# JF- Baudrillard-Skep

### 1NC

#### **The technologies of the debate space work to exploit and denounce theories of revolutionary praxis as a façade of charity cannibalism – negate to end their endless exploitation of information activism.**

Baudrillard 94. (Jean, Baudrillard, The illusion of the End, Page 66-70)

We have long denounced the capitalistic, economic exploitation of the poverty of the 'other half of the world' [['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 might almost say, contrary to the Marxist 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 waste-product 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 New 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 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 this 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 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, moreover, 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 that 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 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 good 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 underdeveloped are still at the primary stage of the natural, unforeseeable 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.

#### The attempt to make the world transparent through information and research is self-defeating. More knowledge fails to change reality, and just serves to reproduce infinite clones that cover up the real.

Baudrillard 81. Jean, He is French, “*Simulacra and Simulations*,” pg. 79-81

We live in a world where there is more and more information, and less and less meaning. Consider three hypotheses. Either information produces meaning (a negentropic factor), but cannot make up for the brutal loss of signification in every domain. Despite efforts to reinject message and content, meaning is lost and devoured faster than it can be reinjected. In this case, one must appeal to a base productivity to replace failing media. This is the whole ideology of free speech, of media broken down into innumerable individual cells of transmission, that is, into "antimedia" (pirate radio, etc.). Or information has nothing to do with signification. It is something else, an operational model of another order, outside meaning and of the circulation of meaning strictly speaking. This is Shannon's hypothesis: a sphere of information that is purely functional, a technical medium that does not imply any finality of meaning, and thus should also not be implicated in a value judgment. A kind of code, like the genetic code: it is what it is, it functions as it does, meaning is something else that in a sense comes after the fact, as it does for Monod in Chance and Necessity. In this case, there would simply be no significant relation between the inflation of information and the deflation of meaning. Or, very much on the contrary, there is a rigorous and necessary correlation between the two, to the extent that information is directly destructive of meaning and signification, or that it neutralizes them. The loss of meaning is directly linked to the dissolving, dissuasive action of information, the media, and the mass media. The third hypothesis is the most interesting but flies in the face of every commonly held opinion. Everywhere socialization is measured by the exposure to media messages. Whoever is underexposed to the media is desocialized or virtually asocial. Everywhere information is thought to produce an accelerated circulation of meaning, a plus value of meaning homologous to the economic one that results from the accelerated rotation of capital. Information is thought to create communication, and even if the waste is enormous, a general consensus would have it that nevertheless, as a whole, there be an excess of meaning, which is redistributed in all the interstices of the social just as consensus would have it that material production, despite its dysfunctions and irrationalities, opens onto an excess of wealth and social purpose. We are all complicitous in this myth. It is the alpha and omega of our modernity, without which the credibility of our social organization would collapse. Well, the fact is that it is collapsing, and for this very reason: because where we think that information produces meaning, the opposite occurs. /////// Information devours its own content. It devours communication and the social. And for two reasons. 1. Rather than creating communication, it exhausts itself in the act of staging communication. Rather than producing meaning, it exhausts itself in the staging of meaning. A gigantic process of simulation that is very familiar. The nondirective interview, speech, listeners who call in, participation at every level, blackmail through speech: "You are concerned, you are the event, etc." More and more information is invaded by this kind of phantom content, this homeopathic grafting, this awakening dream of communication. A circular arrangement through which one stages the desire of the audience, the antitheater of communication, which, as one knows, is never anything but the recycling in the negative of the traditional institution, the integrated circuit of the negative. Immense energies are deployed to hold this simulacrum at bay, to avoid the brutal desimulation that would confront us in the face of the obvious reality of a radical loss of meaning. It is useless to ask if it is the loss of communication that produces this escalation in the simulacrum, or whether it is the simulacrum that is there first for dissuasive ends, to short-circuit in advance any possibility of communication (precession of the model that calls an end to the real). Useless to ask which is the first term, there is none, it is a circular process that of simulation, that of the hyperreal. The hyperreality of communication and of meaning. More real than the real, that is how the real is abolished. Thus not only communication but the social functions in a closed circuit, as a lure to which the force of myth is attached. Belief, faith in information attach themselves to this tautological proof that the system gives of itself by doubling the signs of an unlocatable reality. But one can believe that this belief is as ambiguous as that which was attached to myths in ancient societies. One both believes and doesn't. One does not ask oneself, "I know very well, but still." A sort of inverse simulation in the masses, in each one of us, corresponds to this simulation of meaning and of communication in which this system encloses us. To this tautology of the system the masses respond with ambivalence, to deterrence they respond with disaffection, or with an always enigmatic belief. Myth exists, but one must guard against thinking that people believe in it: this is the trap of critical thinking that can only be exercised if it presupposes the naivete and stupidity of the masses. 2. Behind this exacerbated mise-en-scène of communication, the mass media, the pressure of information pursues an irresistible destructuration of the social. Thus information dissolves meaning and dissolves the social, in a sort of nebulous state dedicated not to a surplus of innovation, but, on the contrary, to total entropy.\*1 Thus the media are producers not of socialization, but of exactly the opposite, of the implosion of the social in the masses. And this is only the macroscopic extension of the implosion of meaning at the microscopic level of the sign. This implosion should be analyzed according to McLuhan's formula, the medium is the message, the consequences of which have yet to be exhausted. That means that all contents of meaning are absorbed in the only dominant form of the medium. Only the medium can make an event whatever the contents, whether they are conformist or subversive. A serious problem for all counterinformation, pirate radios, antimedia, etc. But there is something even more serious, which McLuhan himself did not see. Because beyond this neutralization of all content, one could still expect to manipulate the medium in its form and to transform the real by using the impact of the medium as form. If all the content is wiped out, there is perhaps still a subversive, revolutionary use value of the medium as such. That is and this is where McLuhan's formula leads, pushed to its limit there is not only an implosion of the message in the medium, there is, in the same movement, the implosion of the medium itself in the real, the implosion of the medium and of the real in a sort of hyperreal nebula, in which even the definition and distinct action of the medium can no longer be determined. Even the "traditional" status of the media themselves, characteristic of modernity, is put in question. McLuhan's formula, the medium is the message, which is the key formula of the era of simulation (the medium is the message the sender is the receiver the circularity of all poles the end of panoptic and perspectival space such is the alpha and omega of our modernity), this very formula must be imagined at its limit where, after all the contents and messages have been volatilized in the medium, it is the medium itself that is volatilized as such. Fundamentally, it is still the message that lends credibility to the medium, that gives the medium its determined, distinct status as the intermediary of communication. Without a message, the medium also falls into the indefinite state characteristic of all our great systems of judgment and value. A single model, whose efficacy is immediate, simultaneously generates the message, the medium, and the "real." Finally, the medium is the message not only signifies the end of the message, but also the end of the medium. There are no more media in the literal sense of the word (I'm speaking particularly of electronic mass media) that is, of a mediating power between one reality and another, between one state of the real and another. Neither in content, nor in form. Strictly, this is what implosion signifies. The absorption of one pole into another, the short-circuiting between poles of every differential system of meaning, the erasure of distinct terms and oppositions, including that of the medium and of the real thus the impossibility of any mediation, of any dialectical intervention between the two or from one to the other. Circularity of all media effects. Hence the impossibility of meaning in the literal sense of a unilateral vector that goes from one pole to another. One must envisage this critical but original situation at its very limit: it is the only one left us. It is useless to dream of revolution through content, useless to dream of a revelation through form, because the medium and the real are now in a single nebula whose truth is indecipherable. The fact of this implosion of contents, of the absorption of meaning, of the evanescence of the medium itself, of the reabsorption of every dialectic of communication in a total circularity of the model, of the implosion of the social in the masses, may seem catastrophic and desperate. But this is only the case in light of the idealism that dominates our whole view of information. We all live by a passionate idealism of meaning and of communication, by an idealism of communication through meaning, and, from this perspective, it is truly the catastrophe of meaning that lies in wait for us. But one must realize that "catastrophe" has this "catastrophic" meaning of end and annihilation only in relation to a linear vision of accumulation, of productive finality, imposed on us by the system. Etymologically, the term itself only signifies the curvature, the winding down to the bottom of a cycle that leads to what one could call the "horizon of the event," to an impassable horizon of meaning: beyond that nothing takes place that has meaning for us but it suffices to get out of this ultimatum of meaning in order for the catastrophe itself to no longer seem like a final and nihilistic day of reckoning, such as it functions in our contemporary imaginary. Beyond meaning, there is the fascination that results from the neutralization and the implosion of meaning. Beyond the horizon of the social, there are the masses, which result from the neutralization and the implosion of the social. What is essential today is to evaluate this double challenge the challenge of the masses to meaning and their silence (which is not at all a passive resistance) the challenge to meaning that comes from the media and its fascination. All the marginal, alternative efforts to revive meaning are secondary in relation to that challenge. Evidently, there is a paradox in this inextricable conjunction of the masses and the media: do the media neutralize meaning and produce unformed [informe] or informed [informée] masses, or is it the masses who victoriously resist the media by directing or absorbing all the messages that the media produce without responding to them? Sometime ago, in "Requiem for the Media," I analyzed and condemned the media as the institution of an irreversible model of communication without a response. But today? This absence of a response can no longer be understood at all as a strategy of power, but as a counterstrategy of the masses themselves when they encounter power. What then? Are the mass media on the side of power in the manipulation of the masses, or are they on the side of the masses in the liquidation of meaning, in the violence perpetrated on meaning, and in fascination? Is it the media that induce fascination in the masses, or is it the masses who direct the media into the spectacle? Mogadishu-Stammheim: the media make themselves into the vehicle of the moral condemnation of terrorism and of the exploitation of fear for political ends, but simultaneously, in the most complete ambiguity, they propagate the brutal charm of the terrorist act, they are themselves terrorists, insofar as they themselves march to the tune of seduction (cf. Umberto Eco on this eternal moral dilemma: how can one not speak of terrorism, how can one find a good use of the media there is none). The media carry meaning and countermeaning, they manipulate in all directions at once, nothing can control this process, they are the vehicle for the simulation internal to the system and the simulation that destroys the system, according to an absolutely Mobian and circular logic and it is exactly like this. There is no alternative to this, no logical resolution. Only a logical exacerbation and a catastrophic resolution. With one caution. We are face to face with this system in a double situation and insoluble double bind exactly like children faced with the demands of the adult world. Children are simultaneously required to constitute themselves as autonomous subjects, responsible, free and conscious, and to constitute themselves as submissive, inert, obedient, conforming objects. The child resists on all levels, and to a contradictory demand he responds with a double strategy. To the demand of being an object, he opposes all the practices of disobedience, of revolt, of emancipation; in short, a total claim to subjecthood. To the demand of being a subject he opposes, just as obstinately and efficaciously, an object's resistance, that is to say, exactly the opposite: childishness, hyperconformism, total dependence, passivity, idiocy. Neither strategy has more objective value than the other. The subject-resistance is today unilaterally valorized and viewed as positive just as in the political sphere only the practices of freedom, emancipation, expression, and the constitution of a political subject are seen as valuable and subversive. But this is to ignore the equal, and without a doubt superior, impact of all the object practices, of the renunciation of the subject position and of meaning precisely the practices of the masses that we bury under the derisory terms of alienation and passivity. The liberating practices respond to one of the aspects of the system, to the constant ultimatum we are given to constitute ourselves as pure objects, but they do not respond at all to the other demand, that of constituting ourselves as subjects, of liberating ourselves, expressing ourselves at whatever cost, of voting, producing, deciding, speaking, participating, playing the game a form of blackmail and ultimatum just as serious as the other, even more serious today. To a system whose argument is oppression and repression, the strategic resistance is the liberating claim of subjecthood. But this strategy is more reflective of the earlier phase of the system, and even if we are still confronted with it, it is no longer the strategic terrain: the current argument of the system is to maximize speech, the maximum production of meaning. Thus the strategic resistance is that of the refusal of meaning and of the spoken word or of the hyperconformist simulation of the very mechanisms of the system, which is a form of refusal and of non-reception. It is the strategy of the masses: it is equivalent to returning to the system its own logic by doubling it, to reflecting meaning, like a mirror, without absorbing it. This strategy (if one can still speak of strategy) prevails today, because it was ushered in by that phase of the system which prevails. To choose the wrong strategy is a serious matter. All the movements that only play on liberation, emancipation, on the resurrection of a subject of history, of the group, of the word based on "consciousness raising," indeed a "raising of the unconscious" of subjects and of the masses, do not see that they are going in the direction of the system, whose imperative today is precisely the overproduction and regeneration of meaning and of speech.

#### This presents a double-bind: Either

#### A) The suffering they present is real and the aff trades real people's suffering for the ballot links to cannablism

#### B) they can't make moral claims about suffering because the overflow of information distorts what is real and not real, thus causes skepticism because we can never articulate our actual desires and thus I can't tell you want I really want because its been so saturated

**Truth properties– linguistic properties are indeterminate since every claim requires a factual definition and empirical verification, which is impossible given the arbitrariness of meaning.**

**Kripke,**[[1]](#footnote-1)

The simplest, most basic idea of the Tractatus can hardly be dismissed: a declarative sentence gets its meaning by virtue of its truth conditions, by virtue of [and] its correspondence to facts that must obtain if it is true. For example, [the sentence] ‘the cat is on the mat’ is understood by those speakers who realize that it is true if and only if a certain cat is on a certain mat; it is false otherwise. The presence of the cat on the mat is a fact or condition-in-the-world that would make the sentence true (express a truth) if it obtained.

#### Skep negates under TT – analytic

#### Fiat is illusory – analytic (\*don’t put these two things in the doc, just say analytic in the doc, and extemp skep negates and fiat is illusory)

# 2NR

### Fiat is illusory (1NC analytic)

#### Fiat is illusory – the aff conceded that they don’t have their hands on the levers of power and cannot actualize change because they don’t actually operate a college or university, means the harms of the aff aren’t actually solved, negate on presumption.

### Fiat is illusory trick (2NR)

#### They have conceded a presumption trigger – fiat is fundamentally illusory, the affirmative doesn’t actually operate via colleges and universities, which means they don’t have the authority of levers of power to enact a large scale educational reform, thus the aff’s harms continue and you aren’t able to affirm because the affirmative hasn’t met the burden of literally solving their impact, easy neg ballot at the very top.

### OV

#### The affirmative has conceded our theory of power – the regime of signs and signifiers operates through a form of integral hyper reality where information has become uniquely dissuasive. Every piece of evidence, argument forged in debate, and style of argumentation is a just a reflection of another, evidence is just a representation of media knowledge that indicates social awareness, the more facts, and information you use, the more social you are. This form of communication serves the opposite of its goal as it serves to draw action to justify atrocities. Think about how media representations of war, 9/11, Abu Ghraib, riled up the American populous to support Bush’s war on terror. The digitalization of numbers of those who died in 9/11 was used to commit the horrid acts of interventionism and the affirmative fails prey to the same logics. This fundamentally proves that information is uniquely dissuasive and more communication is devoured and inject faster than it is processed, especially in debates going at 400 wpm, which produces less meaning in the first place. This form of information activism serves to mobilize individuals in this space to commit acts of charity cannibalism, which is unique to debate as we’ve become part of a cult that celebrates victories like Trump’s election because it became new UQness for a DA, the withdrawal from the the Paris climate accords because it generated uniqnuess for the climate change impact. All acts of persuasion and moral obligation claims that the 1AC has presented should be rejected.

### Charity Cannablism Link

#### Lets get down to the specifics: the affirmative fundamentally presents no actualizable change due to the fact that it simply fiats a change without every being tied to the individuals that suffer debilitating poverty due to standardized testing in the 1AC. This debate fundamentally devolves down to if the affirmative has a good defense of why they can present actual images of suffering for a ballot – they fundamentally cannot. By showing these images of suffering in the space, the space just works to recode and resignify the suffering of these individuals in an endless drive to produce more and more evidence. Once the judge votes affirmative, they feel as though they’ve helped resolve this suffering and pat themselves on the back, and let the actual suffering continue in the real world. The Baudrillard 94 evidence is excellent on this question, it says that criticisms on the moral level produces a type of psychological nourishment for debaters and becomes our intellectual playground to toy with death and pain as literal objects. By rendering the violence of these individuals visible, you’ve now bought into the west’s endless cycle of violence of militarize, now the knowledge can be utilized by the technologies of this space to commit more acts of violence. On this basis itself, it turns the case, because it means the individuals in the 1AC who are impoverished, racially excluded, and binarized are now even more entrenched into their own suffering because a debater from {insert school’s name} requires them to suffer in order to accumulate ballots. It’s a very easy negative ballot on this level, they’ve spent little to no time refuting this link.

### Double bind

#### But if you believe that they are not charity cannibalism and the impacts of the 1AC has some moral backing, then it links them to the double-bind, which is the that either they link to cannibalism or they cannot make moral claims about suffering because we don’t have a linguistic calculus to explain how suffering operates. We’ve won that more communication produces less meaning, this isn’t to say meaning is impossible and things don’t mean anything, its to say the way the affirmative has presented their content in the form of the 1AC is just a reproduction of recycled cards and meaning that serves to advance nothing. That triggers linguistic skepticism which is an autonegatve because if we live in a world of hyppereality where we can never express our actual desires or goals because they’ve been severed from the real via info overload, then the 1AC can’t actually make arguments that persuades you to take action.

### Linguistic skep

#### The properties of linguistic skep follows these 3 assumption:

#### Moral obligations cannot exist in a world where we cannot assess the real – we’ll win Truth testing, but if we cannot access real desires, then it becomes impossible for us to obligate you to do something because it is moral

#### There is no one conception of what is morally true – each judge has a different conception of what is moral and immoral, its completely arbitrary and there’s no means to persuade people

#### Its means anything is permissible on a linguistic level – if I think an impact is bad, but a different moral actor believes it is good, then there is no longer on obligation to do X thing, this is especially true in debate as people read several impact turns. Permissibility negates because it proves the affirmative is inconsistent with the word ought in the res

### Truth properties NIB

#### They’ve conceded the truth properties NIB – easy negative ballot right here

#### Linguistic properties are inherently indeterminable because we require a factual definition and empirical verification for a claim to be a claim, but since meaning differs from individuals on a moral and linguistic level, you cannot establish a claim because to others it would not be considered a claim. The Kripke card contextualizes this, imagine the sentence “the cat is on the mat,” the statement is basically verified based on its truth properties. So, a person who understands it as any mat would agree that this statement is true, but another person who VISUALIZES one specific mat would say this statement is not true, thus its purely arbitrary to make claims. iN the 1AC, they believe that by removing tests they can solve for a specific type of violence, but everyone will automatically have a different conception for what that violence is, just like everyone has a different conception of the “mat,” which means people arbitrary agree with and disagree with the affirmative, so you negate because obligation implies they ought to prove everyone affirms it under a decision calculus, but truth properties proves you negate. This functions independently of baudrillard’s theory of power, since its just based on English semantics.

### Skep negates

#### Skep negates under a Truth testing model

#### Disproves moral obligations can exist – they are inconsistent with the res

#### Proves they can’t mobilize action or change or even call for a ballot because the judges have no obligation to do so

#### Proves they don’t have claims because its based off arbitrary truth properties

### Bottom level underview

#### Look, it’s a super easy negative ballot here, either

#### They link to all of our cannibalism offense and turn the space violent

#### Lost on skep which disproves moral oblations

#### All we have to do now is win truth testing, which we’re very ahead on in this debate, its GG

1. Saul Kripke. *Wittgenstein on Rules and Private Language.* Harvard University Press. Cambridge MA, 1982. pg. 72 [↑](#footnote-ref-1)