# Aanya’s March-April 20 Baudy AC

## Framing

#### Signs have rendered reality obsolete. The Code has replaced its origin through its own hyperfunction to the point of no return, oversaturating the distinction between truth and spectacle. Baudrillard 83

Baudrillard, Daddy Jean, 1983, Fatal Strategies//Lex AGh

visible things do not terminate in obscurity and in silence; they vanish into what is more visible than the visible: obscenity. An example of this ex-centricity of things, of this drift into excrescence, is the irruption of randomness, indeterminacy, and relativity within our system. The reaction to this new state of things has not been a resigned abandonment of traditional values, but rather a crazy overdetermination, an exacerbation, of these values of reference, function, finality, and causality. Perhaps nature is, in fact, horrified by the void, for it is in the void, and in order to avoid it, that plethoric, hypertrophic, and saturated systems emerge. Some-thing redundant always settles in the place where there is no longer any-thing. Determinacy does not withdraw to the benefit of indeterminacy, but to the benefit of a hyperdeterminacy: the redundancy of determinacy in a void. Finality does not disappear in favor of the aleatory, but rather in favor of hyperfinality, of a hyperfunctionality: more functional than the functional, more final than the final - the hypertelic (hypertélie). Having been plunged into an in-ordinate uncertainty by randomness, we have responded by an excess of causality and teleology. Hypertelic growth is not an accident in the evolution of certain species, it is the challenge of telos as a response to increasing indeterminacy. In a system where things are increasingly left to chance, telos turns into delirium, and develops entities that know all too well how to exceed their own ends, to the point of invading the entire system. This is true of the behavior of the cancerous cell (hypervitality in a single direction), of the hyperspecialization of objects and people, of the operationalism of the smallest detail, and of the hypersignification of the slightest sign: the leitmotiv of our daily lives. But this is also the chancroid secret of every obese and cancerous system: those of communication, of information, of production, of destruction - each having long since exceeded the limits of functionality, and use value, in order to enter the phantasmic escalation of finalities. The hysteria of causality, the inverse of the hysteria of finalities, which corresponds to the simultaneous effacement of origins and causes, is the obsessive search for origins, for responsibility, for reference; an attempt to extinguish phenomena in infinitesimal causes. But it is also the genesis and genetics complex, which on various accounts are represented by psychoanalytic palingenesis (the whole psyche hypostatized in prime infancy, every sign a symptom); and biogenetics (all probabilities saturated by the fatal ordering of molecules); and the hypertrophying of historical research, the delirium of explaining everything, of ascribing everything, of referencing everything ... All this becomes a fantastic burden - references living one off the other and at the other's expense. Here again we have an excrescent interpretive system developing without any relation to its objective. All of this is a consequence of a forward flight in the face of the haemorrhaging of objective causes. Inertial phenomena are accelerating. Arrested forms proliferate, and growth is immobilized in excrescence. This is the form of the hypertelic, that which goes beyond its own ends: the crustacean that strays far from the ocean unable to return (to what secret end?); or the increasing gigantism of Easter Island statues. Tentacular, protuberant, excrescent, hypertelic: this is the inertial destiny of a saturated world. The denial of its own end in hyperfinality; is this not also the mechanism of cancer? The revenge of growth in excrescence. The revenge and summons of speed in inertia. The masses are also caught in this gigantic process of inertia by acceleration. The masses are this excrescent process, which precipitates all growth towards ruin. It is the circuit that is shortcircuited by a monstrous finality. Exxon: the American government requests a complete report on the multinational's activities throughout the world. The result is twelve 1,000 page volumes, whose reading alone, not to mention the analysis, would exceed a few years work. Where is the information? Should we initiate an information dietetics? Should we thin out the obese, the obese systems, and create institutions to uninform? The incredible destructive stockpiling of strategic weapons is only equaled by the worldwide demographic overgrowth. As paradoxical as it may seem, both are of the same nature and correspond to the same logic of excrescence and inertia. A triumphant anomaly: no principle of justice or of proportion can temper either one; they incite one another. And worse, there isn't even so much as Promethean defiance here, no excessive passion or pride. It appears simply that the species has crossed a particular mysterious point, where it has become impossible to turn back, to decelerate, or to slow down.

#### The West renders the body of the subject as the radicalized Other, codifying it as the justification for its ends of libidinous violence. Guignion 18

The Mirror of Humanism; or, Towards a Baudrillardian Posthuman Theory <https://ir.lib.uwo.ca/cgi/viewcontent.cgi?article=7739&context=etd//Lex> AGh

Baudrillard’s two books on war, The Gulf War did not take place and The Spirit of Terrorism propose that war has been engulfed by the mass media. According to Rick Roderick, in his eight-part lecture series: The Self Under Siege: Philosophy in the Twentieth Century, Baudrillard wanted to cover the Gulf War on “CNN where it would really happen” (Roderick), because as the “media promote the war, the war promotes the media, and advertising competes with the war” (Baudrillard, Gulf War 31). For Baudrillard, the degree to which these wars were broadcast over television networks attests to a transformation of the nature of war itself. As he explains, “when it has been turned into information, [war] ceases to be a realistic war and becomes a virtual war” (41). The system of war is not the only one affected by this turn toward virtuality. Those fighting, if on the side of the invader, find a great deal of safety in the war zone itself. As Baudrillard writes, “A simple calculation shows that, of the 500,000 American soldiers involved during the seven months of operations in the Gulf, three times as many would have died from road accidents alone had they stayed in civilian life. Should we consider multiplying clean wars in order to reduce the murderous death toll of peacetime?” (69). Still, Baudrillard’s remarks overlook the enormous casualties suffered by the losing side. In this case, the term “war” does not capture the essence of these military movements as well as the term “invasion,” indicative of a form of neo-colonialism. The transformation of these wars from the domain of reality to that of the virtual performs a dual function for the neo-colonial efforts of the West. First, there is a virtual violence, a violence of the image. In this operation the real events of these wars are substituted for the image of these wars: “The image consumes the event, in the sense that it absorbs it and offers it for consumption” (Baudrillard, The Spirit of Terrorism 27). This process not only replaces the real with the virtual, but filters which images and messages are distributed. The images distributed operate to convince the viewer of the reality of these wars, or, more precisely, their virtual reality. Second, these wars function to destroy the other, virtually and symbolically. The West’s drive toward global hegemony “is a giant project meant to symbolically liquidate all values through consensus or force” (Baudrillard, The Agony of Power 67). Global power, for Baudrillard, “is the power of the simulacrum” (66). Under the code of the simulacrum, where people are reduced to the status of cybernetician, the other poses an avid challenge to global hegemony. Global hegemony responds to this roadblock by declaring war on “the alterity of the other” by either converting or annihilating it (Baudrillard, Gulf War 37). The simulating machine dabbles in the affairs of reality when zones of resistance that do not subscribe to its oppressive logic emerge. In many ways, Baudrillard’s theorization of war bridges the gap between simulation and reality, pointing to a milieu—the war machine—that simulation mobilizes in the service of eradicating difference. Baudrillard’s writing on war points to the erasure and eradication of those points on the globe that are outside of the purview of “our truth” where “nothing is true unless it is desecrated, objectified, stripped of its aura, or dragged onstage” (Agony 67). The West strives to make everything seen, everything tangible, everything real through the “museification” (Baudrillard, The Vital Illusion 40) of the other. The virtuality of the scenes of war exist to convince the viewer that the war is real; that there is something to be fought over, as opposed to neo-colonial genocide. The role of the museum in this process is, in a sense, to deliver the final blow to the objects of this neo-colonial effort. Those affected literally die from the bombardment of artillery strikes and drone strikes, but they also die “from being transplanted from a slow order of the symbolic, master over putrefaction and death, to an order of history, science, and museums, our order, which no longer masters anything, which only knows how to condemn what preceded it to decay and death and subsequently to try to revive it with science” (Baudrillard, Simulacra 10). The political role war plays in relation to the consolidation of a global hegemony by the West over the rest of the globe is an extension of the same codes and regulations placed over the body in the technological episteme. Just as the body is mapped and rendered fixed by its consolidation in the form of the hyperreal, the world is rendered predictable and controllable by a process of “terrorist rationalization” (Baudrillard 37). These forms of violence are not all the same of course, and they should not be weighed against one another. It is important to note, however, that the systematic logic of demystification affects both the body and otherness, forcing each one to come to light and adopt a tangible form lest they suffer the immense power of the hegemonic West. The Gulf and Iraq wars were hyperreal examples of war where the only reality of the war for the Western consumer could be observed on the television screens where they were displayed (Baudrillard, Simulacra, 37).8 With his analysis, Baudrillard distinguishes war as it has been historically understood and these military conflicts being branded as “wars” to conceal their imperialistic motives. The media serve the purpose of delivering these messages back home to the cyberneticians who laid in wait on the home front to hear those war-affirming words usher from Bush’s mouth: “mission accomplished.”

#### Western society is constructed around ideologies of pain consumption- without it, the West dies. The conception of morality is created by observing the pain of others and experiencing emotion on their behalf. Baudrillard 94

Baudrillard, Daddy Jean, 1994, The Illusion of the End //Lex AGh

The end of history, being itself a catastrophe, can only be fuelled by catastrophe. Managing the end therefore becomes synonymous with the management of catastrophe. And, quite specifically, of that catastrophe which is the slow extermination of the rest of the world. We have long denounced the capitalistic, economic exploitation of the poverty of the 'other half of the world' [l'autre monde]. We must today denounce the moral and sentimental exploitation of that poverty - charity cannibalism being worse than oppressive violence. The extraction and humanitarian reprocessing of a destitution which has become the equivalent of oil deposits and gold mines. The extortion of the spectacle of poverty and, at the same time, of our charitable condescension: a worldwide appreciated surplus of fine sentiments and bad conscience. We should, in fact, see this not as the extraction of raw materials, but as a waste-reprocessing enterprise. Their destitution and our bad conscience are, in effect, all part of the waste-products of history - the main thing is to recycle them to produce a new energy source. We have here an escalation in the psychological balance of terror. World capitalist oppression is now merely the vehicle and alibi for this other, much more ferocious, form of moral predation. One IJlight almost say, contrary to the Marxist 66 analysis, that material exploitation is only there to extract that spiritual raw material that is the misery of peoples, which serves as psychological nourishment for the rich countries and media nourishment for our daily lives. The 'Fourth World' (we are no longer dealing with a 'developing' Third World) is once again beleaguered, this time as a catastrophe-bearing stratum. The West is whitewashed in the reprocessing of the rest of the world as waste and residue. And the white world repents and seeks absolution - it, too, the wasteproduct of its own history. The South is a natural producer of raw materials, the latest of which is catastrophe. The North, for its part, specializes in the reprocessing of raw materials and hence also in the reprocessing of catastrophe. Bloodsucking protection, humanitarian interference, Medecins sans frontieres, international solidarity, etc. The last phase of colonialism: the N�w Sentimental Order is merely the latest form of the New World Order. Other people's destitution becomes our adventure playground. Thus, the humanitarian offensive aimed at the Kurds - a show of repentance on the part of the Western powers after allowing Saddam Hussein to crush them - is in reality merely the second phase of the war, a phase in which charitable intervention finishes off the work of extermination. We are the consumers of the ever delightful spectacle of poverty and catastrophe, and of the moving spectacle of our own efforts to alleviate it (which, in fact, merely function to secure the conditions of reproduction of the catastrophe market); there, at least, in the order of moral profits, the Marxist analysis is wholly applicable: we see to it that extreme poverty is reproduced as a symbolic deposit, as a fuel essential to the moral and sentimental equilibrium of the West. In our defence, it might be said that this extreme poverty was largely of our own making and it is therefore normal that we should profit by it. There can be no finer proof that the distress of the rest of the world is at the root of Western power and that the spectacle of 67 that distress is its crowning glory than the inauguration, on the roof of the Arche de la Defense, with a sumptuous buffet laid on by the Fondation des Droits de l'homme, of an exhibition of the finest photos of world poverty. Should we be surprised that spaces are set aside in the Arche d'Alliance\* for universal suffering hallowed by caviar and champagne? Just as the economic crisis of the West will not be complete so long as it can still exploit the resources of the rest of the world, so the symbolic crisis will be complete only when it is no longer able to feed on the other half's human and natural catastrophes (Eastern Europe, the Gulf, the Kurds, Bangladesh, etc.). We need this drug, which serves us as an aphrodisiac and hallucinogen. And the poor countries are the best suppliers - as, indeed, they are of other drugs. We provide them, through our media, with the means to exploit this paradoxical resource, just as we give them the means to exhaust their natural resources with our technologies. Our whole culture lives off thi� catastrophic cannibalism, relayed in cynical mode by the news media, and carried forward in moral mode by our humanitarian aid, which is a way of encouraging it and ensuring its continuity, just as economic aid is a strategy for perpetuating under-development. Up to now, the financial sacrifice has been compensated a hundredfold by the moral gain; But when the catastrophe market itself reaches crisis point, in accordance with the implacable logic of the market, when distress becomes scarce or the marginal returns on it fall from overexploitation, when we run out of disasters from elsewhere or when they can no longer be traded like coffee or other commodities, the West will be forced to produce its own catastrophe for itself, in order to meet its need for spectacle and that voracious appetite for symbols which characterizes it even more than its voracious appetite for food. It will reach the point where it devours itself. When we have finished sucking out the destiny of others, we shall have to invent one for ourselves. The \* This is an allusion to the biblical 'Arche d'Alliance' (the 'Ark of ·the Covenant'), as well as an ironic reference to the use here being made of the arch at La Defense. 68 Great Crash, the symbolic crash, will come in the end from us Westerners, but only when we are no longer able to feed on the hallucinogenic misery which comes to us from the other half of the world. Yet they do not seem keen to give up their monopoly. The Middle East, Bangladesh, black Africa and Latin America are really going flat out in the distress and catastrophe stakes, and thus in providing symbolic nourishment for the rich world. They might be said to be overdoing it: heaping earthquakes, floods, famines and ecological disasters one upon another, and finding the means to massacre each other most of the time. The 'disaster show' goes on without any let-up and our sacrificial debt to them far exceeds their economic debt. The misery with which they generously overwhelm us is something we shall never be able to repay. The sacrifices we offer in return are laughable (a tornado or two, a few tiny holocausts on the roads, the odd financial sacrifice) and, moreovef, by some infernal logic, these work out as much greater gains for us, whereas our kindnesses have merely added to the natural catastrophes another one immeasurably worse: the demographic catastrophe, a veritable epidemic which we deplore each day in pictures. In short, there is such distortion between North and South, to the symbolic advantage of the South (a hundred thousand Iraqi dead against casualties numbered in tens on our side: in every case we are the losers), that one day everything will break down. One day, the West will break down if we are not soon washed clean of this shame, if an international congress of the poor countries does not very quickly decide to share out this symbolic privilege of misery and catastrophe. It is of course normal, since we refuse to allow the spread of nuclear weapons, that they should refuse to allow the spread of the catastrophe weapon. But it is not right that they should exert �at monopoly indefinitely. In any case, the under-developed are only so by comparison with the Western system and its presumed success. In the light of its assumed failure, they are not under-developed at all. They are only so in terms of a dominant evolutionism which has always 69 been the worst of colonial ideologies. The argument here is that there is a line of objective progress and everyone is supposed to pass through its various stages (we find the same eyewash with regard to the evolution of species and in that evolutionism which unilaterally sanctions the superiority of the human race). In the light of current upheavals, which put an end to any idea of history as a linear process, there are no longer either developed or under-developed peoples. Thus, to encourage hope of evolution - albeit by revolution - among the poor and to doom them, in keeping with the objective illusion of progress, to technological salvation is a criminal absurdity. In actual fact, it is their goocf fortune to be able to escape from evolution just at the point when we no longer know where it is leading. In any case, a majority of these peoples, including those of Eastern Europe, do not seem keen to enter this evolutionist modernity, and their weight in the balance is certainly no small factor in the West's repudiation of its own history, of its own utopias and its own modernity. It might be said that the routes of violence, historical or otherwise, are ·being turned around and that the viruses now pass from South to North, there being every chance that, five hundred years after America was conquered, 1992 and the end of the century will mark the comeback of the defeated and the sudden reversal of that modernity. The sense of pride is no longer on the side of wealth but of poverty, of those who - fortunately for them - have nothing to repent, and may indeed glory in being privileged in terms of catastrophes. Admittedly, this is a privilege they could hardly renounce, even if they wished to, but natural disasters merely reinforce the sense of guilt felt towards them by the wealthy - by those whom God visibly scorns since he no longer even strikes them down. One day it will be the Whites themselves who will give up their whiteness. It is a good bet that repentance will reach its highest pitch with the five-hundredth anniversary of the conquest of the Americas. We are going to have to lift the curse of the defeated - but symbolically victorious - peoples, which is insinuating itself five hundred years later, by way of repentance, into the heart of the white race. No solution has been found to the dramatic situation of the under-developed, and none will be found since their drama has now been overtaken by that of the overdeveloped, of the rich nations. The psychodrama of congestion, saturation, super­ abundance, neurosis and the breaking of blood vessels which haunts us - the drama of the excess of means over ends - calls more urgently for attention than that of penury, lack and poverty. That is where the most imminent danger of catastrophe resides, in the societies which have run out of emptiness. Artificial catastrophes, like the beneficial aspects of civilization, progress much more quickly than natural ones. The under­ developed are still at the primary stage of the natural, unforesee­ able catastrophe. We are already at the second stage, that of the manufactured catastrophe - imminent and foreseeable - and we shall soon be at that of the pre-programmed catastrophe, the catastrophe of the third kind, deliberate and experimental. And, paradoxically, it is our pursuit of the means for averting natural catastrophe - the unpredictable form of destiny - which will take us there. Because it is unable to escape it, humanity will pretend to be the author of its destiny. Because it cannot accept being confronted with an end which is uncertain or governed by fate, it will prefer to stage its own death as a species.

## Offense

**Predictive policing is a simulacrum- it’s an image of security used to restructure human behavior. Bisgaard 17**

100,000 false positives for every real terrorist: Why anti-terror algorithms don’t work Timme Bisgaard Munk First Monday, Volume 22, Number 9 - 4 September 2017 <https://journals.uic.edu/ojs/index.php/fm/article/download/7126/6522//Lex> AGh

One criticism of the use of predictive analytics and profiling of possible terrorists is that they make the underlying statistical model create its own self-corroborating spiral in an infinite recursivity (Zarsky, 2014). This means that the category is recursive: the described or defined category explains and reinforces itself. Hence, it creates its own reality as a simulacrum (Baudrillard, 1983). For instance, the more the police stop and question ethnic Muslims (Weber and Bowling, 2013), the more probable it is that you will find terrorists in this category, confirming the link between terrorists and ethnic Muslims, and the more you will stop and question ethnic Muslims in future (Harcourt, 2008, 2007, 2006). The problem arises when the model potentially becomes a reality-creating model that creates the reality it claims to show and predict neutrally [[14](https://journals.uic.edu/ojs/index.php/fm/article/download/7126/6522?inline=1#14)]. The overlooked consequence is that the measurement itself becomes an intervention in the world, corrupting the indicator and creating a new ontology of possible futures. This gives it a normative function, taking the form of algorithmic, generative rules that exert power over the possible futures. In the words of Lash: ‘Algorithmic generative rules are, as it were, virtuals that generate a whole variety of actuals’ [[15](https://journals.uic.edu/ojs/index.php/fm/article/download/7126/6522?inline=1#15)]. This reality-creating problem is compounded by the fact that predictive algorithms are often associated with institutional abuse of monopoly power and lack of transparency and neutrality, for example within intelligence services that want to prevent terrorism (Diakopoulos, 2015; Napoli, 2014).

#### The simulacra of predictive policing recodes the ontology of security by perfecting the objectification of danger- Barocas 07

De/re/coding Security in ‘Societies of Control’: Data-mining as Political Practice Solon Barocas St Antony's International Review , Vol. 3, No. 1, The Internet: Power and Governance in a Digitised World (May 2007), pp. 80-90 P: St. Antony's International Review <https://www.jstor.org/stable/10.2307/26227040//Lex> AGh

Security practices of this sort dispense almost entirely with the visual surveillance of the population to be secured, superseded by data simulations. Subjects are instead invested with dispersed identities, identities of which individuals might not even be aware. Mark Poster therefore argues: ‘The scandal, perhaps, of societies of control is its flagrant violation of the great principle of the modern individual, of its centered, “subjectified” interiority.’25 Security no longer operates through a mediation of fixed individual identities; it instead reduces individuals to an information flow amenable to risk management. In other words, ‘The subject is not encountered as a unique person with some sort of indispensable singularity or unity, but as an aggregate of risk factors, a modulation that can be managed and tamed through continuous monitoring.’26 The ontological status of danger, and the authority to identify such danger, relies here not on the ability to (visually) observe subjects in their fixity, but rather on the capacity to track and calculate their shifting component parts that constitute the risky subject. As Gilles Deleuze concludes, societies of control cultivate a dynamic process of subject objectification.27 The function of data-mining is not so much the institution of dominant power structures against the individual but in restructuring the very nature of the individual.28 Populations are reduced to a corresponding double within the database, upon which various operations can be performed. Data-mining interprets subjects as bodies-in-formation, through an ontology of radical relationality.29 In other words, the ability to establish what something is has to do with an understanding of the contingent arrangement of its component parts. Data-mining, of course, also signals a belief in the possibility of a kind of foreknowledge of the event. Simulations of potential futures increasingly inform current security decisions and thus determine the reality of the present.30 Security no longer seeks to identify, and therefore fix, the ontological status of danger, nor does it seek to authorise that identification through positivist epistemologies; instead, emerging security practices attempt to mitigate the convergence of component parts that constitute the dangerous subject. Data-mining aims to manage ‘[h]ow things happen, how they can be made to happen, and how matters can be construed so that certain kinds of happenings are encouraged or discouraged.’31 Data-mining does not function in the binary terms of friend/enemy, but 86 fabricates the enemy within the social order as potentially dangerous.32 Thus, as Rens van Munster posits, preventative security is virtual security: it is one step further away from danger in its potentiality, but at the same time it is real, for the future increasingly determines present security choices.33

#### The analytical form of security is a ruse for the gluttonous submission and control by consumer society- the system enforces an unchallenged interpretation of security and surveillance thru the unknowable simulacra, perpetuating the inherent evil of the state and its ends of social control-Andrejvic 17

To Preempt a Thief MARK ANDREJEVIC 2017 Monash University, Australia Pomona College, USA//Lex AGh

The advent of predictive policing marks one realm in which postpanoptic logics take shape, and thus serves as a useful site for considering the political consequences of the shift from discipline to preemption. The postpanoptic model of “total”—or environmental—surveillance envisions the possibility of capturing and processing tremendous amounts of data at speeds approaching real time (as events unfold). The goal of preemption, repeatedly invoked in discussions of predictive policing, is thus to intervene at the moment of (or immediately prior to) the eruption of criminal behavior. The fantasized perfection of prediction licenses compresses the timeframe for intervention: Long-term preventative measures are displaced by immediate preemption (immediate in the sense of coming just before the act). This shift in temporality has social and policy implications that flow from the tendency toward automation. The goal of ubiquitous, always-on surveillance emerges against the background of the failure of the disciplining power of the monitoring gaze (associated with the reframing of the figure of the terrorist/criminal from that of the knowable subject to that of the inscrutable force of nature). If subjects cannot be relied on to discipline themselves, then surveillance must become as comprehensive as possible. However, this level of monitoring requires automation of both data collection and data processing (and, eventually, of response). The imperative of automation is also underwritten by the imminence of the threat, or rather by the reframing of any predicted risk as an imminent one: If it can be known, that is enough to render it actionable. This logic of pure imminence—whereby a growing range of future threats is collapsed into the present so as to be acted on immediately—is enabled by the fantasy of invulnerability associated with the figure of the drone. Absent invulnerability, acting on future threats requires a political calculus of risk. However, the combination of generalized imminence with automation diminishes the role for politics and diplomacy: The delay of deliberation is ruled out in the face of the imminent threat. At the same time, the competence of experts and everyday citizens is challenged by the generation of information so copious that it cannot be processed by any individual or group of individuals. The concern raised by this essay is thus threefold: that the shift to predictive policing leads to a self-reinforcing spiral of preemption in which the failure to address underlying causes ever more comprehensive forms of surveillance, that the rhetoric of imminence combined with the goal of automation reduces the time and space for deliberation and causal analyses, and that public understanding has not yet caught up with the implications and consequences of these new forms of monitoring and surveillance. Postdisciplinary logics of monitoring have the somewhat ominous consequence of replacing the negotiation of competing causal claims with the direct, asymmetric, and ongoing application of preemption and its attendant forms of violence.

## Method

#### We advocate for negation as a way of deconstructing the precession of simulacra through radical refusal- Letizia 12

Angelo. “The Untruth of Truth: A Suggestion for Teaching in the Information Age.” The Councilor: A Journal of the Social Studies, Jan. 2012, thekeep.eiu.edu/cgi/viewcontent.cgi?article=1050&context=the\_councilor. The power to negate is the cornerstone of the dialect. Negation is criticism; it is the ability to criticize existing structures. Here lies the key to realignment. Each simulacrum found must be negated by removing the repressive elements from it. Negating the repressive or false elements of a policy can help create a referent. The aim of critical theory is to submit existing societal structures to criticism, to prune the malignant and oppressive attributes of them. That is precisely what this conceptual framework is meant to do. Negation would occur by a detailed and thorough examination and criticism of these simulacra. Realignment would occur with the creation of a more suitable and accurate referent. The creation of the referent could restore some measure of the notion of representation and work to realign the signifier and the signified. Caution must be exercised however. A referent could easily become reified into a positivist structure if it becomes uncritically accepted. The dialectal process can safeguard against this.

#### The world order lacks the will for positive, material, or political change- negation is the only strategy left in the hands of the masses. Baudrillard 93

Baudrillard, Daddy Jean, The Transparency of Evil: Essays on Extreme Phenomena." 1993 //Lex AGh

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

#### Only the aff’s methodology of the oxymoronic refusal engages with the system to implode it from within- we inject the meaning of “information” back into the system and revitalize the notion of hyperreality. Pawlett 13

William Pawlett, Violence, society and radical theory: Bataille, Baudrillard, and contemporary society, Classical and contemporary social theory, 2013, Ashgate Publishing, p. 33-35)//Lex AGh

Symbolic Exchange and Death begins with a remarkably strident and politically radical preface: it declares that symbolic exchange is the only effective means of challenging or defying the capitalist system at a fundamental level. The capitalist system, for Baudrillard, is a vast and insidious system of control, adept at neutralising critique and political contestation. Critique may be neutralised by suppression or mis-representation, but increasingly critique is assimilated as commodity and as information/data through electronic solicitude. Taking its place within the general information overload, critical thought becomes just another link on the home page of the sort of person who ‘likes’ critical thought, one of your endless options on a Kindle or something you are made to read on an unpopular module during a university degree. That is, critical thought does not succeed in challenging the capitalist system; the cheap and abundant availability of works of critical thought, on Amazon for example, not only provides profits to a tax-dodging mega-corporation, it also demonstrates (or rather, simulates) the openness, tolerance and freedoms of the consumer capitalist system. How does symbolic exchange embody a greater or more successful defiance? Taking up Mauss’s notion of gift exchange as a concept “more radical than Marx’s or Freud’s”, Baudrillard insists that symbolic exchange does not merely describe the traditional practices of certain archaic cultures but is also “taking place here and now” (Baudrillard 1993a: 1). According to Baudrillard, symbolic exchange “haunts” capitalist social relations, it is present in them (in the sign – the medium of exchange) and it “mocks” these structural significations “in the form of their own death”. To understand what Baudrillard might mean by this it is important to stress that symbolic exchange is not a concept to be deployed as critique, symbolic exchange is, in itself, the practice of defiance; it is the living reversal of the system’s order. Symbolic exchanges, in Baudrillard’s sense, are the practice or act of reversal of the system’s priorities and values and so, in this sense, spell death for the system: not ‘real’ but symbolic death and symbolic death is more fundamental and humiliating than ‘real’ death. It is the enormity and reach of the system that makes it so vulnerable, like a much larger opponent being thrown by the momentum of their own weight in martial arts. The system is eminently vulnerable because it is built upon the sense of its own invulnerability, and specifically on its sense of irreversibility: the irreversibility of rationality, of progress, of (Western) dominance, the irreversibility of technological advancement. Given these conditions, according to Baudrillard, even a small or “infinitesimal” injection of reversibility can threaten the entire edifice; the system has no defences against symbolic reversion while it is more than capable of neutralising a frontal attack. Such reversions, the reversion of all the system’s ‘gifts’ include: the reversion of power in the sudden, unanticipated defiant acts of the apparently weak; the reversion of technological supremacy in the breakdown or computer virus; the reversion of rationality in the experience of the irreducible irrationality of rationality; the reversion of official meanings and sense into nonsense and mockery; the reversion of control in catastrophic failures. The effect of symbolic reversibility then consists in sudden, catastrophic reversals suffered by power and by the powerful which reveal, perhaps momentarily, the system’s deep vulnerability. Baudrillard’s position on symbolic exchange is not to be confused with the strategies of the Situationists, though he remained sympathetic towards this movement with which he was involved in the 1960s (Baudrillard 2004a: 15-20). An egg or custard flan thrown in the face of someone powerful and captured by the same media channels which the powerful usually dominate, can be far more effective in countering power than an unwieldy political statement. However, if the Situationists sought meaningful spaces for self-assertion in the gaps, lapses and dead zones of the capitalist system, Baudrillard’s approach is quite distinct. It seeks the setting in motion of a chain reaction or a chain failure through the rippling effects of symbolic humiliation by counter-gift or potlatch. The counter-gift may well be more effective when it is immediate, unplanned, or more specifically when it is not the result of subjective desires and considered beliefs – which can generally be accommodated by the system through simulation. One example might be the sudden, unexpected haranguing of then Prime Minister Margaret Thatcher by an elderly lady in 1983. Yet, this example does not really capture the sudden escalation that is involved in placing one’s life and death as a stake against the system. The tragic suicide in December 2012 of a nurse, Jacintha Saldanha, who worked at the private hospital in London favoured by the British royal family and was tricked into revealing information about a royal by two ‘journalists’ working for a Australian radio show, captures something of this fatal escalation. She had been humiliated by the journalists, yet her suicide vastly escalated the stakes and re-directed the humiliation back at the journalists, the media and wider society, generating a truly devastating, ‘potlatching’ humiliation of the journalists responsible (who seemed to crumble inwards), it further weakened the reputation of the so-called ‘free’ press and also brought to a close the British royal family’s ‘bounce’ in popularity after the royal wedding, jubilee and the London Olympics. Each of these powerful interests suffered an immediate reversion of their standing, a symbolic death ; and although the British media partially succeeded in limiting these symbolic effects to the designated sacrificial scapegoats consisting of the two journalists, the fundamental nature of the sacrificial or symbolic sphere became, temporarily, brutally obvious. In a sense we could say that the system cannot suffer a ‘real’ death in any case, not only because it is not a discrete, finite organism but because, in Baudrillard’s terminology, it is already dead, it has no genuine life or vitality and is kept alive only by its life support systems of simulation. The vampiric nature of capitalism was, of course, already a prominent feature of the Marxist critique (Marx Capital Vol. 1). For Baudrillard, the capitalist system does not only draw the life-blood of its exploited workers, it condemns its citizen-consumers to a life-less survival, a living-on in a state of humiliation and dependence, a ‘life’ that is shaped by the system, a life that is made to seem a gift of the system. Though suicide is expressly forbidden by both religious and secular law, that is the system exerts ownership over our death as well as our life, the point of biological termination does represent the absolute limit of the system’s control. Given these conditions the only fundamental strategy of defiance, for Baudrillard, is to reverse this humiliation, to refuse the ‘gifts’ and imprecations, to reverse this derisory life through a symbolic death hurled back at the system. This may take the form of the reversal of the poisonous gifts of consumer goods and information through a greater counter-gift of “hyper-conformity”: the absorbing of anything and everything the system gives while refusing the proper use of these ‘gifts’. One example given by Baudrillard is obesity, the indiscriminate absorption of food to a degree that becomes a social problem; this involves a (literally) internal revolt against the cult of physical fitness and the body beautiful, a rejection of the injunction to compulsory sexuality and sexual enjoyment (Baudrillard 1990b: 27-34). A further example is the reversal and cancellation of the overload of information through its spontaneous “poetic dispersal” into paradox and ever greater uncertainty: only in the correct dosage does information aid understanding, in excess it creates an absolute uncertainty. These forms of internal reversal reveal the ambivalence hidden within the system. It is not ‘real’ (or biological) death, nor ‘real’ violence, which has the power to challenge the system, it is death as symbolic form which is excluded from the system, and it is the symbolic death through the reversion of its systems which may be re-introduced into the system to subversive and fatal effect. According to Baudrillard, symbolic exchange is experienced “as a demand forever blocked by the law of value” and embodies “an intoxicating revolt”. This intoxication is always present so it does suggest a radically different pattern of social relations, which for Baudrillard would be “based on the extermination of values” (Baudrillard 1993a: 1). But could this extermination of all controlling values ever exist beyond clearly circumscribed ritual occasions, such as those described by Mauss (1990)? It seems that for both Bataille and Baudrillard the answer must be negative, there can only ever be a dynamic alternation or a fundamental duality and, Baudrillard suggests, all social formations except Western modernity have implicitly understood this. This issue is re-visited in more detail in Chapter 2. For Baudrillard “the principle of reversibility (the counter-gift) must be imposed against all the economistic, psychologistic and structuralist interpretations” (1993a: 1-2) and he adopts a very Bataillean formulation when he declares that symbolic exchange is “a functional principle sovereignly outside and antagonistic to our economic reality principle” (1993a: 2). Baudrillard comes close to a definition of symbolic exchange with the following:The symbolic is neither a concept, an agency, a category, nor a ‘structure’, but an act of exchange and a social relation which puts an end to the real, which resolves the real, and, at the same, puts an end to the opposition between the real and the imaginary. This initiatory act is the reverse of our reality principle … the symbolic is what puts an end to the disjunctive code and to separated terms … in the symbolic operation the two terms lose their reality (Baudrillard 1993a: 133).

#### Thus, the role of the ballot is to vote for the debater who best interrogates and deconstructs the hyperreal.

#### Prefer-

#### A) Internal motivation- ethics must be internally motivating otherwise agents would never obey any doctrines, but all desires and acts have been influenced by the semiotic production of hyperreality- only a rejection of the simulacra results in genuine desires.

#### B) Bindingness- Education, like Disney World, distills the world into specific packages of meaning and forces this unchallenged interpretation onto students—educational goals devolve into the destruction of alterity and complexity. We only exist within the realm of The Code- only deconstruction allows for true edu.

#### C) Deconstruction is a side constraint- determines whether or not you should’ve said things in the first place- that comes first, since communicative actions are constitutive to debating