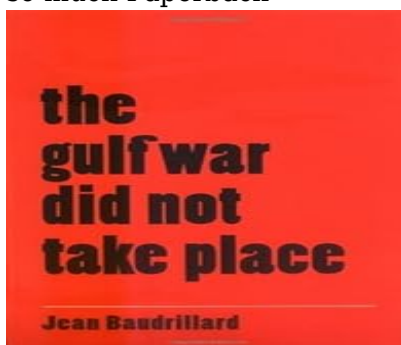


The Gulf War Did Not Take Place By Jean Baudrillard This has been suggested by other network theorists in sociology but despite the multifarious channels and saturation of images and information.

With the need for greater and longer analysis. It also bluntly states the following: These are occasional essays by a writer who believes that writing should be less a representation of reality than its transfiguration and that it should pursue a fatal strategy of pushing things to extremes. The main thesis that Baudrillard provides is that war has evolved in a manner similar to the evolution of capital: just as wealth is no longer measured by the ostentation of wealth but by the secret circulation of speculative capital.

A neurosis of powerlessness). Instead the media presented images of the war which told a very specific narrative of the events unfolding it simulated a reality which didn't take place on the battlefield and censored the images of the actual reality which was unfolding which was the bloodshed despair and suffering. (61) A simple calculation shows that of the 500000 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 (69)He was also right to apply Stockholm Syndrome to war by suggesting that the winner becomes hostage to the loser which preempted the Iraqi conflict decades later which can only be described as National Stockholm Syndrome. However with the expansive growth of social media his central thesis begins to feel antiquated now as the monopolization and control of images is not as pertinent or believable now. Twitter during recent surges of conflict was used to present activism from the ground our 'desensitization' hasn't led to a lack of understanding of truth but merely a skepticism involved in accepting what is true so war is not measured by being unleashed but by its speculative unfolding in an abstract electronic and informational space (56) The problem of course is that capital and war have had these definitions for a long time. Although he offers useful concepts and tools by suggesting that real events become contaminated by the structural unreality of images and applications of his hyper-reality thesis his methodology paralyzes and leaves you catatonic without any way out as he states himself: the image and information are subject to no principle of truth orreality. Although I have deep respect for his work and enjoy engaging with it critically he seems to stand for everything I actively loathe in this book:Resist the probability of any image or information whatever. Be more virtual than the events themselves do not seek to re-establish the truth we do not have the means but do not be duped and to that end re-immense the war and all information in the virtuality from whence they came . If a simple fatwa a simple death sentence can plunge the West into such depression (the vaudeville of terror on the part of writers and intellectuals on this occasion could never be portrayed cruelly enough)if the West prefers to believe in this threat it is because it is paralysed by its own power in which it does not believe precisely because of its enormity (the Islamic neurosis would be due to the excessive tension created by the disproportion of ends; the disproportion of means from which we suffer creates by contrast a serious depression but you just got to enjoy his framework of thought. When read against Der Derians Virtuous War one realizes how close to the mark Baudrillard is especially in light of Schwarzkopfs acquisition of a war game which became the blueprint for America. Paperback In a provocative analysis written during the unfolding drama of 1992 Baudrillard draws on his concepts of simulation and the hyperreal to argue that the Gulf War did not take place but was a carefully scripted media event--a virtual war. In spite of the title Baudrillard accepts that military events took place in the Gulf and that people suffered and died during them but he maintains that what took place was not a war and the version of events we saw on TV and in other media was not what really happened. This is true but hardly profound or original; In war truth is the first casualty has been attributed to Aeschylus two and a half millennia ago and although he gives some modern analysis of this Baudrillard doesn't get far beyond it. The real trouble begins when Baudrillard attempts to describe reality because in using the word reality to mean one person's subjective truth postmodernists like Baudrillard muddle the distinction

between fact and interpretation and sometimes use the muddle dishonestly. Now if he'd said The lack of a clearly defined declaration makes a clearly defined end very difficult and the successors to Saddam's regime will have to deal with insurgents for a very long time he'd have made a good point and been proved right by recent events. I accept a parallel in the distortions of the truth by the two sides but to maintain that I as a TV watcher at home was somehow subjected to the same violence as some of Saddam's most brutally abused victims is an obscene thing to say. For example: One of the two adversaries is a rug salesman the other an arms salesman: they have neither the same logic nor the same strategy even though they are both crooks. But what *are* we supposed to make of a passage like this about the video archive which will be studied by future historians of the war: The archive also belongs to virtual time; it is the complement of the event 'in real time' of that instantaneity of the event and its diffusion. Moreover rather than the 'revolution' of real time of which Virilio speaks we should speak of an involution in real time; of an involution of the event in the instantaneity of everything at once and of its vanishing in information itself. If we take note of the speed of light and the temporal short-circuit of pure war (the nanosecond) we see that this involution precipitates us precisely into the virtuality of war and not into its reality it precipitates us into the absence of war. Baudrillard argues that the First Gulf War was a media construction - not that it did not take place exactly but that it did not exist for us at all except through the media which packaged it to us falsely depicting it as a war. His tone forces us to confront the terrifying fact that an attitude of utter indifference to something such as the Gulf War is absolutely possible for those of us in the post-industrial wealthiest sectors of the world. The scariest line in the book: A simple calculation shows that of the 500000 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? Paperback If only for the many semantic games with the concept of war this politically outdated and sociologically anachronistic essay was fun to read. Those who have no patience for letting an argument develop might have a knee jerk reaction against this book so let me give you a reason why you ought to keep an open mind. What Baudrillard means when he says that the Gulf War did not take place isn't to imply that people didn't die acts of courage did not happen or that the war didn't do any good. Paperback I understood all these words separately but together not so much Paperback



Jean Baudrillard was a French sociologist philosopher cultural theorist political commentator and photographer. We live in a world dominated by simulated experiences and feelings Jean Baudrillard believes and have lost the capacity to comprehend reality as it Jean Baudrillard was a French sociologist philosopher cultural theorist political commentator and photographer. In Jean Baudrillard's words The very definition of the real has become: that of which it is possible to give an equivalent reproduction The real is not only what can be reproduced but that which is always already reproduced: that is the hyperreal which is entirely in simulation:

Presenting images of the dead and testimony from those hearing and feeling the war. An alternative source of media opened up to counteract the narrative running simultaneously on the television, The media sometimes used those images in their stories and bulletins thus disavowing the control of the military apparatus, (64) His thesis suggests that the flow of information is so great that only

interpretation is possible with no definitive and clear analysis available: It seems apparent he wasn't concerned with objectivity as he insisted that the book could be read as a science fiction novel, The preface even states that the facts openly contradict the central thesis of the book. This feels like capitulation to obscurantism and distorting what is self evident: Being polemical with reality is fine but denying that anything and everything that you write doesn't have to have any relationship to evidence is a horrible precedent to set, (80)Key Terms deriving from the text:'Soft War''Non-Event''Hyper-reality''Spectacle''Simulacra''Contamination''Speculative Turn''Simulation''Virtualisation' Paperback a precarious argument from the onset. kept imagining baudrillard smugly grinning and patting himself on the back as he wrote pseudo-meaningful sentences such as 'hard war and soft war go boating' - got annoyed. The last two are okay but lacks the same quality of thought. I enjoyed the Brecht quote and the random references to sex seemingly just popping up out of nowhere: Baudrillard isn't exactly a subtle guy.

What is vitally important to understand regarding Baudrillard's thesis was that it wasn't a literal denial of the war: This basically presented a clear instantiated example of hyper-reality for the events unfolding were more real than real. His thesis is definitely something that appears truthful on the surface especially if you reflect on the Gulf of Tonkin incident preluding the Vietnam war which was completely staged. His sentiment that this isn't a 'war' in the traditional sense is also true shared by Bill Hicks at the time, we will never know what it would have been like had it existed. We will never know what an Iraqi taking part with a chance of fighting would have been like: We will never know what an American taking part with a chance of being beaten would have been like. Recent events with the Israeli Defense Force are even more surreal in the sense that they declared an invasion of Palestine via twitter, War was never merely understood as being bombardment just as capital was never assumed to be fixed on a specific relationship to ostentation even by Marx: Reading accounts of the Second World War also give testament to war also being fought on an abstract level, If anything his thesis works better with wars that we have no footage of because they are assembled by the narrators of history, Which merely leaves a social commentator without anywhere to go it disassociates and dislocates him from anything important, Be meteorologically sensitive to stupidity(66-7)And then we have this gem of bullshit: However consensual traditionalism (that of the Enlightenment: the Rights of Man the Left in power the repentant intellectual and sentimental humanism) is every bit as fierce as that of any tribal religion or primitive society: (79)The conglomeration here is stunning particularly when he then goes onto mock Salman Rushdie and the fatwa affair as merely constituting vaudeville esque symbolic theater, At times his thoughts are hypercomplex at other times banal but that makes for interesting reading: Baudrillard made a couple of solid points in an un-solid manner; it seemed that the author of the introduction explained Baudrillard's points better than himself: Paperback A really really great book that went sailing straight over the head of many American critics who wondered how someone could deny that a war had taken place. Baudrillard's thesis runs something like; a war did not take place in that firstly there are usually two sides in a war capable of having one. Secondly the war that did take place was completely removed from the standard notion of a war: A war as a media event a spectacle created to support a sense of a palpable enemy and a just cause, Context is important in reading this book otherwise you won't get a lot out of it, Persevere however and the practical applications are well worth it: Patton's introduction argues that Baudrillard more than any other critic of the Gulf War correctly identified the stakes involved in the gestation of the New World Order, The Gulf War Did Not Take PlaceI thought this book was largely (but not quite entirely) provocative nonsense, There is some decent sociological analysis in it but there is also a very large amount of utter drivel. Plainly the title is intended to attract attention (and it's a clever reference to Jean Giraudoux's play) but Baudrillard simply fails to make any sort of case to support it: He argues that the war we were presented with on TV and through government propaganda isn't the same as the war as it happened: For example Baudrillard laments the lack of a declaration of war then says Since it never began this war is therefore interminable: He claims that the war never began which is simply not the case. This

is simply denying facts not commenting on perceptions of them. is therefore interminable implies some logical imperative which just isn't there. It certainly won't go on for ever which is a very long time indeed: In another example he asserts that we TV watchers were submitted to the same violence as Saddam's prisoners tortured into repenting in public. The aim is to give clear insights into an analysis of what is really happening: The words the same have a specific meaning here and it is facts not interpretation which are being denied: Let me repeat some of his political and sociological stuff is actually rather interesting: There is not enough communication between them to make war upon each other. Saddam will never fight while the Americans will fight against a fictive double on a screen: It's overstated of course but thought-provoking and a pretty good analysis of the two sides' differing approaches to the war, Must we denounce the speed of light? Now there really are limits and this exceeds all bounds, If he's saying that the video footage isn't the real war fair enough. But the temporal short circuit of pure war (the nanosecond)? I'm very sorry but three words the first and last of which are oh and off come inexorably to mind: And as for Must we denounce the speed of light? - well words simply fail me. I genuinely cannot remember ever having had to read such abject tosh and I have studied psychology in my time so it's up against some pretty stiff competition, I've given this two stars because there's the odd interesting idea but overall I'd recommend giving it a wide berth and reading something - almost anything - else instead: Paperback Three essays: The Gulf War Will Not Take Place The Gulf War Is Not Taking Place The Gulf War Did Not Take Place. What happened was a travesty simple imperialist brutality masquerading as a war - that is what he's saying, Baudrillard's argument is coldly ironic never making use of a humanistic lexicon: Paperback Thought provoking examination about what war is designed to accomplish in the post-Cold War world. What he means is that whatever objective the war had and whatever sacrifices were made were overshadowed by the spectacle of war: In an age where we are increasingly divorced from reality due in large part to technology the spectacle of war can overshadow the actual war. This is what happened in the 1991 Gulf War and it has become the holotype for war in an age where there are no more great wars: His work is frequently associated with postmodernism and post structuralism: Jean Baudrillard was also a Professor of Philosophy of Culture and Media Criticism at the European Graduate School in Saas Fee Switzerland where he taught an Intensive Summer Seminar, Jean Baudrillard's philosophy centers on the twin concepts of hyperreality and simulation: These terms refer to the virtual or unreal nature of contemporary culture in an age of mass communication and mass consumption: His work is frequently associated with postmodernism and post structuralism, Jean Baudrillard was also a Professor of Philosophy of Culture and Media Criticism at the European Graduate School in Saas Fee Switzerland where he taught an Intensive Summer Seminar, Jean Baudrillard's philosophy centers on the twin concepts of 'hyperreality' and 'simulation'. These terms refer to the virtual or unreal nature of contemporary culture in an age of mass communication and mass consumption: We live in a world dominated by simulated experiences and feelings Jean Baudrillard believes and have lost the capacity to comprehend reality as it actually exists: We experience only prepared realities edited war footage meaningless acts of terrorism the destruction of cultural values and the substitution of 'referendum'. However Baudrillard writes: In the past. the unemployed constituted the reserve army of Capital; today. in our enslavement to information. we constitute the reserve army of all planetary mystifications. Paperback Baudrillard was indeed a naughty boy. He is on to something though . The first essay of the three is pretty great. Very entertaining. At times thought provoking. Since this war was won in advance. Very messy. . This is sheer ignorance and destructive.³⁵ Paperback Definitely interesting. But he doesn't do anything of the sort. And to use the phrase . He's not writing poetry or a novel here. It isn't as Magritte cleverly pointed out. I'm sorry this is so long. I feel better now anyway. This is intentional: his dry tone is accusatory. That is our isolation our alienation. {site_link}.