## Shell

**Interpretation: If the aff differs from the conventional truth testing model, they must explicitly specify a comprehensive role of the ballot and clarify how the round will play out under that role of the ballot in the form of a text in the 1AC. To clarify, the aff must:**

**1. Clarify how offense links back to the role of the ballot, such as whether post-fiat offense or pre-fiat offense matters and which comes first – uq in this round because the only offense is (the alternative)**

**2. Clarify what theoretical objections do and do not link to the aff, such as whether or not the aff comes before theory.**

**3. Clarify how to weigh and compare between competing advocacies i.e. whether the role of the ballot is solely determined by the flow or another method of engagement.**

**B. Violation: You don’t specify.**

**C. Standards:**

**1. Engagement – If I don’t know how the role of the ballot functions, its impossible for me to engage the aff, since knowing what counts as offense for me is a prerequisite to being able to make meaningful arguments that clash with yours. Knowing what a legitimate advocacy is ensures that I read something that is relevant to your method, and knowing how to weigh gives us an explicit standard for what is relevant, preventing superficial clash where we each make vacuous preclusion claims. This is uniquely true of role of the ballots since there is no communal norm on what “preformative engagement” is in the same way there is for what counts as util offense. That link turns your role of the ballot – your impacts are premised on actually having a debate and engaging with issues of oppression.**

**2. Strategy Skew – You make formulating a strategy impossible since I don’t know what links to your evaluative mechanism. My interp means we know what a legitimate neg advocacy is, otherwise you can make up reasons mine doesn’t link to the role of the ballot in the next speech, and by specing a weighing mechanism I can know to make the most relevant arguments so you can’t arbitrarily preclude them in the next speech. If I go for a policy action and then you say the AC is about speech acts then I lose any ability to engage in that new framing in the 2nr since I didn’t know how it functioned in the 1NC. Links to substantive engagement because I don’t know how to effectively engage in your position.**

**Framing: You can’t use your ROB to exclude my shell. My shell allows you to read your role of the ballot, it just functionally constrains how you can do that. Additionally, as long as I win comparative offense to my interp it precludes on a methodological level -my method is your ROTB with specification, your is just the ROTB, so if the former is better it’s a reason to vote for me even if method debates in general preclude theory. Also, if they go for K first that proves the abuse of my shell since they should have specified in the AC.**

**D. Voters:**

#### F, no rvi, ci, dtd

## K

**Link 1: The Affirmative critique is assimilated to justify the moral superstructure they criticize.**

**Robinson 12 - Andrew Robinson, Ceasefire, August 24th, 2012** “An A to Z of Theory | Jean Baudrillard: From Revolution to Implosion” [https://ceasefiremagazine.co.uk/in-theory-baudrillard-10/] Accessed 3/9/20 SAO

Baudrillard and resistance Last week, this column explored Baudrillard’s account of the collapse or implosion of capitalism. What does all of this mean for political resistance? For one thing, it means that the dominant system must continue to be opposed. For Baudrillard, there is always something missing from the code. It is always incomplete, leaving a radical remainder. The system is based on a split. The code is differentiated from reality. It has to be, to avoid symbolic exchange. It cannot achieve the complete inclusion which comes about with generalised reversibility. Yet the code tends to take over all of social space. Its “other” disappears or becomes invisible. It tries to be a complete system, a total reality. It largely succeeds in sucking intensity from social life. Yet it also remains vulnerable, because of the exclusion on which it is based. Baudrillard theorises resistance in terms of the irruption of the symbolic in the realms controlled by the code. It is something like what Hakim Bey terms the ‘return of the primitive’. We really need the dimension of the ‘secret’. Its forced revelation is destructive and impossible. The return of the symbolic is discussed in various ways in different texts. Resistance arises when subjects come to see their own programmed death in the accumulation, production and conservation of their subjectivity. They become fiercely opposed to their reduction to the regime of work-buy-consume-die. Resistance becomes increasingly nihilistic, in response to the programming of the universe. It becomes resistance to the code as meaning, and at the same time as lack of intensity. In seeking to restore intensity, it resorts to the modalities of symbolic exchange. The impossibility of “revolution” It is important to differentiate Baudrillard’s view from standard accounts of revolution. To be sure, this is the position from which Baudrillard emerges. In the early work, The Political Economy of the Sign, Baudrillard argued that the regime of the code could only be destroyed by a total revolution. ‘Even signs must burn’. Baudrillard’s early work can be read as a call for a Situationist-style overthrow of capitalism through a revolution in the everyday, which breaks the power of the code and of signs. In more recent works, Baudrillard rethinks this view. He claims that revolution is now impossible. Baudrillard makes this claim because of the end of production. Revolution was historically seen as the liberation of the productive energy of humanity from the confines of capitalism. But if production no longer exists, this kind of vision has no hold. Labour has become another sign. There is no tendency for it to liberate itself by moving beyond capitalism. Baudrillard is deeply critical of standard leftist responses to neoliberalism. He criticises revolutionaries of his day for seeking a return to the “real”. He sees this as nostalgia for the previous, Fordist period of capitalism. People seek to get rid of the code, and go back to the earlier kind of simulation. Or they seek to identify something which is not yet signified in the system and which ought to be – for instance, excluded groups who should be included. This actually ties people to the prior forms of the dominant system. For Baudrillard, the weapons of the previous period are already neutralised in the order of the code. Revolution is a casualty of the end of the period of system-expansion. Explosions and revolutions are effects of an expanding order. This expanding order is an effect of the regime of production. But simulation is instead an inward-looking order. It is ‘saturated’ – it cannot expand any further. As a result, explosion will never again happen. It has been replaced by the ‘cold’ energy of the simulacrum. Instead, there is constant implosion. The world is saturated. The system has reached its limits. It is socially constructed as dense and irreversible, as beyond the ‘liberating explosion’. Baudrillard believes that we are past a point of no return: the system can’t be slowed down or redirected to a new end. We are in a ‘pure event’, beyond causality and without consequence, and every effort to exorcise hyperreality simply reinforces it. These are little fractal events and gradual processes of collapse which no longer create massive collapses, but exist horizontally. Events no longer resonate across spheres. It is as if the forces carrying the meaning of an event beyond itself have slowed to a standstill. The London ‘riots’ or the student fees **protests**, for example, **do not turn into generalised rebellions** in Britain as perhaps they still might in Egypt or Greece. **We are in an era of ‘anomalies without consequences’**. But the system will nevertheless come to an end, by other means. Even if people can’t revolt, a reaction is certain. Explosive violence is replaced by implosive violence, arising from a saturated, retracting, involuting system. The system has lost its triumphal imaginary because of its saturation. It is now in a phase of mourning, passing towards catastrophe. Things don’t get transcended anymore, but they expand to excess. Baudrillard sees this as the culmination of a kind of negative evolution. Systems pass through stages: a loose state produces liberty or personal responsibility; a denser state produces security; an even denser state produces terror, generalised responsibility, and saturation. Beyond saturation there is only implosion. Anti-consumerism is another target of critique. Criticising consumer society for doing what it claims to do – for supplanting ‘higher’ virtues with everyday pleasures – is a false critique which reinforces the core myth of consumerism. Consumer society functions as it does, precisely because it does not provide everyday pleasures. Rather, it simulates them through the code. Baudrillard also criticises moral critique and scandal, such as Watergate. He argues that the system requires a moral superstructure to operate, and the revival of such a superstructure sustains the system. What is really scandalous is that capital is fundamentally immoral or amoral. Moral panics serve to avoid awareness of this repressed fact. Similarly, critiques of ideology risk reaffirming the system’s maintenance of the illusion of truth. This helps cover up the fact that truth no longer exists in the world of the code. Since there is no reality beneath the simulacrum, such analyses are flawed. It is now the left (or the Third Way) that tries to re-inject moral order and justice into a failing system, thereby protecting it from its own collapse. Baudrillard implicitly criticises theories such as Laclau’s, which seek to re-inject meaning and intensity into politics. For Baudrillard, this task is both impossible and reactionary. Baudrillard sees the system as creating the illusion of its continued power by drawing on or simulating antagonisms and critique. There is thus a danger that **critique** actually **sustains the system, by giving it a power it doesn’t have**. **Trying to confront and destroy the system** thus inadvertently **revives it, giving it back** a little bit of **symbolic power.** He also sees conspiracy theories and current forms of Marxism as attempts to stave off awareness of the reality of a systematic code. In any case, the energy of the social is simply a distorted, impoverished version of the energy of “diabolical” forces (i.e. of symbolic exchange). Baudrillard thinks that societies actually come into being, not for the management of interests, but coalesce around rituals of expenditure, luxury and sacrifice. Politics itself was a pure game until the modern period, when it was called upon to represent the social. Now politics is dead, because it no longer has a referent in reality. This is because it lacks symbolic exchange. The absence of symbolic exchange leads also to an absence of possibility of redistribution, either North to South or elite to masses. Fascism also resists the death of the real, in a similar way. It tries to restore in an excessive way the phenomena of death, intensity and definite references, in order to ward off the collapse of the real. Fascist and authoritarian tendencies revive what Baudrillard terms ‘the violence necessary to life’ – they keep up some kind of symbolic power. (Baudrillard’s Lacanian heritage is clearly shown in this idea of a necessary violence). Baudrillard has a certain sympathy for the desire to escape hyperreality in this way, but also sees it as futile. People doing this – both left and right – are trying to resuscitate causes and consequences, realities and referents, and recreate an imaginary. But the system deters such efforts from succeeding. Le Pen for instance is ultimately absorbed, as the mainstream integrates and repeats his racist ideas. This analysis could also be applied to various “fundamentalisms” and ethno-nationalist movements today. This kind of resistance is ultimately reactionary, seeking to restore the declining regime of signs. But it can only be understood if its basis in energies of resistance to simulation is recognised. It is because it channels such resistance that it is able to mobilise affective forces. Baudrillard’s analysis is here similar to Agamben’s view that the sovereign gesture is now exercised everywhere because of the rise of indistinction and indeterminacy. The paradox is that the performance of fundamentalism often leads back towards the world of simulation and deterrence. Such movements map symbolic exchange onto the state, restoring some of its reality, but ultimately contributing to the persistence of simulation. Resistance from inside the regime of power is impossible because of deterrence. Baudrillard suggests that it’s now impossible to imagine a power exercised inside the enclosure created by deterrence – except for an implosive power which abolishes the energies preventing other possibilities emerging. He also suggests that the loss of the real is irreversible. Only the total collapse of the terrain of simulation will end it, not a test of reality. A truly effective revolution would have to abolish all the separations – including the separation from death. It cannot involve equality in what is separated – in survival, in social status and so on. The strategy for change is now exacberation, towards a catastrophic end of the system. Baudrillard believes that the resultant death of the social will paradoxically bring about socialism.

**Link 2: Images of suffering fuel violence**

**Alford 20 - Aaron J. Alford, Medium, January 13th, 2020** “Disaster Pornography and the American Media”[<https://medium.com/@aaronjalford1/disaster-pornography-and-the-american-media-f01ee1cb4512>] Accessed 1/30/20 SAO

Most of us are familiar with the concept of pornography, at least sexual pornography: Images or media meant to titillate your arousal. Similarly, the images of catastrophe and destruction presented by the news media are like a drug, used by first world nations to feed off the suffering of the rest of the world. Images of death and violence from non-western countries are extracted and reprocessed for consumption by you, the consumer. The production of disaster porn is, as Baudrillard proclaimed, charity cannibalism and incentives the perpetuation of oppressive conditions in order to sustain and prolong our enjoyment. “We are the consumers of the ever delightful spectacle of poverty and catastrophe, and the moving spectacle of our own efforts to alleviate it. We see to it that extreme poverty is reproduced as a symbolic deposit, as a fuel essential to the moral and sentimental equilibrium of the West.” — Baudrillard In short, disaster pornography shows us images of suffering and our efforts to stop suffering, which gives us a little dopamine hit. **Our news media is trying to get you addicted to violence, so they can sell you more ads**. Disaster pornography is the new drug. Or should I say, old drug. Producing and reproducing suffering Somehow, what Baudrillard warned of the year I was born is still going full force, unchecked, unchallenged, and no one is calling it out. Baudrillard said “Our whole culture lives off this catastrophic cannibalism, relayed in cynical mode by the news media.” Now I can already hear you scoffing at my ridiculous claims, but consider these examples. The New York Times Sells the Iran missiles as “an Action Movie” The Iran war effort is being pushed, as I write, by American media. Take for example the New York Times coverage of a missile strike compared to Al Jazeera’s coverage of the same missile strike. One is factual, the other wants you to imagine your favorite Iron Man movie. The **New York Times wants to feed your wildest fantasies** about the glory of war, and how beautiful it is. Al Jazeera, the non-western source, simply reported the facts. The big difference is the framing. NBC Worships Trump’s Missile Attacks on Syria Consider another example, NBC’s Brian Williams coverage of a missile attacks on Syrian air bases in which he described the wanton destruction as “beautiful missiles.” He said he was “tempted to quote the great Leonard Cohen” in that he is “guided by the beauty of our weapons.” https://www.youtube.com/watch?v=lJz9q7pfXkY The U.S’s Cycle of support and betrayal of the Kurds To better understand this cycle, look no further than the U.S’s support and then sudden betrayal of the Kurds. During the gulf war, there was a huge push for “humanitarian protections” for the Kurds, even after Saddam Hussein had already crushed them while the west stood by drinking our tea. In 2003, we start a war against Saddam Hussein, which perpetuates the instability that feeds our love for disaster even more. Then ISIS comes out of that chaos, and we are even more fed. Then the Kurds defeat ISIS, popular opinion of the Kurds goes up in the wake of the Syrian civil war and destruction of ISIS, only to have our president abandon them to be genocided on the Syrian border by fucking Turkey. You see, we never cared about the Kurds, only the images they gave us. Only their suffering, only their death, was enough to sate the American appetite for war, violence, and suffering. The election of Donald Trump Baudrillard argued that when the disaster market from around the world slows down, the west will turn inward and **produce its own spectacles of disaster**. Brexit and the election of white nationalists in America are great examples of what Baudrillard warned of. Another example of this cycle of catastrophe is president Donald Trump’s election. Donald Trump received 2 billion dollars of free television coverage in 2016 leading up to his election. The media could not get enough of this crazy television host billionaire who thought he would be a good president. The truth is that the media always wanted him to be the president, the source of constant disasters both here and abroad. Donald Trump is a president who: Impulse killed an Iranian General without a declaration of war Cut taxes for the rich and raised taxes on the poor Put children, including babies, in cages at the border Bullied a 15 year old climate activist on Twitter Has been accused of sexual misconduct by at least 17 women Betrayed our ally the Kurds and genocidal Turkey Has actively supported a Saudi Arabian genocide in Yemen Started a trade war with China for no apparent reason Attempted to bribe Ukrainian officials into meddling with our election, and got impeached for it Nominated a rapist to the Supreme Court Supported known child molester Roy Moore for congress Paid of a porn star to stay quiet about how he cheated on his wife with her Is best friends with Steve Bannon, a outspoken fascist and white nationalist Said that there were good people on both sides of a dispute between white supremacists and people protesting white supremacy Pardoned a sheriff in Arizona who advocates for concentration camps Consistently uses anti-Semitic tropes and promotes division I mean, the list goes on from here, but you get my point. Donald Trump is **a walking disaster maker, and the media worships him for it**. Hell, Republicans worship him for it. Even when the media and right wing establishment claim to disagree with him, they put him and his hateful rhetoric on the pedestal. The truth is, no matter what they tell you, the owners of American media want his reelection. It is just too good for their bottom line. A president who creates disaster’s like these is exactly what the American media needs to keep American addicted and the profits rolling in. How then shall we live? Disaster pornography relies on a cycle of production and consumption. The West is complicit in the creation of numerous disasters all around the world. When Donald Trump fucked with Iran, it provoked a response from Iran which is now played back by our media as a justification for further western intervention. This cycle didn’t just start, it’s been going on since before I was born. The west does not respond to disasters, we fucking create them. It’s a process, by which we sell our souls to the devil. Although I fear this description is unfair — to the devil. So how do we stop it? How we prevent the cycle of disaster, images, disaster? It’s simple; **stop watching** disaster porn. I don’t mean stop watching the news, but I do mean to stop listening to the neo-liberal pundits, the discourse of fear, and the spectacles of violence displayed for your pleasure. Listen to news sources who have some god damned respect for humanity. (This means not Fox News OR CNN, if that wasn’t clear). “We have long denounced the capitalistic, economic exploitation of poverty of the ‘other half of the world’. We must today denounce the moral and sentimental exploitation of that poverty — charity cannibalism being worse than oppressive violence.” — Baudrillard So I ask you today, to denounce with me the exploitation of disaster for our own selfish needs. **Say no to the staged spectacle and eventually the market for these simulated disasters will dry up**. When the market of staged disasters is no longer where we look, we will again be able to recognize real human suffering when we encounter it, and act to resolve it. Rather than ignoring the suffering of the underpaid, overworked, and exploited around us, we will finally be able to recognize their suffering as legitimate, rather than looking to the news for our moral compass.

**Alternative: Vote negative to inject the affirmative advocacy with a radical loss. It’s try or die for the K under their role of the ballot.**

**Genosko 16 - Gary Genosko, University of Ontario, Lo Sguardo, 8/29/16** “How to Lose to a Chess Playing Computer According to Jean Baudrillard” [http://www.losguardo.net/wp-content/uploads/2017/05/2017-23-Genosko.pdf] Accessed 9/14/20 SAO

Readers of Baudrillard know that he thought about competition in sport and games in terms of failure and frailty. In For a Critique of the Political Economy of the Sign, exchange value and symbolic ambivalence are mutually exclusive domains; in the latter, desire is not satisfied through phantasmic completion, and this entails that desire may **ride failure to** an ignominious **counter-victory**. Baudrillard found in the failure to react positively to an inducement like winning a race – captured in that bizarre American football phrase appropriated as a handle by Ronald Reagan, «Win One for the Gipper!» – the principle of a radical counter-economy of needs. Losers come in all shades. But **radical losers stand apart from the crowd** in the virulence of their capacity to radiate loss that they throw down as a challenge. There are those who are irresistibly drawn to blowing it, and others who can taste failure and steal it from the jaws of victory. From the Beatles to Beck, the figure of the loser has fascinated lyricists and theorists alike as not merely sympathetic but as a foundation for a deliberate weakness in the face of overwhelming odds and the false pretenses of victory. Here I revisit Jean Baudrillard’s speculations about computer chess programs, specifically IBM’s Deep and Deeper Blue, and how best to play against them. Drawing on Baudrillard’s theory of loss in sports as **an act of contempt for the fruits of victory, institutional accommodation, and the cheap inducements of prestige and glory**, I examine how chess masters like Garry Kasparov have met the challenge of the brute force programs – some of which were congealed models of his own play – with appeals to a kind of unforced play and even ‘non-thought’. Considering the malevolent and fictional computer system HAL, as well as Deep Blue and subsequent programs, right up to IBM’s Jeopardy-playing computer ‘Watson’, this paper looks at ways to defeat programming power by critically regaining the counter-technical and (dys)functional skills of the loser.

**He Continues** Genosko 16 - Gary Genosko, University of Ontario, Lo Sguardo, 8/29/16 “How to Lose to a Chess Playing Computer According to Jean Baudrillard” [http://www.losguardo.net/wp-content/uploads/2017/05/2017-23-Genosko.pdf] Accessed 1/24/19 SAO

Baudrillard observed an inversion of roles and possibilities. Kasparov became a calculating machine, and Deeper Blue acquired, by the time of the second match and in virtue of the cunning of IBM’s programmers, the capacity to «play against its own calculating nature»30. Deeper Blue became more HALlike, in other words, when it chose to reject an obvious move for one that did not give it an immediate advantage and, in human terms, follow the path of weak play, ultimately committing an error that forced a draw. Deeper Blue was squeeezed into a space between rules and laws. Baudrillard quotes Kasparov to the effect that he couldn’t understand how such a turn of events could happen. Yet the matter is clear for Baudrillard: an inversion has taken place, however imperfectly. Certainly, Deeper Blue had been programmed «to beat human beings on their own ground»31 against the human desire to become more machinic than a machine opponent. Baudrillard refuses to concede that this has anything to do with the acquisition of human thought by machines: «The inhuman can mimic the human to perfection, without ceasing to be inhuman»32. Distinguishing between intelligence ideally abstracted into a computer, and thought’s instabilities in swerving from the path of reason and the ladder of higher and more efficient intelligence, Baudrillard configures the human– machine exchange in a way that does equal damage to the machine when a human ideal is projected on it, robbing it of its specificities, just as the human is diminished in acquiring machinic capabilities. Preserving both specificities is vital. In this way, Baudrillard takes the lesson of Kasparov’s loss to Deeper Blue as a wake-up call: «Rather than fight on a ground where victory is never certain (that of technical intelligence), let us choose to fight on the terrain of thought, where the question of winning does not actually arise»33. Conclusion Has Baudrillard relinquished his earlier idea of loss or simply refused the question of winning? Immediately he explains: «This is the key: maintaining the radical uselessness of thought, its negative predestination for any use or purpose whatsoever»34. It is «good fortune» that Deeper Blue defeated Kasparov because it shows that human thought has been relieved by computers of the burden of computation, calculation, communication, in short, of «knowledge and information». Having the virtual, the infoverse, think us, is a benefit for human thought since it can take up its tasks unburdened: «Thought can once again assume its place where ‘the thinking is’»35. For Baudrillard, «the person who thinks ‘in return,’ the one who thinks because he is thought, is liberated from the unilateral ‘service’ of thought by the operation of the machine itself»36. The cold and calculating gift without return that would be the perfection of artificial intelligence challenges human thinking to redouble its efforts toward non-functional meandering passages and singularities. Deeper Blue’s victory is liberating in this respect: from functionality, from meaning; for nothing, for throwing and blowing it. Relief from having to win, to succeed, to establish oneself; instead, the pursuit of singularities is paradoxically liberated by devolving perfect intelligence to the machine. This is not alienation but liberation: freedom to fail, and create along the way.

## NC

#### The role of the ballot is determine the truth or falsity of the resolution

**[1] Isomorphism: ROBs that aren’t phrased as binaries maximize leeway for interpretation as to who is winning offense. Scalar framing mechanisms necessitate that the judge has to intervene to see who is closest at solving a problem. Truth testing solves since it’s solely a question of if something is true or false, there isn’t a closest estimate.**

**[2] Inclusion: a) other ROBs open the door for personal lives of debaters to factor into decisions and compare who is more oppressed which causes violence in a space where some people go to escape. b) Anything can function under truth testing insofar as it proves the resolution either true or false. Specific role of the ballots exclude all offense besides those that follow from their framework which shuts out people without the technical skill or resources to prep for it.**

**[3] Text – five dictionaries define negate as to deny the truth of . Text first – Text comes first – a) Controls the internal link to fairness since it’s the basis of things like predictability and prep b) Key to jurisdiction since the judge can only endorse what is within their burden c) Even if another role of the ballot is better for debate, that is not a reason it ought to be the role of the ballot, just a reason we ought to discuss it.**

**Permissibility Negates –**

**[1] Semantics – Ought is defined as expressing obligation[[1]](#footnote-1) which means absent a proactive obligation you vote neg since there’s a trichotomy between prohibition, obligation, and permissibility and proving one disproves the other two. Semantics o/w – a) it’s key to predictability since we prep based on the wording of the res and b) it’s constitutive to the rules of debate since the judge is obligated to vote on the resolutional text.**

**[2] Safety – It’s ethically safer to presume the squo since we know what the squo is but we can’t know whether the aff will be good or not if ethics are incoherent.**

**[3] Logic – Propositions require positive justification before being accepted, otherwise one would be forced to accept the validity of logically contradictory propositions regarding subjects one knows nothing about, i.e if one knew nothing about P one would have to presume that both the “P” and “~P” are true.**

**Skepticism is true and it negates –**

**1. Moral Skep: Justice requires us to act immediately since waiting in the face of injustice is itself an injustice. However, we need to be fully informed to avoid formulating a rule incorrectly and unjustly, so obligations are internally contradictory. Jacques Derrida 92 - Derrida, Deconstruction and the Possibility of Justice, October 10, 1992** “The Force of Law: The Mystical Foundation of Authority” Accessed 3/11/19

But **justice,** however unpresentable it may be, doesn't wait.· It is that which **must not wait.** To be direct, simple and brief, let us say this: **a just decision is always required immediately, "right away." It cannot furnish itself with** infinite information and the **unlimited knowledge of conditions,** rules or hypothetical imperatives **that could justify it.** And **even if it did** have all that at its disposal, even if it did give itself the time, all the time and all the necessary facts about the matter, **the moment of decision,** as such, **always remains a finite moment of urgency** and precipitation, since it must not be the consequence or the effectof this theoretical or historical knowledge, of this reflection or this deliberation, **since it always marks the interruption of the** juridico- or ethico- or politico-**cognitive deliberation that precedes it,** that must precede it. The instant of decision is a madness, says Kierkegaard. This is particularly true of the instant of the just decision that must rend time and defy dialectics. It is a madness. **Even if time** and prudence,the patience of knowledge and the mastery of conditions **were** hypothetically **unlimited, the decision would be structurally finite,** however late it came, decision of urgency and precipitation, **acting in** the night of **non-knowledge and non-rule.**

**2. External World Skep: No amount of subjective evidence can ever prove objective knowledge.**

**Searle 98 - John R Searle, Mind, Language and Society: Philosophy In The Real World, December 15, 1998** Accessed 3/11/19

**[Y]ou could have the best possible evidence about some domain and** still be radically **mistaken**. You could have the best possible evidence about other people’s behavior and still be mistaken about their mental states. You could have the best possible evidence about the past and still be mistaken about the future. You could have the best possible evidence aboutyour own perceptualexperiences and still be mistaken about the external world. This is so **because you could be dreaming, having hallucinations**, be a brain in a vat, **or** be **deceieved** systematically by an evil demon.Strange situations, yes, but **it is impossible to disprove the potentiality for** any of **these scenarios.**

**3. Paradoxes – a. Good Samaritan – in order to say I want to fic x problem, you must say that you want x problem to exist, since it requires the problem exist to solve, which makes an moral attempt inherently immoral b. Induction – either it’s the case we can predict the outcome of a situation, or we cannot. We cannot, insofar as no situation is ever replicated exactly, and even if it can, there’s no guarantee the outcome will be the same. If we can predict situations, that means everyone can, which means we will always predict each other, making a paradox of action insofar as we always attempt to predict the outcomes of each other’s actions, and will cancel out the obligations.**

## T

#### Interp: the aff must in a vacume reduce patents on intellectual property to clarify this means the aff may not do something that later leads to patents going away

#### Violation: they use gender hacking to get rid of patents

#### Vote neg for limits: allowing the aff to do any arbitrary action that may lead to a reduction justifies the aff detinate all nukes because that destroys all patent warehouses – unlimited ground that is a. unpredictable b. impossible

## Case

#### [1] The aff’s desire to create more accessible medical care is an investment in a social realm that is experiencing its own death by designating the impoverished as a remainder within society to be cared for

**Bogard 90, William Bogard, Closing down the Social: Baudrillard's Challenge to Contemporary Sociology, Sociological Theory Vol. 8 No. 1 pp. 1-15, Spring 1990 [http://www.jstor.org/stable/202191] Accessed 8/10/21 AHS//NPR**

Baudrillard claims that **the social is both an excuse for and the victim of its own expansion.** The modern growth and penetration of rational administration into the sphere of everyday life finds its own ideological support (what Baudrillard refers to as an "alibi") in the reference to society itself. **Socialized medicine**, social security, social welfare, social democracy, socialism-**everyone is taken in and cared for under the sign of the social.** Baudrillard depicts the historical trajectory of the social as both one of the production and administration of nonintegrated and "pathological" cases-**the social expands through a process which first designates a "remainder," then places it under its own jurisdiction**. Baudrillard writes that as early as 1544, when the first poorhouses opened in Paris, one can find evidence of an emerging drive to extend the sphere of social relations to residual groups on the margins of society-to socialize the sick, the insane, the destitute, delinquents, to normalize and **institutionalize society's relations with what lies outside its boundaries** (the remainder). In much the same fashion as Durkheim, Baudrillard totalizes the social. The present, he claims, serves as testimony to a perfect socialization; the social expanded to infinity. The process, however, has nothing to do with nineteenth century ideas about progress, humanity or enlightenment. Rather, for Baudrillard it is nothing short of a catastrophe. At the very moment of totalization, the social (which survives and grows only through its capacity to generate and administer to marginal elements) reverts back on itself and designates itself as remainder. In Baudrillard's Moebius-like world, **the social now seeks to find a social utility and social function for the very waste which it has produced and which defines its essence. To give a meaning to wasted lives**

1. <https://www.merriam-webster.com/dictionary/ought> [↑](#footnote-ref-1)