## IV

**Your shah evidence is being used in the exact wahy Shah said not to use it – independent voter for evidence ethics – heres a quote**

“It is important to note that numbers presented in this article that use the January-February data set should only be used within the context of the 2019 the January-February topic; debaters who attempt to extrapolate this data to future topics would be misrepresenting the intent of this article. The data set that utilizes 2017-2019 tournaments could be extrapolated to future topics as it suggests a trend.”

## CP

**Counterplan text: Do the affirmative and have Kanye West ensure compliance with the plan**

**The net benefit is enforcement, its impossible for normal people to verify each other’s intentions but Kanye has dragon energy which allows him to know intention. We ensure the government wills the positive maxims of the AC.**

**West No Date**, Kanye, <https://www.brainyquote.com/quotes/kanye_west_891686> ///AHS PB

**I can analyze people's intentions. Immediately. That's just a warning. To everyone**.

## K

**Signs have exceeded reality—the system of understanding the world, the “code,” has replaced its referent by operating on the basis of its own hyperfunctionality**

**Baudrillard 83** (Jean Baudrillard, sociologist, philosopher and cultural theorist, “Fatal Strategies” <http://faculty.humanities.uci.edu/poster/books/Baudrillard,%20Jean%20-%20Selected%20Writings_ok.pdf)//meb> **\*edited for ableist language**

More generally, visible things do not terminate in obscurity and in silence; they vanish into what is more visible than the visible: obscenity. An example of this ex-centricity of things, of this drift into excrescence, is the irruption of randomness, indeterminacy, and relativity within our system. The reaction to this new state of things has not been a resigned abandonment of traditional values, but rather a ~~crazy~~ overdetermination, an exacerbation, of these values of reference, function, finality, and causality. Perhaps nature is, in fact, horrified by the void, for it is in the void, and in order to avoid it, that plethoric, hypertrophic, and saturated systems emerge. Some-thing redundant always settles in the place where there is no longer any-thing. Determinacy does not withdraw to the benefit of indeterminacy, but to the benefit of a hyperdeterminacy: the redundancy of determinacy in a void. Finality does not disappear in favor of the aleatory, but rather in favor of hyperfinality, of a hyperfunctionality: more functional than the functional, more final than the final - the hypertelic (hypertélie). Having been plunged into an in-ordinate uncertainty by randomness, we have responded by an excess of causality and teleology. Hypertelic growth is not an accident in the evolution of certain species, it is the challenge of telos as a response to increasing indeterminacy. In a system where things are increasingly left to chance, telos turns into ~~delirium~~, and develops entities that know all too well how to exceed their own ends, to the point of invading the entire system. This is true of the behavior of the cancerous cell (hypervitality in a single direction), of the hyperspecialization of objects and people, of the operationalism of the smallest detail, and of the hypersignification of the slightest sign: the leitmotiv of our daily lives. But this is also the chancroid secret of every obese and cancerous system: those of communication, of information, of production, of destruction - each having long since exceeded the limits of functionality, and use value, in order to enter the phantasmic escalation of finalities. The ~~hysteria~~ of causality, the inverse of the ~~hysteria~~ of finalities, which corresponds to the simultaneous effacement of origins and causes, is **the obsessive search for origins, for responsibility, for reference**; an attempt to extinguish phenomena in infinitesimal causes. But it is also the genesis and genetics complex, which on various accounts are represented by psychoanalytic palingenesis (the whole psyche hypostatized in prime infancy, every sign a symptom); and biogenetics (all probabilities saturated by the fatal ordering of molecules); and the hypertrophying of historical research, the delirium of explaining everything, of ascribing everything, of referencing everything ... All this becomes a fantastic burden - references living one off the other and at the other's expense. Here again we have an excrescent interpretive system developing without any relation to its objective. All of this is a consequence of a forward flight in the face of the haemorrhaging of objective causes. Inertial phenomena are accelerating. Arrested forms proliferate, and growth is immobilized in excrescence. This is the form of the hypertelic, that which goes beyond its own ends: the crustacean that strays far from the ocean unable to return (to what secret end?); or the increasing gigantism of Easter Island statues. Tentacular, protuberant, excrescent, hypertelic: this is the inertial destiny of a saturated world. The denial of its own end in hyperfinality; is this not also the mechanism of cancer? The revenge of growth in excrescence. The revenge and summons of speed in inertia. The masses are also caught in this gigantic process of inertia by acceleration. The masses are this excrescent process, which precipitates all growth towards ruin. **It is the circuit that is shortcircuited by a monstrous finality**. Exxon: the American government requests a complete report on the multinational's activities throughout the world. The result is twelve 1,000 page volumes, whose reading alone, not to mention the analysis, would exceed a few years work. Where is the information? Should we initiate an information dietetics? Should we thin out the obese, the obese systems, and create institutions to uninform? The incredible destructive stockpiling of strategic weapons is only equaled by the worldwide demographic overgrowth. As paradoxical as it may seem, both are of the same nature and correspond to the same logic of excrescence and inertia. A triumphant anomaly: no principle of justice or of proportion can temper either one; they incite one another. And worse, there isn't even so much as Promethean defiance here, no excessive passion or pride. It appears simply that the species has crossed a particular mysterious point, where it has become impossible to turn back, to decelerate, or to slow down.

**The attempt to make the world transparent through information and research is self-defeating. More knowledge fails to change reality. Facts and evidence are uniquely dissuasive. This causes global implosive violence as a method of creating meaning for its own existence by destroying all mysterity in the world and rendering it intelligible**

**Artrip and Debrix 14.** Ryan E. Artrip, Doctoral Student, ASPECT, Virginia Polytechnic Institute, and Francois Debrix, professor of political science at Virginia Polytechnical Institute, “The Digital Fog of War: Baudrillard and the Violence of Representation,” Volume 11, Number 2 (May, 2014)

The story that needs to be told is thus not about the undoubtedly deplorable “truth” or fact of explosive and warlike violence, but about a violence of another sort. In the radical digital transparency of the global scene, we (members of the demos) often have full or direct exposure to explosivity, as we saw above with the image of terror. But what still needs to be thought and problematized is implosivityor what may be called **implosive violence**. Implosive violence is a violence for which we do not, and perhaps will never, have much of a language (Rancière, 2007: 123). Although, not having a language for it or, rather, as we saw above, seeking to find a language to talk about it and, perhaps, to make sense of it is still sought after. This is, perhaps, what digital pictures of war/terror violence seek to capture or want to force through. Implosive violence, often digitally rendered these days, is in **close contact** with **media technologies and representational devices** and techniques because it seeks **representation and meaning**. This is why implosive violence insists on calling in wars (against terror, for example) and on mobilizing war machines (against terrorist others, against vague enemy figures), but wars and war machines that **no longer have**—**to the extent that they ever had**—a **clearly identifiable object and subject**, or a **clear mission/purpose**. As such, this **implosive violence and its wars** (the **new Western/global way of war**, perhaps) must remain **uncertain**, **unclear**, **foggy**, **inwardly driven**, **representational**, and indeed **virulent**. They **must remain uncertain and confused** even as they are **digitally operative** and **desperately capture events/images** to give the impression that **meanings/significations can and will be found**. Yet, as we saw above, **it is not meanings exactly that must be found, but information and the endless guarantee of its immediate circulation**. As information occupies the empty place of meaning, certainty, or truth, images must be **instantaneously turned into appearances** that **search for meanings** that will **never be discovered** because, instead, a **proliferation of information-worthy facts and beliefs will take over** (**perhaps this is what US fake pundit and comedian Stephen Colbert famously referred to as “truthiness**”). Or, as Baudrillard puts it, “**free from its former enemies, humanity now has to create enemies from within, which in fact produces a wide variety of inhuman metastases**” (Baudrillard, 2003). Thus, this **implosive violence** is destined to be **a global violence** since it "is the **product of a system that tracks down any form of negativity** and **singularity**, including of course **death** as the **ultimate form of singularity**. […] It is a violence that, in a sense, **puts an end to violence itself and strives to establish a world where anything related to the natural must disappear**  […] Better than a global violence, we should call it a **global virulence**. **This form of violence is indeed viral**. It moves by contagion, produces by chain reaction, and little by little it destroys our immune systems and our capacities to resist" (2003; our italics).

#### Vote negative as an act of radical refusal – abandon the constant injection of meaning and validity into academic spaces for an ethical orientation away from university apparatuses – only bringing visibility and scrutiny to the violent machinations that structure academia can rupture the endless processes of commodification and exploitation that structure the modern university

**Hoofd, 17** [Ingrid, assistant professor at Utrecht University, “*A Fatally Wounded University,*” pg. 150-1, //MW]

Perhaps the only thing one can do is to **destabilize** and **provoke** the world around us. We shouldn’t presume to produce **positive solutions** … one needs to make a kind of **detour** through the strategy of the worst scenario. It’s not a question of ideas—there are already **too many ideas**! (1993, 170–171; italics in original) To conclude then, to let the **auto-immune disease** run its course therefore would entail firstly seeing the university, from its very inception, for the **ridiculous scam** that it is: a **marvelously absurd** outgrowth of the **delusional ideals** of Enlightenment humanism. However, this also means that any representational theoretical critique like this one is just as much a scam of the authority of theoretical analysis, in which possibly, as Lyotard suggested, truth and technique have collapsed into one another. So this book, by partaking in the same ideals of visibility while **exposing the problem** of the contemporary university to **scrutiny** and **visibility**, suggests that we follow a strategy of ‘**fatal’ consciousness-raising** in order to hopefully **plant the seeds** of **future radical events** regarding academia. An example here might be a staff and student exodus from the university’s current imperative, which would signify a notable collapse of its prime beliefs towards a more mystical thinking in the hard sciences and in the humanities. Perhaps we should simply let the **university bleed to death** for now. Only such an apparent ‘solution’ that seeks **not solve anything at all** or make any predictions, while seemingly absurd, may mean the **hoped for death** of the contemporary university and its revival as a **radically different entity**.

## Shell

**Interpretation: Affirmative debaters must specify which universe the aff takes place in. The negative takes place in this one**

**There are multiple universes and the aff does not specify.**

**Victor Tangermann, Writer for cybernetics, Futurism This Physicist Believes There Are Countless Parallel Universes, OCTOBER 25TH 2019,** [**https://futurism.com/physicist-convinced-countless-parallel-universes**](https://futurism.com/physicist-convinced-countless-parallel-universes) **///AHS PB**

**“It’s absolutely possible that there are multiple worlds where you made different decisions,” he told the network. “We’re just obeying the laws of physics.” So if there are multiple worlds, how many are there? “We don’t know whether the number of worlds is finite or infinite, but it’s certainly a very large number,” Carroll claimed. “There’s no way it’s, like, five.” And he goes further, into a metaphysical view of the universe in which physical reality has much to do with the observer. “Before you look at an object, whether it’s an electron, or an atom or whatever, it’s not in any definite location,” Carroll told NBC. “It might be more likely that you observe it in one place or another, but it’s not actually located at any particular place.” Carroll isn’t the only one that has examined the possibility of many alternate realities. The likes of** [**Stephen Hawking**](https://www.bbc.com/news/science-environment-43976977) **and Erwin Schrödinger have suggested that many other parallel worlds exist as well. In his most recent work, Hawking** [**suggested that**](https://www.bbc.com/news/science-environment-43976977) **thanks to quantum mechanics, the Big Bang supplied us with an endless number of universes, not just one.**

**Violation- you don’t**

**Standards-**

1. **Stable ground- By not specifying which universe the aff takes place in they’re able to completely pivot in the 1ar to exclude all NC offense, which outweighs on infinite abuse**
2. **Resolvability- it becomes impossible to weigh absent knowing what universe the aff takes place in because every universe has different uq issues that I wouldn’t be able to weigh in ur case, which absent weighing invites judge intervention**

#### Fairness is a voter since debate is a competitive activity that intrinsically requires equal footing when participating, to minimize one’s ability to participate in discussion disrespects the other member of the activity.

#### Drop the debater – 1. Deterrence – Prevents reading the abusive practice in the future since it’s not worth risking the loss which is k2 norm setting indefensible practices die out 2. TS – Otherwise you’ll read a bunch of abusive practices for the time trade off

#### Competing interps – 1. Reasonability encourages a race to the margins of what counts as sufficiently fair which incentivizes as much abuse as possible 2. Norm setting – it encourages the most fair rule through debating competing models 3. Judge intervention – Reasonability begs the question of what the judge thinks is sufficient which takes the round out of the debaters hands. Ur argsr just aff flex but no reason reasonability key and intervention ow

#### No RVIs – 1. It deters legitimate theory vs good theory debaters because you will lose on a shell even if it’s a good norm 2. Baiting – incentivizes people to be abusive and script counter-interps to win on the RVI which increases the existence of bad norms

#### Use a norm setting model – 1. It solves long term abuse whereas IRA only matters one round at a time 2. It’s best for the activity since it encourages deep reflection and debate about what the best world of debate looks like and strives toward it.

## Shell

**Interpretation – Debaters must only read framework warrants that prove the truth of their framework outside the context of debate.**

**Violation – You read a performativity standard which appeals to the truth of your framework given the nature of debate.**

**Standards –**

**1] Strat Skew: A] It allows you to extend one argument to invalidate 99% of the framework debate because contesting your framework concedes its authority B] Performativity creates a reducto-ad-absurdum where if I respond to it, you will just say that I relied your framework to respond to it creating a paradox. That makes the framework debate unwinnable and irresolvable. Resolvability is an independent voter since any increase in irresolvability maximizes the probability of judge intervention which prevents a true test of the better debater.**

## Drunken Reptile

**Some one dead once said there was only ever debate to be had that of being vs becoming but that card is realluy lon and confusing so instead heres Nigel’s favorite bed time story by LandLand, 92** (Nick Land, Thirst for Annihilation: Georges Bataille and Virtulent Nihilism, 1992)

It is 03.30 in the morning. Let us say one is ‘drunk’—an impoverished cipher for all those terrible things one does to one’s nervous-system in the depths of the night—and philosophy is ‘impossible’ (although one still thinks, even to the point of terror and disgust). What does it mean for this episode in the real history of spirit to die without trace? Where has it strayed to? ‘I thought of death, which I imagined to be similar to that walk without an object (but the walk, in death, takes this path without reason— “forever’’)’ [III 286]. An extraordinary lucidity, frosty and crisp in the blackness, but paralysed; lodged in some recess of the universe that clutches it like a snare. A wave of nausea is accompanied by a peculiarly insinuating headache, as if thought itself were copulating unreservedly with suffering. A damp coldness, close to fog, creeps through the open window. I laugh, delighted at the fate that has turned me into a reptile. The metallic hardness of intellect seems like a cutting instrument in my hand; the detached fragment from a machine tool, or an abattoir, seeking out the terminal sense it was always refused. The object of philosophy, insofar as the reflective meditation upon thought can be taken to characterize it, is arbitrarily prescribed as undisturbed reasoning (the cases of psychopathology, psychiatry, abnormal psychology, etc. do not remotely contravene this rigorous selection, because such studies of disturbed thought are constituted—in principle—without entanglement). It is thus that successfully adapted, tranquil, moderate, and productive reason monopolizes the philosophical conception of thought, in the same way that the generalized robotism of regulated labour squeezes all intense gestures out of social existence. My abnormal devotion to Bataille stems from the fact that nobody has done more than he to obstruct the passage of violent blanks into a pacified oblivion, and thus to awaken the monster in the basement of reason. Not that the repressed is locked in a dungeon, it is stranded in a labyrinth, and connected to the daylit world by a secret continuity. A tangle of confusion comes to seem like a door, a maze like a barrier, and one says ‘I’, but the inside is not a cell, it is a corridor; a passage cut from the soft rock of loss. Inner experience traverses a sombre porosity, and the moans of the minotaur reverberate through its arteries, hinting at an indefinable proximity. It becomes difficult to sleep.