology), focused on meritocratic ideals, and operated under the pretense that educational inequality is more of a matter of poor teaching than socio-cultural considerations. In other words, have we become complacent through institutional forbearance in which we remain agitated without agency and action? In considering the current state of multiculturalism, we must contemplate what must be done to ensure, if not reinvigorate, a really existing [revolutionary] struggle like that of the Civil Rights era. As it stands, multiculturalism remains an abstraction in the post-political era, or at least a distraction, from really existing political struggle. How do we begin to engage in critical pedagogical practices in the classroom, examine the superficial nature of multicultural education policies and curriculum (beyond heroes, holidays, and a pedagogy of niceness), and approach the larger socio-political questions of a truly multicultural society? How does one exist as a singular organ (i.e., humanity) among the multiplicity of particularities? Zizek asks, ' 'When we are dealing with a series of particular struggles, is there not always one struggle which, although it appears to function as one in the series, effectively provides the horizon of the series as such?" 4 The one that is primal for Zizek is "class struggle," which he believes selves as the heart of all oppression (manifested through capital) where all other struggles converge arterially. The issue of class struggle is not new and has been taken up by others, 4 but one should entertain that "class struggle" cannot be the rigid determinate of struggle. Hardt and Negri believe that "class is a political concept in that a class is and can only be a collectivity that struggles in common. "42 The problem, as Hardt and Negri see it, is that orthodox Marxists like Zizek believe that the industrial proletariat is the only active collective that can effectively dismantle or counteract capitalism. One should, rather, conceptualize class struggle in "an infinite number of ways that humans can be grouped into classes hair color, blood type, and so forth — but the classes that matter are those defined by the lines of collective struggle. Race is just as much a political concept as economic class in this regard. Marxist thought that is overly determined by a totalizing, singular conception of class (i.e., the industrial proletariat) poses some problems of myopic dogmatism. Emesto Laclau believes that the problem with the rigid emphasis on class struggle is that ' 'it tends to anchor the moment of struggle and antagonisms in the sectorial identity of a group, while any meaningful struggle transcends any sectorial identity and becomes a complexly articulated 'collective will'. ' The problem with Zizek, according to Laclau, is "his discourse around entities — class, class struggle, capitalism... are largely fetishes disposed of any precise meaning. Zizek has attempted to defend criticisms about his political thought. 43 He has consistently advocated the need for a universality that instigates a clear demarcation of "us" and "them"; that is, it is only by instituting an ideological dialectic (inclusion/exclusion) that one engages in making a struggle political. Universalization instigates politicalization by, [T]he fact that one, precisely, is not merely that specific individual exposed to a set of specific injustices — consists in its apparent opposite, in the thoroughly irrational, excessive outburst of violence... In the equation of universalism with the militant, divisive position of engagement in a struggle. True universalists are not those who preach global tolerance of differences and all-encompassing unity but those who engage in a passionate fight for the assertion of the truth that engages them. Universality is ultimately tied into two dimensions of post-politics. The first dimension is politicization (one could think of it also as publicization).433 Post-politics allows for "recognition without revolution" in that one acknowledges that an event has occurred in which an individual or group has been disenfranchised or oppressed (e.g., the arrest of Dr. Henry Louis Gates) without actually engaging it as a political event (i.e., one is content with being pissed off as long as one is acknowledged). Such postmodern post- politics relegates the struggle to a spectacle (concealing the structural implications that still resonate through covert practices embedded in ideology), as well as one that relies on a "divide and conquer" schema under capitalist logic. The second dimension is politicalization. Politicalization instigates revolutionary struggle in which acknowledgement is not enough; therefore, one is willing to fight for their right, not just talk it out (i.e., one is not just going to be pissed off, they are willing to fight and get pissed on in order to bring about really existing change). In order to engage really existing social transformation, one must actively engage (militantly or through active democratic protest 434) and unhinge the structural ideology that promulgates the existing torrent of inequality. In other words, one should not accept post-political "appeasements" (e.g., affirmative action) that force one (i.e., the dominant, hegemonic Other) to be tolerant without openly assuming proprietorship of one's act in the structuring and maintenance of symbolic ideology. Let me provide a clarifying example of how to understand the post-political dimensions of politicization and politicalization. One may remember the highly publicized arrest of Dr. Henry Louis Gates for "disorderly conduct" after being questioned by a police officer that was alerted about a possible break-in in the area. Dr. Gates questioned his arrest, "Why, because I'm a black man in America?" 36 After a couple of weeks of media publicizing, what was the outcome of the situation between Dr. Gates and the arresting officer? The two were invited to the White House by President Obama to share a beer and discuss the incident in what was deemed "the beer summit." Although Obama invited Crowley (the arresting officer) and Gates as part of what he called a 'teachable moment,' something significant was missed. The coverage allowed the public to get the ' 'we've come together" photos and video footage that the White House wanted while keeping the discussion private among the men. The event was individualized, made particular, being the isolated experience of one Black man and one White police officer. It is exactly this singularity of an event that reduces its possibility in becoming universalized in implicating a larger problem embedded in global capitalism. This is precisely what global capitalism desires, a depoliticization of struggles reducing them to a singular core. Events like the one involving Henry Louis Gates are "politicized" as a "race card" event. Thus, it is precisely in it being an isolated event that it loses its ability to be political and truly acknowledge the larger social and cultural struggle that still undergirds US society (i.e., institutionalized racism . In the post-political era of identity politics, one no longer has to worry about being beaten or hosed down openly in the streets. Acts of violence, even hate crimes, are singularities; that is, they are acts committed by individuals without implication of transcending the universal. Without transcendence towards universality, ' 'Postmodern racism emerges as the ultimate consequence of the post-political suspension of the political, of the reduction of the State to a mere police agent servicing the (consensually „438 established) needs of market forces and multiculturalist, tolerant humanitarianism. Multiculturalism polices and publicizes but does little to transcend the existing order.

#### The subject emerges through alienation from the attempt to articulate one’s desires through language, which always has a communicability gap that restricts expression. This creates a constant desire for the lost object and leads to a relation of suffocation that justifies infinite violence – deconstructing this constitutive lack explains and comes before anything else in the round. Thus, the ROB is to traverse the fantasy – that means exposing drives.

McGowan 13 Todd McGowan, 2013, “Enjoying What We Don’t Have: The Political Project of Psychoanalysis,” University of Nebraska Press/Lincoln and London, SJBE//recut ww pbj

The subject as such emerges through the experience of loss. It is the loss of a part of the subject — an initial act of sacrifice — that creates both subject and object, the object emerging through this act as what the subject has lost of itself. The subject takes an interest in the object world because it forms this world around its lost object. As Jacques Lacan notes, “Never, in our concrete experience of analytic theory, do we do without the notion of Obviously, no one literally creates objects through an initial act of sacrifice of an actual body part. This would be too much to ask. But the psychical act of sacrifice allows for a distinction to develop where none existed before and simultaneously directs the subject’s desire toward the object world. In his breakthrough essay “Negation,” Freud describes this process as follows: “The antithesis between subjective and objective does not exist from the first. It only comes into being from the fact that thinking possesses the capacity to bring before the mind once more something that has once been perceived, by reproducing it as a presentation without the external object having still to be there. The first and immediate aim, therefore, of reality-testing is, not to find an object in real perception which corresponds to the one presented, but to refind such an object, to convince oneself that it is still there.”6 Though Freud doesn’t use terms from linguistics, it is clear that he is making refer- ence to the subject’s alienation in language and that he sees this alienation as the key to the emergence of both the subject and the object. When the subject submits to the imperatives of language, it enters into an indirect relation with the object world. The speaking being does not relate to books, pencils, and paper but to “books,” “pencils,” and “paper.” The signifier intervenes between the subject and the object that the subject perceives. The subject’s alienation into language deprives it of immediate contact with the object world. And yet, in the above passage from “Negation,” Freud conceives of the subject’s entrance into language — its “capacity to bring before the mind once more something that has once been perceived, by reproducing it as a presentation without the external object having still to be there” — as the event that produces the very distinction between subject and object. This means that the indirectness or mediation introduced by language deprives the subject of a direct relation to the object world that it never had. Prior to its immersion in the mediation of language, the subject had no object at all — not a privileged relation to objects but a complete absence of relationality as such due to its autoeroticism. In this sense, the subject’s willingness to accede to its alienation in language is the first creative act, a sacrifice that produces the objects that the subject cannot directly access. Language is important not for its own sake but because it is the site of our founding sacrifice. We know that the subject has performed this act of sacrifice when we witness the subject functioning as a being of language, but the sacrifice is not an act that the subject takes up on its own. Others always impose the entry into language on the subject. Their exhortations and incentives to speak prompt the emergence of the speaking subject. But the subject’s openness to alienation in language, its willingness to sacrifice a part of itself in order to become a speaking subject, suggests a lack in being itself prior to the entry into language. That is, the act through which the subject cedes the privileged object and becomes a subject coin- cides with language but is irreducible to it. The subject engages in the act of sacrifice because it does not find its initial autoeroticism perfectly sat- isfying — the unity of the autoerotic being is not perfect — and this lack of complete satisfaction produces the opening through which language and society grab onto the subject through its alienating process. If the initial autoerotic state of the human animal were perfectly satisfying, no one would begin to speak, and subjectivity would never form. Speaking as such testifies to an initial wound in our animal being and in being itself. But subjectivity emerges only out of a self-wounding. Even though others encourage the infant to abandon its autoerotic state through a multitude of inducements, the initial loss that constitutes subjectivity is always and neces- sarily self-inflicted. Subjectivity has a fundamentally masochistic form, and it continually repeats the masochistic act that founds it. The act of sacrifice opens the door to the promise of a satisfaction that autoerotic isolation forecloses, which is why the incipient subject abandons the autoerotic state and accedes to the call of sociality. But the term “sacrifice” is misleading insofar as it suggests that the subject has given up a wholeness (with itself or with its parent) that exists prior to being lost. In the act of sacrifice, the incipient subject gives up something that it doesn’t have. The initial loss that founds subjectivity is not at all substan- tial; it is the ceding of nothing. Through this defining gesture, the subject sacrifices its lost object into being. But if the subject cedes nothing, this initial act of sacrifice seems profoundly unnecessary. Why can’t the subject emerge without it? Why is the experience of loss necessary for the subject to constitute itself qua subject? The answer lies in the difference between need and desire. While the needs of the human animal are not dependent on the experience of loss, the subject’s desires are. It is the initial act of sacrifice that gives birth to desire: the subject sacri- fices nothing in order to create a lost object around which it can organize its desire. As Richard Boothby puts it in his unequaled explanation of the psychoanalytic conception of the emergence of desire, “The destruction and loss of the object . . . opens up a symbolic dimension in which what was lost might be recovered in a new form.”7 He adds: “Sacrifice serves to constitute the very matrix of desire. The essential function of sacrifice is less do ut des, I give so that you might give, than do ut desidero: I give in order that I might desire.”8 The subject’s desire is oriented around this lost object, but the object is nothing as a positive entity and only exists insofar as it is lost. This is why one can never attain the lost object or the object that causes one to desire.9 The coming-into-being of this object originates the subject of desire, but, having no substance, the object can never become an empirical object of desire. We may see an object of desire as embodying the lost object, but whenever we obtain this object, we discover its emptiness. The lost object is constitutively rather than empirically lost. Eating Nothing In this light, we can see the anorexic as the model for all desiring subjectivity. Most cultural critics justifiably see anorexia as the product of oppressive definitions of femininity that abound in contemporary society and force wom[x]n to starve themselves in order to fit the ideals of feminine beauty. According to Naomi Wolf ’s classic popular account in The Beauty Myth, the ideal of thinness became a way of controlling wom[x]n — disciplining their bodies — after the idea of natural female inferiority began to evanesce.10 The anorexic embodies female victimization: she has internalized a patriarchal ideal and does violence to her own body in order to live up to this ideal. But the problem with this analysis is that the anorexic doesn’t just try to embody the ideal of feminine beauty.11 She goes too far in her pursuit of thinness and comes to inhabit a body far from the ideal. Even when everyone tells her that she no longer looks good, that she is too thin, the anorexic continues to lose weight. It is for this reason that many feminists have seen her as a subversive figure. As Elizabeth Grosz puts it, “Neither a ‘disorder’ of the ego nor, as popular opinion has it, a ‘dieting disease’ gone out of control, anorexia can, like the phantom limb, be a kind of mourning for a pre-Oedipal (i.e., pre-castrated) body and a corporeal connection to the mother that wom[x]n in patriarchy are required to abandon. Anorexia is a form of protest at the social meaning of the female body.”12 Grosz accounts for the excessiveness of anorexia by aligning it with feminist resistance to patriarchy rather than obsequious submission to it. But she aligns the anorexic with wholeness and the maternal bond rather than with the lost object. In this sense, she misses the true radicality of the anorexic, a radical- ity that stems from the power of the anorexic’s desire. The anorexic doesn’t simply refuse to eat but eats nothing, the nothing that is the lost object. While all positive forms of food fail to address the subject’s lack, nothing does speak to the subject’s desire and allows that desire to sustain itself. The anorexic starves not because she can’t find, in the mode of Kafka’s hunger artist, any food that would satisfy her but because she has found a satisfying food, a food that nourishes the desiring subject rather than the living being. The logic of anorexia lays bare the hidden work- ings of desire that operate within every subject. Subjects believe that they pursue various objects of desire (a new car, a new house, a new romantic partner, and so on) and that these objects have an intrinsic attraction, but the real engine for their desire resides in the nothing that the subject has given up and that every object tries and fails to represent. Objects of desire are desirable only insofar as they attempt to represent the impossible lost object, which is what the anorexic reveals. Still, the anorexic is exceptional; most nonanorexic subjects imagine that their lost object can be found in something rather than nothing. Despite its resonances with the structure of desire, anorexia cannot be dissociated from the imposition of the ideal of thinness as a mode of control- ling female subjectivity. Though this ideal distorts the anorexic’s relationship to her own body, it also renders the nature of desire itself apparent. The impossible ideal of perfect thinness allows the anorexic subject to avow, albeit unconsciously, the structural impossibility of desire itself. Unlike male subjects (or other female subjects who manage to distance themselves from the ideal), the anorexic cannot avoid confronting the impossibility of her object. The oppressive ideal of perfect thinness allows the anorexic to bear witness with her body to the truth of desire.13 Understanding the impossible nature of the lost object — what the anorexic makes clear — allows us to rethink the nature of the political act. Rather than being the successful achievement of some object, the accomplishment of some social good, the political act involves insisting on one’s desire in the face of its impossibility, which is precisely what occurs in the death drive. The key to a politics of the death drive is grasping, in the fashion of the anorexic, the nothingness of the object and thereby finding satisfaction in the drive itself. But the subject’s relationship to its object inherently creates an illusion that makes this possibility almost impossible. Though the lost object that initiates subjectivity has no substance, its status for the subject belies its nothingness. For the subject, the originary lost object is the object that seems to hold the key to the subject’s very ability to enjoy. Subjects invest the lost object with the idea of their own completion: the loss of the object retroactively causes a prior state of comple- tion to arise — a state of completion that never actually existed — and the object itself bears the promise of inaugurating a return to this imaginary prior state.14 In short, it promises to fill in the subject’s lack and answer its desire. As a result of this investment on the part of the subject, the initial lost object becomes the engine for all the subject’s subsequent desiring. Without the initial act of sacrifice, the would-be subject neither desires nor enjoys but instead suffocates in a world of self-presence, a self-presence in which one has no freedom whatsoever. Through the loss of the privileged object, one frees oneself from the complete domination of (parental or social) authority by creating a lack that no authority can fill. Ceding the object is thus the founding act of subjectivity and the first free act. Every subsequent effort by authority to give the subject what it lacks will come up short — or, more correctly, will go too far, because only nothing can fill the gap within the subject. For this reason, dissatisfaction and disappointment are correlative with freedom: when we experience the authority’s failure to give us what we want, at that moment we also experience our distance from the authority and our radical freedom as subjects.

#### The politics of recognition require the submission of one’s own desire to a social authority without grounding for its demands that creates an endless struggle for acceptance that restricts true enjoyment.

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When subjects enter into society, the social order confronts them with a demand. This demand for the sacrifice of enjoyment offers them social recognition in return. Recognition grounds the subjects’ identities and allows them to experience themselves as valuable. The socially recognized subject has a worth that derives solely from recognition itself. Popular kids may believe that their sense of worth is tied to an activity — playing football, obtaining good grades, being a cheerleader — but in fact it depends on the recognition that an anonymous social authority accords those who engage in these activities. Though we might imagine the football player fully enjoying himself and his popular status, the recognition that comes with this status renders enjoyment impossible insofar as popularity adheres to the social authority’s demand rather than its unarticulated desire.17 The demand that confronts the subject entering the social order is directly articulated at the level of the signifier. Social authority says to the subject, “Act in this way, and you will receive approval (or recognition).” But the demand conceals an unconscious desire that is not articulated on the level of the signifier. What the authority really wants from the subject is not equivalent to what it explicitly demands in signifiers. This desire of social authority or the Other engenders the subject’s own desire: the subject’s desire is a desire to figure out what the Other wants from it — to solve the enigma of the Other’s desire and locate itself within that desire. The subject becomes a desiring subject by paying attention not to what the social authority says (the demand) but to what remains unsaid between the lines (the desire). The path of desire offers the subject the possibility of breaking from its dependence on social authority through the realization that its secret, the enigma of the Other’s desire, does not exist — that the authority doesn’t know what it wants. Such a realization is not easy to achieve, but adopting the attitude of desire at least makes it possible. For the subject who clings to the social authority’s demand, dependence on this authority becomes irremediable and unrealizable. This is the limitation of pseudo-Hegelian political projects oriented around garnering recognition. They necessarily remain within the confines of the order that they challenge, and even success will never provide the satisfaction that the project promises. Full recognition would bring with it not the sense of finally penetrating into the secret enclave of the social authority but instead the disappointment of seeing that this secret does not exist. The widespread acceptance of gay marriage in the United States, for instance, would not provide a heretofore missing satisfaction, because the social authority that would provide the recognition is not a substantial entity fully consistent with itself. Even though institutional authority can grant a marriage certificate to gay couples and the majority of the popula- tion can recognize the validity of the marriage, there is no agency that can authorize such a marriage that is itself authorized. Social authority, in other words, is always unauthorized or groundless, and this is the ultimate reason why the pursuit of recognition leads to frustration. Those who seek social recognition structure their lives around the social authority’s demand, and recognition is the reward that one receives for doing one’s social duty. For instance, in order to gain popularity, one must adhere to the social rules that lead to popularity. This involves wearing the proper clothes, hanging out with the right people, playing the approved sports, and talking in the correct fashion. Too much deviation from the standard dissolves one’s popularity. Even those who disdain popularity most often align themselves with some other source of recognition and thereby invest themselves in another form of it. The outsider who completely rejects the trappings of the popular crowd but slavishly obeys the demands of fellow outsiders remains within the orbit of social recognition. This devotion to social recognition is more apparent, though not more true, among the young; the adult universe employs strictures with a similar severity.18 Fol- lowing the path of desire — going beyond the explicit demand of the social authority — has a cost in terms of social status. Those who restrict themselves to the authority’s demand do not neces- sarily evince more obedience to actual laws than others do. In fact, the social authority’s demand often conflicts with laws because it demands love, not just obedience. Criminals who flaunt the law for the sake of accumulating vast amounts of money are among those most invested in this demand. There is no inherent radicality in criminal behavior, and most criminals tend to be politically conservative.19 The object of the demand is the subject’s complete sacrifice for the sake of the social authority, not simply adherence to a set of laws. By imposing a demand that requires subjects to violate the law, the author- ity creates a bond of guilt among those who follow this demand. For instance, contemporary capitalist society demands the unrestricted accumulation of capital, even if this requires bypassing ethical or legal considerations at some point. Those who adhere to this demand to such an extent that they break the law or act against their own conscience find themselves all the more subjected to the social authority than if the demand didn’t include the dimension of transgression. The guilt that the demand engenders in them seals their allegiance. This is the logic of the hazing ritual, which always necessitates a violation of the law or common morality. The demand aims to redirect subjects away from their own enjoyment and toward social pro- ductivity. This turn is unimaginable without guilt, which is the fundamental social emotion. Subjects who sacrifice enjoyment for the sake of recognition do so with the expectation that this sacrifice will pay off on the other side, that the rewards of recognition will surpass the enjoyment that they have given up. This wager seems to have all the empirical evidence on its side: every day, images of the most recognized subjects enjoying themselves bombard us. We see them driving in the nicest cars, eating in the finest restaurants, wear- ing the most fashionable clothes, and having sex with the most attractive people, among other things. On the other side, we rarely see the enjoyment of those who remain indifferent to the appeal of recognition. By definition, they enjoy in the shadows. What’s more, the apparent misery of those who do not receive recognition is readily visible among the social outcasts we silently pass every day. To all appearances, the sacrifice of enjoyment for the sake of recognition is a bargain, as long as one ends up among the most recognized. The problem with this judgment stems from its emphasis on visibil- ity; it mistakes the display of enjoyment for the real thing. Someone who was authentically enjoying would not need to parade this enjoyment. The authentically enjoying subject does not perform its enjoyment for the Other but remains indifferent to the Other. As Joan Copjec notes, “Jouissance flourishes only there where it is not validated by the Other.”20 Enjoyment consumes the subject and directs all of the subject’s attention away from the Other’s judgment, which is why one cannot perform it and why being a social outcast doesn’t bother the enjoying subject. One immerses oneself completely in enjoyment, and the enjoyment suffices for the subject. In contrast, recognition, though it offers its own form of satisfaction, ulti- mately leaves the subject eager for something else. No matter what level of recognition subjects receive, they always find it insufficient and seek more. Unlike enjoyment, recognition is an infinite struggle.

#### Their deployment of debate is an agential fantasy – the affirmative is an investment into subjectivity as a teleological entity dependent on external recognition to satisfy its goals, which is addicting and causes passivity

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“Ego,” then,names the economy of compensatory subjectivization driven by the repetition and refusal of demands. The nascent subject presents wants and needs in the form of the demand, but the role of the demand is not the simple fulfillment of these wants and needs. The demand and its refusal are the fulcrum on which the identity and insularity of the subject are produced: an unformed amalgam of needs and articulated demands is transformed into a subject that negotiates the vicissitudes of life with others. Put in the meta- phor of developmental psychology, an infant lodges the instinctual demands of the id on others but these demands cannot be, and for the sake of develop- ment, must not be fulfilled. Thus, pop psychology observations that the in- cessant demands of children for impermissible objects (“may i have a fourth helping of dessert”) or meanings that culminate in ungroundable authori- tative pronouncements (the game of asking never ending “whys”) are less about satisfaction of a request than the identity-producing effects of the pa- rental “no.” in “The Question of Lay Analysis,” freud argues that “if . . . demands meet with no satisfaction, intolerable conditions arise . . . [and] . . . the ego begins to function. . . . [T]he driving force that sets the vehicle in mo- tion is derived from the id, the ego . . . undertakes the steering. . . . The task of the ego [is] . . . to mediate between the claims of the id and the objections of the external world.”31 Later, in Group Psychology and the Analysis of the Ego, and Civilization and Its Discontents, freud relocates the site of the ego’s genesis beyond the parent/child relationship and in the broader social relationships that animate it. Life with others inevitably produces blockages in the indi- vidual’s attempts to fulfill certain desires, since some demands for the fulfill- ment of desires must be frustrated. This blockage produces feelings of guilt, which in turn are sublimated as a general social morality. The frustration of demand is both productive in that it authorizes social moral codes and, by ex- tension, civilization writ large, although it does so at the cost of imposing a contested relationship between desire and social mores.32 Confronted by student calls to join the movement of 1968 Lacan famously quipped: “as hysterics you demand a new master: you will get it!” under- standing the meaning of his response requires a treatment of Lacan’s theory of the demand and its relationship to hysteria as an enabling and constraining political subject position. Lacan’s theory of the demand picks up at freud’s movement outward from the paradigmatic relationships between the parent/ child and individual/civilization toward a more general account of the sub- ject, sociality, and signification. The infrastructure supporting this theoreti- cal movement transposes freud’s comparatively natural and genetic account of development to a set of metaphors for dealing with the subject’s entry into signification. As already noted, the Lacanian aphorism that “the signifier represents a subject for another signifier inverts the conventional wisdom that a pre-given subject uses language as an instrument to communicate its subjective inten- tions.”33 The paradoxical implication of this reversal is that the subject is si- multaneously produced and disfigured by its unavoidable insertion into the space of the Symbolic. An Es assumes an identity as a subject as a way of ac- commodating to the Symbolic’s demands and as a node for producing de- mands on its others or of being recognized as a subject.34 As i have already argued, the demand demonstrates that the enjoyment of one’s own subjec- tivity is useless surplus produced in the gap between the Es (or it) and the ideal i. As a result, there is excess jouissance that remains even after its reduc- tion to hegemony. This remainder may even be logically prior to hegemony, in that it is a useless but ritually repeated retroactive act of naming the self that produces the subject and therefore conditions possibility for investment in an identitarian configuration. The site of this excess, where the subject negotiates the terms of a non- relationship with the Symbolic, is also the primary site differentiating need, demand, and desire. need approximates the position of the freudian id, in that it is a precursor to demand. Demand is the filtering of the need through signification, but as Sheridan notes, “there is no adequation between need and demand.”35 The same type of split that inheres in the freudian demand inheres in the Lacanian demand, although in Lacan’s case it is crucial to no- tice that the split does not derive from the empirical impossibility of ful- filling demands as much as it stems from the impossibility of articulating needs to or receiving a satisfactory response from the other. Thus, the speci- ficity of the demand becomes less relevant than the structural fact that de- mand presupposes the ability of the addressee to fulfill the demand.This im- possibility points to the paradoxical nature of demand: the demand is less a way of addressing need to the other than a call for love and recognition by it. “in this way,” writes Lacan, “demand annuls the particularity of everything that can be granted by transmuting it into a proof of love, and the very sat- isfactions that it obtains for need are reduced to the level of being no more than the crushing of the demand for love.”36 The other cannot, by definition, ever give this gift: the starting presupposition of the mirror stage is the con- stitutive impossibility of comfortably inhabiting the Symbolic. The struc- tural impossibility of fulfilling demands resonates with the freudian de- mand in that the frustration of demand produces the articulation of desire. Thus, Lacan argues that “desire is neither the appetite for satisfaction, nor the demand for love, but the difference that results from the subtraction of the first from the second.”37 This sentiment animates the crucial Lacanian claim for the impossibility of the other giving a gift that it does not have, namely the gift of love: “all demand implies . . . a request for love. . . . Desire begins to take shape in the margin in which demand becomes separated from need: this margin being that which is opened up by demand, the appeal of which can be unconditional only in regards to the other . . . having no universal satisfaction. . . . it is this whim that introduces the phantom of omnipotence, not of the subject, but of the other in which his demand is installed.”38 This framing of demand reverses the classically liberal presupposition regarding demand and agency. Contemporary and classical liberal democratic theories presume that the demand is a way of exerting agency and, further, that the more firmly the demand is lodged, the greater the production of an agential effect. The Lacanian framing of the demand sees the relationship as exactly the opposite: the more firmly one lodges a demand, the more desperately one clings to the legitimate ability of an institution to fulfill it. Hypothetically, demands ought reach a kind of breaking point where the inability of an in- stitution or order to proffer a response should produce a reevaluation of the economy of demand and desire. in analytic terms, this is the moment of sub- traction, where the manifest content of the demand is stripped away and the desire that underwrites it is laid bare. The result of this “subtraction” is that the subject is in a position to relate to its desire, not as a set of deferrals, avoid- ances, or transposition but rather as an owned political disposition. As Lacan frames it, demanding subjects are either learning to reassert the centrality of their demand or coming to terms with the impotence of the other as a satisfier of demands: “But it is in the dialectic of the demand for love and the test of desire that development is ordered. . . . [T]his test of the desire of the other is decisive not in the sense that the subject learns by it whether or not he has a phallus, but in the sense that he learns that the mother does not have it.”39 The point of this disposition is to bring the subject to a point where they might “recognize and name” their own desire and, as a re- sult, become a political subject in the sense of being able to truly argue for something without being dependent on the other as a support for or orga- nizing principle for political identity. Thus, desire has both a general status and a specific status for each subject. it is not just the mirror that produces the subject and its investments but the desire and sets of proxy objects that cover over this original gap. As Easthope puts it: “Lacan is sure that everyone’s de- sire is somehow different and their own—lack is nevertheless my lack. How can this be if each of us is just lost in language . . . passing through demand into desire, something from the Real, from the individual’s being before lan- guage, is retained as a trace enough to determine that i desire here and there, not anywhere and everywhere. Lacan terms this objet petit a . . . petit a is dif- ferent for everyone; and it can never be in substitutes for it in which i try to refind it.”40 Though individuated, this naming is not about discovering a latently held but hidden interiority, rather it is about naming a practice of thinking the uniqueness of individual subjects as a product of discourses that produce them. Thus, this is an account of political subjectivization that is not solely oriented toward or determined by the locus of the demand but that is also determined by the contingent sets of coping strategies that orient a sub- ject toward others and a political order and serve as the condition of possi- bility for demands.As Lacan argues,this is the point where a subject becomes a kind of new presence or a new political possibility:“That the subject should come to recognize and to name his desire; that is the efficacious action of analysis. But it isn’t a question of recognizing something which would be en- tirely given. . . . in naming it, the subject creates, brings forth, a new presence in the world.”41 Alternatively, subjects can stay fixated on the demand, but in doing so they forfeit their desire, or as fink argues, “an analysis . . . that . . . does not go far enough in constituting the subject as desire leaves him or her stranded at the level of demand . . . unable to truly desire.”42 A politics defined by and exhausted in demands is by definition a hysterical politics. The hysteric is defined by incessant demands on the other at the ex- pense of ever articulating a desire that is theirs. in the Ethics of Psychoanaly- sis, Lacan argues that the hysteric’s demand that the other produce an object is the support of an aversion toward one’s desire: “the behavior of the hys- teric, for example, has as its aim to recreate a state centered on the object, in- sofar as this object . . . is . . . the support of an aversion.”43 This economy of aversion explains the ambivalent relationship between hysterics and their de- mands. on one hand, the hysteric asserts their agency, even authority, over the other.yet, what appears as unfettered agency from the perspective of a discourse of authority is also simultaneously a surrender of desire by enjoy- ing the act of figuring the other as the one with the exclusive capability to satisfy the demand. Thus, “as hysterics you demand a new master: you will get it!” At the register of manifest content, demands are claims for action and seemingly powerful, but at the level of the rhetorical form of the demand or in the reg- ister of enjoyment, demand is a kind of surrender. As a relation of address the hysterical demand is more a demand for recognition and love from an os- tensibly repressive order than a claim for change. The limitation of the stu- dents’ call on Lacan does not lie in the end they sought but in the fact that the hysterical address never quite breaks free from its framing of the master. The fundamental problem of democracy is not articulating resistance over and against hegemony but rather the practices of enjoyment that sustain an addiction to mastery and a deferral of desire. Hysteria is a politically effective subject position in some ways, but it is politically constraining from the perspective of organized political dissent. if not a unidirectional practice of resistance, hysteria is at best a politics of interruption. imagine a world where the state was the perfect and complete embodiment of a hegemonic order, without interruption or remainder, and the discursive system was hermetically closed. Politics would be an impos- sibility: with no site for contest or reappropriation, politics would simply be the automatic extension of structure. Hysteria is a site of interruption, in that hysteria represents a challenge to our hypothetical system, refusing straight- forward incorporation by its symbolic logic. But, stepping outside this hy- pothetical non-polity, on balance, hysteria is politically constraining because the form of the demand, as a way of organizing the field of political enjoy- ment, requires that the system continue to act in certain ways to sustain its logic. Though on the surface it is an act of symbolic dissent, hysteria rep- resents an affirmation of a hegemonic order and is therefore a particularly fraught form of political subjectivization.

#### Vote negative to embrace the death drive – this requires identification with our drives and recognition of the impossibility of a utopian future and a solution.

McGowan 13 Todd McGowan, 2013, “Enjoying What We Don’t Have: The Political Project of Psychoanalysis,” University of Nebraska Press/Lincoln and London, SJBE

The typical politics of the good aims at a future not inhibited by a limit that constrains the present. This future can take the form of a truly repre- sentative democracy, a socialist utopia, a society with a fair distribution of power and wealth, or even a fascist order that would expel those who embody the limit. But the good remains out of reach despite the various efforts to reach it. The limit separating us from the good society is the very thing that constitutes the good society as such. Overcoming the limit shat- ters the idea of the good in the act of achieving it. In place of this pursuit, a psychoanalytic politics insists on identification with the limit rather than attempting to move beyond or eliminate it. If there is a conception of prog- ress in this type of politics, it is progress toward the obstacle that bars us from the good rather than toward the good itself. Identification with the limit involves an embrace of the repetition of the drive because it is the obstacle or limit that is the point to which the drive returns. No one can be the perfect subject of the drive because the drive is what undermines all perfection. But it is nonetheless possible to change one’s experience within it. The fundamental wager of psychoanalysis — a wager that renders the idea of a psychoanalytic political project thinkable — is that repetition undergoes a radical transformation when one adopts a different attitude toward it. We may be condemned to repeat, but we aren’t condemned to repeat the same position relative to our repetition. By embracing repeti- tion through identification with the obstacle to progress rather than trying to achieve the good by overcoming this obstacle, the subject or the social order changes its very nature. Instead of being the burden that one seeks to escape, repetition becomes the essence of one’s being and the mode through which one attains satisfaction. Conceiving politics in terms of the embrace of repetition rather than the construction of a good society takes the movement that derails tradi- tional political projects and reverses its valence. This idea of politics lacks the hopefulness that Marxism, for instance, can provide for overcoming antagonism and loss. With it, we lose not just a utopian ideal but the idea of an alternative future altogether — the idea of a future no longer beset by intransigent limits — and this idea undoubtedly mobilizes much political energy.33 What we gain, however, is a political form that addresses the way that subjects structure their enjoyment. It is by abandoning the terrain of the good and adopting the death drive as its guiding principle that eman- cipatory politics can pose a genuine alternative to the dominance of global capitalism rather than incidentally creating new avenues for its expansion and development. The death drive is the revolutionary contribution that psychoanalysis makes to political thought. But since it is a concept relatively foreign to political thought, I will turn to various examples from history, literature, and film in order to concretize what Freud means by the death drive and illustrate just what a politics of the death drive might look like. The chapters that follow trace the implications of the death drive for thinking about the subject as a political entity and for conceiving the political structure of society. Part 1 focuses on the individual subject, beginning with an explanation of how the death drive shapes this subjectivity. The various chapters in part 1 trace the implications of the death drive for understand- ing how the subject enjoys, how the drive relates to social class, how the drive impacts the subject as an ethical being, and how the subject becomes politicized. The discussion of the impact of the death drive on the individual subject serves as a foundation for articulating its impact on society, which part 2 of the book addresses, beginning with the impact of the death drive on the constitution of society. Part 2 then examines how the conception of the death drive helps in navigating a path through today’s major political problems: the inefficacity of consciousness raising, the seductive power of fantasy, the growing danger of biological reductionism and fundamentalism, the lure of religious belief, and the failure of attempts to lift repression. The two parts of the book do not attempt to sketch a political goal to be attained for the subject or for society but instead to recognize the structures that already exist and silently inform both. The wager of what follows is that the revelation of the death drive and its reach into the subject and the social order can be the foundation for reconceiving freedom. The recognition of the death drive as foundational for subjectivity is what occurs with the psychoanalytic cure. Through this cure, the subject abandons the belief in the possibility of finding a solution to the problem of subjectivity. The loss for which one seeks restitution becomes a constitu- tive loss — and becomes visible as the key to one’s enjoyment rather than a barrier to it. A political project derived from psychoanalytic thought would work to broaden this cure by bringing it outside the clinic and enacting on society itself. The point is not, of course, that everyone would undergo psychoanalysis but that psychoanalytic theory would function as a political theory. Politically, the importance of psychoanalysis is theoretical rather than practical. Politically, it doesn’t matter whether people undergo psycho- analytic therapy or not. This theory would inaugurate political change by insisting not on the possibility of healing and thereby attaining the ultimate pleasure but on the indissoluble link between our enjoyment and loss. We become free to enjoy only when we have recognized the intractable nature of loss. Though psychoanalytic thought insists on our freedom to enjoy, it under- stands freedom in a counterintuitive way. It is through the death drive that the subject attains its freedom. The loss that founds this drive frees the subject from its dependence on its social environment, and the repetition of the initial loss sustains this freedom. By embracing the inescapability of traumatic loss, one embraces one’s freedom, and any political project genuinely concerned with freedom must orient itself around loss. Rather than looking to the possibility of overcoming loss, our political projects must work to remain faithful to it and enhance our contact with it. Only in this way does politics have the opportunity to carve out a space for the freedom to enjoy rather than restricting it under the banner of the good.

### 2

#### Interpretation: the resolution should define the division of affirmative and negative ground. To clarify, the aff must defend a world where the appropriation of outer space by private entities is unjust.

#### Resolved” means to enact by law.

Words & Phrases ’64

(Words and Phrases; 1964; Permanent Edition)

Definition of the word “resolve,” given by Webster is “to express an opinion or determination by resolution or vote; as ‘it was resolved by the legislature;” It is of similar force to the word “enact,” which is defined by Bouvier as meaning “to establish by law”.

#### [Topic specific definitions go here.]

#### Appropriation is the act of *unconsented* extraction.

**Dictionary ND** <https://www.dictionary.com/browse/appropriation> //ww ak

Appropriation – noun:

[ uh-proh-pree-ey-shuhn ]

**the act of**[**appropriating**](https://www.dictionary.com/browse/appropriate)**or taking possession of something, often without permission or consent.**

#### Outer Space is Cosmos *withstanding* Earth – Prefer it, it’s the *first* definition that pops up on google.

Lexico ND <https://www.lexico.com/en/definition/outer_space> //ww ak

outer space – NOUN:

**The physical universe beyond the earth's atmosphere.**

‘Viewed from outer space, planet Earth provides a pleasing blue and white view.’

Pronunciation - /ˌoudər ˈspās/ /ˌaʊdər ˈspeɪs/

#### A Private entity is defined as

Chen, 21, Learn about Private Companies, https://www.investopedia.com/terms/p/privatecompany.asp, Investopedia,

A private company is a firm held under private ownership. Private companies may issue stock and have shareholders, but their shares do not trade on public exchanges and are not issued through an [initial public offering](https://www.investopedia.com/terms/i/ipo.asp) (IPO). As a result, private firms do not need to meet the Securities and Exchange Commission's (SEC) strict filing requirements for [public companies](https://www.investopedia.com/terms/p/publiccompany.asp). In general, the shares of these businesses are less liquid, and their [valuations](https://www.investopedia.com/ask/answers/09/how-to-value-shares-in-private-company.asp) are more difficult to determine.

#### Violation:

#### Standards:

#### [1] procedural fairness – their interpretation eviscerates predictable limits – all negative strategy is premised off a stable reading of the resolution. The lack of a stable mechanism lets them radically re-contextualize their aff and erase neg ground via perms. Including their advocacy authorizes any methodology or orientation tangentially related to the topic, which renders research burdens untenable. That outweighs and precedes their offense – debate is a game that we’ve all chosen to participate in and requires effective negation. It makes no sense to skew a competitive activity in favor of one side. The frame for evaluating offense is that debate is a game and we’re all here to win – that means procedural questions come first.

#### [2] Movement Building -

#### [a] Debate over a controversial point of action creates argumentative stasis – that’s key to avoid a devolution of debate into competing truth claims which eviscerates the decision-making potential of debate

Steinberg & Freeley, 13

David Director of Debate at U Miami, Former President of CEDA, officer, American Forensic Association and National Communication Association. Lecturer in Communication studies and rhetoric. Advisor to Miami Urban Debate League, Masters in Communication, and Austin, JD, Suffolk University, attorney who focuses on criminal, personal injury and civil rights law, *Argumentation and Debate Critical Thinking for Reasoned Decision Making*, Thirteen Edition

**Debate is a means of settling differences,** **so there must be a** difference of opinion or a **conflict of interest** before there can be a debate. **If everyone is in agreement** on a tact or value or policy, **there is no need for debate**: **the matter can be settled by unanimous consent**. Thus, for example, **it would be pointless to attempt to debate "Resolved: That two plus two equals four,"** because there is simply no controversy about this statement. (**Controversy is an essential prerequisite** of debate. **Where there is no clash of ideas**, proposals, interests, or expressed positions on issues, **there is no debate**. In addition, **debate cannot produce effective decisions** **without clear identification of a question or questions to be answered**. For example, **general argument may occur about the broad topic of illegal immigration**. **How many** illegal immigrants **are in the United States?** What is the impact of illegal immigration and immigrants on our economy? What is their impact on our communities? Do they commit crimes? **Do they take job**s from American workers? Do they pay taxes? Do they require social services? Is it a problem that some do not speak English? **Is it the responsibility of employers to discourage illegal immigration** by not hiring undocumented workers? Should they have the opportunity- to gain citizenship? Docs illegal immigration pose a security threat to our country? **Do illegal immigrants do work that American workers are unwilling to do?** Are their rights as workers and as human beings at risk due to their status? Are they abused by employers, law enforcement, housing, and businesses? I low are their families impacted by their status? What is the moral and philosophical obligation of a nation state to maintain its borders? **Should we build a wall on the Mexican border**, establish a national identification can!, or enforce existing laws against employers? Should we invite immigrants to become U.S. citizens? **Surely you can think of many more concerns to be addressed by a conversation about the topic area of illegal immigration. Participation in this "debate" is likely to be emotional and intense. However, it is not likely to be productive or useful without focus on a particular question** **and identification of a line demarcating sides in the controversy**. To be discussed and resolved effectively, **controversies must be stated clearly**. **Vague understanding** **results in unfocused deliberation and poor decisions**, frustration, and emotional distress, as **evidenced by the failure of the United States Congress to make progress on the immigration debate during the summer of 2007**.**Someone disturbed by the problem of the growing underclass of poorly educated, socially disenfranchised youths might observe, "Public schools are doing a terrible job!** They are overcrowded, and many teachers are poorly qualified in their subject areas. Even the best teachers can do little more than struggle to maintain order in their classrooms." That same concerned citizen, facing a complex range of issues, might arrive at an unhelpful decision, such as "We ought to do something about this" or. worse. "It's too complicated a problem to deal with." **Groups of concerned citizens worried about the state of public education could join together to express their frustrations**, anger, disillusionment, and emotions regarding the schools, **but without a focus for their discussions**, **they could easily agree about the sorry state of education without finding points of clarity or potential solutions.** **A gripe session would follow**. **But if a precise question is posed**—such as "What can be done to improve public education?"—**then a more profitable area of discussion is opened up** **simply by placing a focus on the search for a concrete solution step**. **One or more judgments can be phrased in the form of debate propositions, motions for parliamentary debate, or bills for legislative assemblies.** The statements "Resolved: That the federal government should implement a program of charter schools in at-risk communities" and "Resolved: That the state of Florida should adopt a school voucher program" more clearly identify specific ways of dealing with educational problems in a manageable form, suitable for debate. **They provide specific policies to be investigated and aid discussants in identifying points of difference.To have a productive debate, which facilitates effective decision making** **by** directing and **placing limits on the decision** to be made, **the basis for argument should be clearly defined**. **If we merely talk about "homelessness" or "abortion" or "crime'\* or "global warming" we are likely to have an interesting discussion but not to establish profitable basis for argument**. For example, **the statement "Resolved: That the pen is mightier than the sword" is debatable, yet fails to provide much basis for clear argumentation**. If we take this statement to mean that the written word is more effective than physical force for some purposes, we can identify a problem area: the comparative effectiveness of writing or physical force for a specific purpose.

**Although we now have a general subject**, we have not yet stated a problem. **It is still too broad**, too loosely worded to promote well-organized argument. **What sort of writing are we concerned with**—poems, novels, government documents, website development, advertising, or what? **What does "effectiveness" mean** in this context? What kind of physical force is being compared—fists, dueling swords, bazookas, nuclear weapons, or what? A more specific question might be. "Would a mutual defense treaty or a visit by our fleet be more effective in assuring Liurania of our support in a certain crisis?" **The basis for argument could be phrased in a debate proposition** such as "Resolved: That the United States should enter into a mutual defense treatv with Laurania." Negative advocates might oppose this proposition by arguing that fleet maneuvers would be a better solution. **This is not to say that debates should completely avoid creative interpretation** of the controversy by advocates, **or** **that good debates cannot occur over competing interpretations of the controversy; in fact, these sorts of debates may be very engaging. The point is that debate is best facilitated by the guidance provided by focus on a particular point of difference, which will be outlined in the following discussion.**

#### TVA –

#### [a] You can talk about transgender people in space

#### [b] You can talk about the impacts space colonization has on transgender people

#### [c] Solvency deficits to the TVA are neg ground – it proves there’s a debate to be had

#### [d] SSD is good – it forces debaters to consider a controversial issue from multiple perspectives. Non-T affs allow individuals to establish their own metrics for what they want to debate leading to ideological dogmatism. Even if they prove the topic is bad, our argument is that the process of preparing and defending proposals is an educational benefit of engaging it.

#### T first –

#### [1] T indicts your reading of the aff in the first place, so it’s an evaluative mechanism to adjudicating substance of the 1AC. It’s silly nonsensical to leverage the aff against T since it presupposes that the aff is being won.

#### [2] T is a question of jurisdiction- judges don’t have the jurisdiction to vote on a non-topical aff that hasn’t met the burden of proof of the resolution.

#### [3] Topic ed – we only have 2 months to talk about the topic, but we can learn about the K outside of debate

#### [4] Extra-topicality – even if the affirmative claims to advocate the resolution, they skirt discussion of its instrumental intent by arguing the benefits derived from their contextualized advocacy outweigh.

#### Drop the Debater – deters future abuse

#### Competing Interpretations -

#### [1] Reasonability causes a race to the bottom because debaters keep being barely reasonable

#### [2] reasonability collapses bc we debate ab the specified briteline anyway

#### No RVIs -

#### [1] Baiting—they’ll just bait theory and prep it out—justifies infinite abuse and results in a chilling effect

#### 2] Illogical—you don’t reward them for meeting the burden of being fair – logic outweighs since it determines whether an argument is valid.

#### Everything operates on the offense-defense paradigm so impact turns are not independent of the theory debate so if I win no rvi’s they cannot win on these arguments.

### Case

Vote neg on presumption – they’ve read this aff multiple times and a lot of scholars agree with their lit – either their impacts are already spilling over or they aren’t at all

Negating identity arguments are inherently violent

CX proves that judges just do some performative action and put their pronouns in their paradigm – they say they have ontological claims so they cant solve

#### Frame the 1AC through solvency, not impacts – any attempt to filter offense through the RotB or the speech act of the aff is an arbitrary goalpost that only serves to insulate it from criticism and nuanced testing – forcing us to negate the efficacy of personal strategies is at best impossible and at worst violent – the aff can’t change the material structures that produce violence – no warrant for how the aff spills up to impact structures of politics writ large or out of debate