# GMU KL---Texas---Round 2---Aff v Concordia BS

## SCUM

### Top Level

#### The belief that the institutions are always-already patriarchal is a fiction that prevents the women’s movement from securing lasting changes in gender relations.

Rhode 94 [Deborah L.: Professor, Stanford Law School; Director, Institute for Research on Women and Gender, Stanford University, April 1994, Harvard Law Review, 107 Harv. L. Rev. 1181, p. 1184-1186]

In many left feminist accounts, the state is a patriarchal institution in the sense

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of sex-based inequality and in the strategies necessary to address it.

#### Action through the state doesn’t uphold it, but the claim that we should never debate state politics makes change impossible

Krause and Williams 97 Keith and Michael, Critical Security Studies, p. xvi

First, to stand too far outside prevailing discourses is almost certain to result in

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of influencing what remains the most structurally capable actor in contemporary world politics.

#### Essentialism dooms alternative solvency - recreating the very violence it seeks to eliminate and cumulates in psychosis.

King 2012 (Moynan King, Moynan King is a Toronto based director, writer, actor, curator, performance artist and scholar. Nomorepotlucks is a bilingual online and print on demand journal of politics, art and culture. NMP est basé à Montréal, Canada. ISSN 1918-4921 - Revenge as Radical Feminist Tactic in the SCUM Manifesto – Moynan King. http://nomorepotlucks.org/site/revenge-as-radical-feminist-tactic-in-the-scum-manifesto-moynan-king/)

Historical tradition offers the female only two potential affective responses to what Solanas sees as

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not ideal, form for Solanas’s revenge-styled counter-hegemonic tract.

What the text always wants to render perceptible is a systemic manipulation of power by

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problems, crack jokes, make music – all with love,” because:

The female’s individuality, which he is acutely aware of, but which he doesn’t comprehend and isn’t capable of relating to or grasping emotionally, frightens and upsets him and fills him with envy. So he denies it in her and proceeds to define everyone in terms of his or her function or use, assigning to himself, of course, the most important functions – doctor, president, scientist… (Solanas 47)

Solanas inverts the psychoanalytic model of feminine identity by deploying precisely the tactics of historical misogyny, which results in an act of binary terror that converts female penis envy, for example, to the male’s envy of the female’s free wheeling individuality.

The SCUM Manifesto recalls the tenor and tone of its schematic opposites, such as

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into a mainstream cultural theoretical framework, then why not Solanas’s as well?

As a manifesto SCUM heralds a new order, it makes a promise and it

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understood that words, like bodies, can be hurled to injurious effect.

The SCUM Manifesto takes aim at, while simultaneously and blatantly revealing its genesis in

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silence, then sometimes you really do have to scream to be heard.

#### Perm do the plan and expose the male-dominated violence inherent in the debate community---The 1nc’s framing of the rejection of drones as incompatible with feminism is wrong – the most transformative option is to DO BOTH – radical opposition to both drones and patriarchy embraces nonviolence and intersectional subject positions, that in the context of drones are key to solve – warning this card is really long, but answers 1nc tax

Johnson, 12 [Rebecca, Rebecca Johnson is the Executive Director of the Acronym Institute for Disarmament Diplomacy and Co-Chair of the International Campaign to Abolish Nuclear Weapons (ICAN).The politics of alliances: feminist peace action, drones and Code Pink, http://www.opendemocracy.net/5050/rebecca-johnson/politics-of-alliances-feminist-peace-action-drones-and-code-pink ]

The danger with framing the arguments through an attack on Code Pink’s campaign against the

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committed, irreverent, determined, nonviolent feminist activists to change the world.

#### Reject performance links---“we didn’t recognize the sexual difference” isn’t a reason to reject the team---no discursive act could include everything---that doesn’t mean we reject or marginalize these concerns

Rorty 2 (Professor of Comparative Literature @ Stanford, `02 (Richard, Peace Review, vol. 14, no. 2, p. 152-153)

I have no quarrel with Cornell's and Spivak's claim that "what is missing in

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have been told, and should be told, in many other ways.

#### We might not be able to genuinely relate to the oppression they’re talking about, that is not a reason to reject the aff, we can still have a debate. Their implication that experience validates their argument, or disproves our engagement is solipsism that reentrenches oppression—engagement is a better political strategy

David Bridges, Centre for Applied Research in Education, University of East Anglia, 2001, The Ethics of Outsider Research, Journal of Philosophy of Education, Vol. 35, No. 3

First, it is argued that only those who have shared in, and have

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the process. (Gitlin and Russell, 1994, p. 185)

#### Demands for embodiment are dangerous and unrefutable

Subotnik 98 Professor of Law, Touro College, Jacob D. Fuchsberg Law Center.

7 Cornell J. L. & Pub. Pol'y 681

Having traced a major strand in the development of CRT, we turn now to

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to faculty offices and, more generally, the streets and the airwaves.

#### Their appeal to social location is biopolitics violence

Scott 92 professor of sociology at Princeton, Joan, “Multiculturalism and the Politics of Identity,” The Identity in Question,Summer, 1992, pp. 12-19, JSTOR

There is nothing wrong, on the face of it, with teaching individuals about

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and deeming as discernably objective facts the prerequisites for inclusion in any group.

#### Focus on standpoint relies reinforces the grounds of privilege and turns case

Cosgrove 3 Lisa, “Feminism, Postmodernism, and Psychological Research” *Hypatia* vol 18, no 3, Fall 2003, project muse

Perhaps the best example of how feminists may inadvertently reproduce and reinforce the “false

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feminism or our commitment to try and understand the meaning of women’s experiences.

#### The alternative requires an embrace of revenge and a notion retributive justice that always reverses upon itself in a moment of fulfillment. Just like the 1AC blowback scenario proves, this mode of political engagement must be rejected.

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Acts of revenge rely on the mobilization of retributive justice. Revenge is a form

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“Sometimes you have to scream to be heard” (Solanas 3).

The SCUM Manifesto is a call to “civic-minded, responsible, thrill

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system of thought, redoubled onto itself, with some gunfire thrown in.

#### Regardless of intent, the alternatives deployment of eugenics discourse mobilizes the potential of Nazi-like state-based terrorism

Third 2006 (Amanda, 'Shooting from the hip': Valerie solanas, SCUM and the apocalyptic politics of radical feminism. Hecate, 32(2), 104-132,199. Retrieved from <http://search.proquest.com/docview/210919362?accountid=14541>)

Claiming that women are the superior beings of the human race, Solanas argues that

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where they will be quietly, quickly and painlessly gassed to death.'100

#### Terrorist politics of the 1NC are not purely artistic nor innocent - violence spills over

Beckman 2004 (Karen Beckman, "Feminism in the Time of Violence" (page 5 of 5) "They Say, Let Those Who Call for a New Language First Learn Violence" – Reverberations on Violence. <http://sfonline.barnard.edu/reverb/beckman5.htm>)

Radical feminist manifestos often actively embrace this terrorist mindset. See Barbara A. Crow

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(San Francisco: AK Press U.S.A., 2002).