1NC Shell

The fundamental assumption underlying the affirmative’s attempt at economic engagement is the assumption of economic value. However, this is backwards – the assertion of what the U.S. needs or what (Mexico, Venezuela, Cuba) wants is merely an alibi to normalize the construction of exchange value.

Grace 2000 (Victoria, *Baudrillard’s Challenge: A Feminist Reading* page 11-12)

The entire logic of economic exchange value is predicated on the inalienable assumption of use value. In other words, to be able to assign an economic value to a commodity (a structural precondition of the commodity form), it has to be placed on a scale of value (more than this, less than that, equivalent to itself and others that are the same – have the same identity); so the question then becomes ‘Where does the value on this scale actually come from?’ In the discourse of classical and neo-classical economics, in the critique of Marx, in the assumptions of western metaphysics, it comes from the usefulness of the commodity to the individual.

The affirmative cannot actually increase economic engagement. Instead, mobilize the simulation of “Economic engagement” as a reason to receive the ballot. In this way they offer their speech act as a symbolic exchange for the ballot under the guise of the debate sphere as a means to maintain status quo economic domination.

Baudrillard 1993 (Jean, *Symbolic Exchange and Death* page 31)

**From now on political economy is the real for us**, which is to say precisely that **it is the sign's referential, the horizon of a defunct order whose simulation preserves it in a 'dialectical' equilibrium. It is the real, and therefore the imaginary, since here again the two formerly distinct categories have fused and drifted together.**

The impact is the death of the political and the masking of oppression. The affirmative’s complicity within the world of the simulation re-entrenches the abstraction of the real. (We do not defend the gendered language of this card)

**Koch 2005** (Andrew, “Cyber Citizen or Cyborg Citizen: Baudrillard, Political Agency, and the Commons in Virtual Politics” in *Journal of Mass Media Ethics* vol. 20 no. 2 & 3)

Baudrillard (2000) asserted **that today the real has been murdered by the process of rationalization and the virtual world**. The significance of this notion for politics cannot be overstated. Although Baudrillard viewed all three orders of appearance as means of control, **he focused most of his concern on the plight of freedom within the process of simulation.** He saw the political process within the Enlightenment as dominated by a particular drama, as the masses struggled against forces that sought to alienate or op- press them.

The alternative is a radical refusal to articulate desire. Baudrillard explains that the only way to resist domination in the world of the simulation is a symbolic demand for inexistance.

Baudrillard 1993 (Jean, *Symbolic Exchange and Death* page 36-37)

**We must therefore displace everything into the sphere of the symbolic, where challenge, reversal and overbidding are the law, so that we can respond to death only by an equal or superior death. There is no question here of real violence or force, the only question concerns the challenge and the logic of the symbolic**