# 1NC

They uses suffering as a tool of the ballot, conflating that with empathetic identification of the other - this makes suffering a commodity

Hartman ’97 Associate Professor of English @ UC BERKLEY 1997 Saidiya V.- “SCENCES OF SUBJECTION: Terror, Slavery, and Self-Making in Nineteenth-Century America”; pp. 20-21

As well, we need ask why the site of suffering so readily lends itself

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the effacement of sentience integral to the wanton use of the captive body.

This spills their harms over to the debate space

Hartman ‘97 Associate Professor of English @ UC BERKLEY 1997 Saidiya V.- “SCENCES OF SUBJECTION: Terror, Slavery, and Self-Making in Nineteenth-Century America”; pp. 21-23

By slipping into the black body and figuratively occupying the position of the enslaved,

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way, enjoyment disclosed the sentiments and expectations of the “peculiar institution.

The alternative is a moral imperative -- it’s mutually exclusive with the affirmation of solidarity as a tool of liberation

Abugo Ongiri ’10 Asst Prof of English Film and Media Studies @ University of Florida 2k10 Amy- “Spectacular Blackness: The Cultural Politics of the Black Power Movement and the Search for a Black Aesthetics; p. 15-17.

By 1968, the cultural, social, and political landscape had changed so much

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Black Arts Movement’s manifesto, “The Black Arts Movement,” Larry Neal wrote

The political values inherent in the Black Power concept are now finding con

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advocate a cultural revolution in art and ideas. (257-58).

Neal’s declaration of the need for separate cultural spaces and separate spheres of symbolic articulation

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world is finally more meaningful, ours or the white oppressors?”(259)

In 1970, Gil Scott-Heron famously articulated this longing for a separate

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” into which commodified U.S. culture would no longer fit.

The Black Arts and Black Power movements’ investment in a utopian world outside of

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purely and authentically ideologically free from the contamination of the urban industrialized world.

The intellectualization of the 1AC is no more than a projection of responsibility---the idea that they’ve come to a debate tournament and demanded change is laughable and demonstrative of their delusions  
Dodds ‘12 [2012, Joseph, MPhil, Psychoanalytic Studies, Sheffield University, UK, MA, Psychoanalytic Studies, Sheffield University, UK BSc, Psychology and Neuroscience, Manchester University, UK, Chartered Psychologist (CPsychol) of the British Psychological Society (BPS), and a member of several other professional organizations such as the International Neuropsychoanalysis Society, Psychoanalysis and Ecology at the Edge of Chaos, p 48]

The split can also take the form of an intellectualization, separating abstract awareness of

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barrier to action can be partly artificially induced to protect us from feeling.

The affect refused in intellectualization can also be dealt with through displacement onto a different

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exasperating existing hatred of immigrants or conflicts such as the War on Terror.

Scapegoating mechanisms are always around but they tend to increase during times of anxiety and

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, one burial never seems enough). As Marshall (2005) writes:

Climate change is deeply threatening to anyone whose world view sees increasing personal consumption as

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friend shows you their holiday tan and you will see what I mean.

One relevant example here is the Czech President Vaclav Klaus who not only denies outright

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responses need to be explored by psychoanalytically informed social theorists and environmental researchers.

In terms of displacement, it is interesting also to consider Marshall's (2005)

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feng shui, they stocked not a single volume on home energy efficiency.

In the face of a problem which 80% of people say is a major

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daunting and terrifying environmental problems ... with manageable and entertaining pseudo-environmentalism.

Their presentation of the 1AC in a debate round is a safe transgression that only maintains the very structures they criticize---more effective change comes from alternative sources—Ideology sustains itself by constructing spaces of false disidentification to convince us that we’re challenging it, when in reality our transgression through those forums sustains the very ideology it claims to reject   
**Stavrakakis ‘12** [August 2012, Yannis, Associate Professor at the School of Political Sciences, Aristotle University of Thessaloniki, "SYMPOSIUM: FANTASY AND MARKETS: Beyond the Spirits of Capitalism? Prohibition, Enjoyment, and Social Change", Cardozo Law Review 33 Cardozo L. Rev. 2289, <http://www.cardozolawreview.com/content/33-6/Stavrakakis.33-6.pdf>]

If, today, the battle between austerity and spending, the return of ascetic

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, conceals an extimate relation of mutual engagement producing a single bipolar system?

My main hypothesis is that, apart from the simple case of straightforward synergy between

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camouflages, disavows, a synergy reproducing the hegemonic structure/order. n26

In fact, even a degree of transgression is often implicitly encouraged by a dominant

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charting an alternative course beyond the short-circuit present in such cases.

Hip hop as a strategy gets coopted

Gitlin 97—sociology, Columbia (Todd, The anti-political populism of cultural studies, Dissent; Spring, Vol. 44, Iss. 2; p 77, ProQuest)

From the late 1960s onward, as I have said, the insurgent energy was

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politics. Let us not think that our academic work is already that.