# 1NC – K

#### Interpretation and Violation: The affirmative must defend the desirability of hypothetical action by governmental actors in which resolution is enacted- they don’t defend this.

**Resolved denotes a proposal to be enacted by law**

Words and Phrases 1964Permanent Edition

Definition of the word “resolve,” given by Webster is “**to express an opinion or determination by resolution or vote; as ‘it was resolved by the legislature;**” It is of **similar** force **to the word “enact,”** which is **defined** by Bouvier **as** meaning “**to establish by law**”.

#### First is fairness--their interp destroys competitive debate:

#### A] Ground: they get to pick the topic ex post facto which incentivizes vague argumentation that’s not grounded in a consistent, stable mechanism – they’re playing dodgeball with hand grenades – that causes a race to the margins where they’re incentivized to defend uncontestable statements like “racism bad” or “2+2=4.” Caselists are concessionary, unpredictable, beaten by perms, and don’t justify their model.

#### B] Limits: their model has no resolutional bound and creates the possibility for literally an infinite number of 1ACs. Not debating the topic allows someone to specialize in one area of the library for 4 years giving them a huge edge over people who switch research focus ever 2 months, which means their arguments are presumptively false because they haven’t been subject to well-researched scrutiny. Cutting negs to every possible aff wrecks small schools, which has a disparate impact on under-resourced and minority debaters. Counter-interpretations are arbitrary, unpredictable, and don’t solve the world of neg prep because there’s no grounding in the resolution

#### C] Causality- debating the resolution forces the affirmative to defend a cause and effect relationship, the state doing x results in y. Non topical affs establish their own barometer “I think x is good for me” that aren’t negateable.

Steinberg and Freeley 13**:** David, Lecturer in Communicatio22n studies and rhetoric. Advisor to Miami Urban Debate League. Director of Debate at U Miami, Former President of CEDA. And \*\* Austin, attorney who focuses on criminal, personal injury and civil rights law, JD, Suffolk University, Argumentation and Debate, Critical Thinking for Reasoned Decision Making, 121-4

Debate is a means of settling differences, so there must be a controversy, a difference of opinion or a conflict of interest before there can be a debate. **If** everyone is in agreement on a feet or value or policy, there is no need or opportunity for debate; the matter can be settled by unanimous consent. **Thus, for example, it would be pointless to attempt to debate "Resolved: That two plus two equals four,” because there is simply no controversy** about this statement. Controversy is an essential prerequisite of debate. Where there is no clash of ideas, proposals, interests, or expressed positions of issues, there is no debate. Controversy invites decisive choice between competing positions. Debate cannot produce effective decisions without clear identification of a question or questions to be answered. For example, general argument may occur about the broad topic of illegal immigration. How many illegal immigrants live in the United States? What is the impact of illegal immigration and immigrants on our economy? What is their impact on our communities? Do they commit crimes? Do they take jobs from American workers? Do they pay taxes? Do they require social services? Is it a problem that some do not speak English? Is it the responsibility of employers to discourage illegal immigration by not hiring undocumented workers? Should they have the opportunity to gain citizenship? Does illegal immigration pose a security threat to our country? Do illegal immigrants do work that American workers are unwilling to do? Are their rights as workers and as human beings at risk due to their status? Are they abused by employers, law enforcement, housing, and businesses? How are their families impacted by their status? What is the moral and philosophical obligation of a nation state to maintain its borders? Should we build a wall on the Mexican border, establish a national identification card, or enforce existing laws against employers? Should we invite immigrants to become U.S. citizens? Surely you can think of many more concerns to be addressed by a conversation about the topic area of illegal immigration. Participation in this “debate” is likely to be emotional and intense. However, it is not likely to be productive or useful without focus on a particular question and identification of a line demarcating sides in the controversy. To be discussed and resolved effectively, controversies are best understood when seated clearly such that all parties to the debate share an understanding about the objective of the debate. This enables focus on substantive and objectively identifiable issues facilitating comparison of competing argumentation leading to effective decisions. Vague understanding results in unfocused deliberation and poor decisions, general feelings of tension without opportunity for resolution, frustration, and emotional distress, as evidenced by the failure of the U.S. Congress to make substantial progress on the immigration debate. Of course, arguments may be presented without disagreement. For example, claims are presented and supported within speeches, editorials, and advertisements even without opposing or refutational response. Argumentation occurs in a range of settings from informal to formal, and may not call upon an audience or judge to make a forced choice among competing claims. Informal discourse occurs as conversation or panel discussion without demanding a decision about a dichotomous or yes/no question. However, by definition, debate requires "reasoned judgment on a proposition. The proposition is a statement about which competing advocates will offer alternative (pro or con) argumentation calling upon their audience or adjudicator to decide. The proposition provides focus for the discourse and guides the decision process. Even when a decision will be made through a process of compromise, it is important to identify the beginning positions of competing advocates to begin negotiation and movement toward a center, or consensus position. It is frustrating and usually unproductive to attempt to make a decision when deciders are unclear as to what the decision is about. The proposition may be implicit in some applied debates (“Vote for me!”); however, when a vote or consequential decision is called for (as in the courtroom or in applied parliamentary debate) [I]t is essential that the proposition be explicitly expressed (“the defendant is guilty!”). In academic debate, the proposition provides essential guidance for the preparation of the debaters prior to the debate, the case building and discourse presentedduring the debate, and the decision to be made by the debate judge after the debate. Someone disturbed by the problem of a growing underclass of poorly educated, socially disenfranchised youths might observe, “Public schools are doing a terrible job! They' are overcrowded, and many teachers are poorly qualified in their subject areas. Even the best teachers can do little more than struggle to maintain order in their classrooms." That same concerned citizen, facing a complex range of issues, might arrive at an unhelpful decision, such as "We ought to do something about this” or, worse, “It’s too complicated a problem to deal with." Groups of concerned citizens worried about the state of public education could join together to express their frustrations, anger, disillusionment, and emotions regarding the schools, but without a focus for their discussions, they could easily agree about the sorry state of education without finding points of clarity or potential solutions. A gripe session would follow. But if a precise question is posed—such as “What can be done to improve public education?”—then a more profitable area of discussion is opened up simply by placing a focus on the search for a concrete solution step. One or more judgments can be phrased in the form of debate propositions, motions for parliamentary debate, or bills for legislative assemblies, The statements "Resolved: That the federal government should implement a program of charter schools in at-risk communities” and “Resolved; That the state of Florida should adopt a school voucher program" more clearly identify specific ways of dealing with educational problems in a manageable form, suitable for debate. They provide specific policies to be investigated and aid discussants in identifying points of difference. This focus contributes to better and more informed decision making with the potential for better results. In academic debate, it provides better depth of argumentation and enhanced opportunity for reaping the educational benefits of participation. In the next section, we will consider the challenge of framing the proposition for debate, and its role in the debate. To have a productive debate, which facilitates effective decision making by directing and placing limits on the decision to be made, the basis for argument should be clearly defined.

**TVA: Just read the K but affirm the res:**

**Solve all offense:**

1. You can indict status quo information just like in the K and critique it
2. **Aff can literally argue that objectivity is a form of rejecting traditional modes of information sharing that prioritizes disaster porn- links the 1AC and gives 1NC ground.**

#### This outweighs other impacts

#### A] It controls the internal link to any of their offense – their method is only valuable if it is procedurally debatable – they foster a monologue, not a dialogue

#### B] They force the neg to generics like Cap, Word PICs, or Afropess against their position, which moots the entire 1AC and makes the discussion meaningless

#### Second, switch-side debate – solves all your offense

#### You can still read your arguments and include discussions like the aff in the space

#### Not defending the topic means negatives lose access to engaging positions and other nuanced forms of scholarship and have to resort to broad, unspecific strategies like cap and framework

**Fairness is a voter because unfair arguments arbitrarily skew your evaluation of the round and it precedes substance because it frames its evaluation. Drop the debater a) to set a precedent for the best norms of debate, b) to deter future abuse, c) to rectify time lost running theory, and d) the round has been irreversibly skewed so we can’t return to substance fairly. Use competing interps because a) what is reasonably fair is arbitrary and b) reasonability encourages debaters to get away with increasingly unfair strategies through defense on theory.**

#### No RVIs:

#### 1] it’s an aff burden—same reason you don’t win for putting defense on a disad or answering inherency

### 1NC – Baudrillard K

#### The endless appeals to objectivity and evidence near and dear to the status quo have lost all weight in the world of alternative facts and fake news – attempts to decipher the world through transparent metaphysics prove to not only be futile but also infinitely destructive as the quest to know everything merely reveals all that we can never know – meaning is contrary to its own intent; all information inevitably crumbles into the void of illusion.

Shapiro 17 [Alan N, Professor in Transdisciplinary design at Folkwang, 1/5, “Baudrillard and Trump: Simulation and Object-Orientation, Not True and False,” <http://www.alan-shapiro.com/baudrillard-and-trump-simulation-and-object-orientation-not-true-and-false-by-alan-n-shapiro/>] [pT]

I see an op-ed piece in yesterday’s Washington Post (January 2nd, 2017) by Greg Sargent. It is called “Yes, Donald Trump ‘lies.’ A lot. And news organizations should say so.” This article is typical of the entire approach of the “liberal establishment” towards Trump. During the election campaign, journalists and commentators kept pointing out that Trump is a liar, a snake oil salesman, etc. (see the brilliant 1964 Philip K. Dick novel Lies, Inc.) That may all be true, but it doesn’t make a dent in the number of his supporters. Baudrillard comments throughout his work on the difference between critical theory discourse (which liberal journalists like Sargent are stuck in with respect to Trump) and what he called “fatal theory.” Critical theory discourse is ineffective. Trump is the candidate of Reality TV, of the celebrity culture, of media hyper-reality entertainment, of everyone’s 15 minutes of fame (Warhol), of the “trans-political” (Baudrillard), and of object-orientation (OO). OO: Trump will be the Presidency and not the President – end of the distance between human agent and office –Trump is misogyny itself and not a misogynist, he is racism itself and not a racist, Trump hates no one [“nobody loves Group X more than I do”], he simply associates himself rhetorically with the social-psychological “object” which is hatred). Beyond the epistemology of the human subject, Trump will identify with any iconic or mental-image “object” necessary as he performs “the art of the deal” and the practice of “winning” in larger and larger arenas. Trump identifies with the political-science-object that is the historically dormant China-Taiwan conflict itself (and its reawakened provocation). The “social actors” (Bruno Latour) of China and Taiwan are irrelevant. In other words, Trump is the candidate of the era of simulation. Invoking “the truth” against him does not work as a strategy. Trump is already more advanced than the discourse of truth. We are in a hyper-reality where there is no more truth and no more falsehood. Carl “The Truth” Williams, a former heavyweight boxing champion of the world, passed away in April 2013. Alan Cholodenko comments: If hyper-reality was born for Baudrillard during or just after the Second World War, then there have already been several simulation-Presidents: JFK the first televisual President, Reagan the Hollywood actor and first TV show host (of the General Electric Theatre)-President. Trump takes his place in this lineage. He is the second TV show host (of The Apprentice)-President, the first live show, reality TV show CEO host become live show, reality TV show CEO host-President of the live show, reality TV show America, Inc.) The mistake of the multitudes of journalists and editorialists like the Washington Post’s Greg Sargent is to not understand that the system of “truth and lies” is not some eternal, ahistorical or “scientifically objective” reality. It is an historically constructed cultural discourse or arrangement tied to an epoch which is finite in time. As Foucault might say, the concern with “true” and “false” is an epistème – an epistemological a priori, an expression of a specific power-knowledge constellation within an era – whose time has come and gone. The insistent belief in “truth and lies” is also embedded in the Plato-initiated “metaphysics” of the “human subject,” the subject-centered worldview, the sovereign (democratic or scientific) subject who “knows” and can therefore judge and determine when “knowledge” or a “fact” has been betrayed. In the new epistemological system beyond “truth and lies” to which Trump is finely attuned, of which he is the master, and which liberals do not get, the object itself is the hot thing. The spotlight is on objects (conceptual not physical), and they are a relationship, an association which knows nothing of whether they are real or fake. They transcend and straddle true and false. “Things have found a way of avoiding a dialectics of meaning that was beginning to bore them: by proliferating indefinitely, increasing their potential, outbidding themselves in an ascension to the limit, an obscenity that henceforth becomes their immanent finality and senseless reason.” (Baudrillard, Fatal Strategies; p.7) When Trump says something, it becomes true because Trump says it, and there is nothing that the New York Times and the Washington Post can do about it. Trump will change what he says on any given topic from day to day, or on any given Sunday. The liberal media will “prove him wrong” with evidence, but this demonstration will have an effect exactly the opposite than that intended upon and for the “silent majority” of half of Americans for whom they are the liars. The institutional bases for consensus or legitimation of “the truth” have disappeared beneath the sheer load of mountainous piles of information, and the virtualization, delocalization, de-physicalization, and disembodiment of discourse. When did this happen (when was the “Canetti point”)? Impossible to say. To know the point of origin of that would be to overstate the claims of knowledge, to violate the methodological recursivity of our awareness of being lost within the culture of simulation (as Baudrillard has taught us in his fascinating lengthy discussions of the “Canetti point,” and as Gerry Coulter has taught us, for example, in his essay on America). When Trump said that thousands of Muslims were celebrating on rooftops in Jersey City, New Jersey on 9/11, he was right. 100% right, as he later tweeted. Within the epistemology (theory of knowledge) of the humanist-democratic subject and of truth, the alleged rooftop event of course “did not take place.” Yet in the hyper-modernist epistemology, the rhetorical and emotional power of the words invoked and the mental images evoked by Trump (the advent of hyper-imagination) carry the weight and dynamic force of the image-immersed beyond-chimerical “object” of those evil Muslim celebrators. Probably Trump saw on TV in September 2001 some cynical celebrations in the Palestinian territories. The clandestine wormhole connection between physically remote points in space is plausibly extant. In the culture of virtual images, it is perfectly OK to transpose the bin Laden-sympathetic revelers from one geographical location to another, the hyper-space of Trump’s creative memory mingled with the hyper-dimensional expanding televisual space on the interior of the flatscreen. Fantasy is possible in a world that is still real. A fantasy could be said to be not true, some sort of illusion (in the non-Baudrillardian meaning of this word) or deception. But when images are everywhere, and they are universally exchangeable with each other, the made-up mental images become hyper-real. Which now (literally) means (hyper-means) more real than real. Meaning becomes hyper-meaning. Would not the ubiquity of video documentation and recording devices of every kind increase the availability of truth? Whipping the cam around, looking amazing from every angle? No, the effect is just the opposite. When documentation and recording are everywhere, then they are nowhere. They cease to exist in any meaningful sense. They serve no purpose whatsoever anymore. They are pure technology fetish in the bad sense, decoupled through their excess from what they were supposed to enhance or invent. As a hybrid radical-leftist-and-mainstreamer, I do believe that there is a good side to surveillance, a deterrence of crime. But if surveillance is everywhere, then this good side no longer functions. This is the same paradoxical logic that is operative for all virtual and digital media technologies. Yes, all of these wonderful new things are available to us, but we omitted the step of thinking carefully about the appropriate measure of their application. We forgot to humanly judge this. Hybrid posthumanist and humanist. We never took seriously the great thought of Albert Camus, that in almost every area, we need to have a sense of limits (as Dominick LaCapra pointed out). Academic referentiality – which Baudrillard was opposed to – is like this too. If you overdo it, become obsessed with footnotes, then you enter into the twilight zone of hyper-referentiality and then the whole business does not function anymore. You do it because you have to do it and the original purpose is lost. The “proof” (ha ha!) is now upon us that Baudrillard was right all along. We are now fully in the era of simulation and telemorphosis, of the New Truth of the omnipresent image (both picture-image and word-image – the multi-media of the screen having transformed written words from texts into images). The New Truth is not a lie – that would be too easy and the claim is retrograde. The New Truth institutes its own hyper-reality, which is at present our only reality. The only way to contest simulation and the New Truth would be a strategy or perspective of “taking the side of objects” (see, for example, [my most recent IJBS essay](http://www2.ubishops.ca/baudrillardstudies/vol-13_2/v13-2-shapiro.html), for an elaboration of this). We would have to get to know the codes which underlie and instantiate simulation and reverse them. Reversibility of the code comes from “objects” within the code which want more objecthood. Until we can start to do that, to paraphrase David Cronenberg’s Videodrome: LONG LIVE THE NEW TRUTH! Bernie Tuchman writes: “Your piece on Trump has great power because his election has defeated deniability. Something is Happening and You Don’t Know What It is Mr. Jones. The media continues to ‘analyze’ what it cannot understand. It is like a world which has entered into dementia — where the dream life is more real than the ‘awake’ life, and where no one can say which is which. It is the nervous breakdown of hierarchical order.”

#### Participation based political opposition legitimates cybernetic structures of control that undergird communication – the activist stance merely legitimates the reactionary one, like debates between MSNBC and Fox News.

**Anarchist News 10** [“The University, Social Death, and the Inside Joke,” <http://anarchistnews.org/content/university-social-death-and-inside-joke>] [pT]

Universities may serve as progressive sites of inquiry in some cases, yet this does not detract from the great deal of military and corporate research, economic planning and, perhaps most importantly, social conditioning occurring within their walls. Furthermore, they serve as intense machines for the concentration of privilege; each university is increasingly staffed by overworked professors and adjuncts, poorly treated maintenance and service staff. This remains only the top of the pyramid, since a hyper educated, stable society along Western lines can only exist by the intense exploitation of labor and resources in the third world. Students are taught to be oblivious to this fact; liberal seminars only serve to obfuscate the fact that they are themselves complicit in the death and destruction waged on a daily basis. They sing the college fight song and wear hooded sweatshirts (in the case of hip liberal arts colleges, flannel serves the same purpose). As the Berkeley rebels observe, “Social death is our banal acceptance of an institution’s meaning for our own lack of meaning.”[43] Our conception of the social is as the death of everything sociality entails; it is the failure of communication, the refusal of empathy, the abandonment of autonomy. Baudrillard writes that “The cemetery no longer exists because modern cities have entirely taken over their function: they are ghost towns, cities of death. If the great operational metropolis is the final form of an entire culture, then, quite simply, ours is a culture of death.”[44] By attempting to excel in a university setting, we are resigning ourselves to enrolling in what Mark Yudoff so proudly calls a cemetery, a necropolis to rival no other. Yet herein lies the punch line. We are studying in the cemeteries of a nation which has a cultural fetish for things that refuse to stay dead; an absolute fixation with zombies. So perhaps the goal should not be to go “Beyond Zombie Politics” at all. Writes Baudrillard: “The event itself is counter-offensive and comes from a strange source: in every system at its apex, at its point of perfection, it reintroduces negativity and death.”[45] The University, by totalizing itself and perfecting its critiques, has spontaneously generated its own antithesis. Some element of sociality refuses to stay within the discourse of the social, the dead; it becomes undead, radically potent. According to Steven Shaviro’s The Cinematic Body, “zombies mark the dead end or zero degree of capitalism’s logic of endless consumption and ever expanding accumulation, precisely because they embody this logic so literally and to such excess.”[46] In that sense, they are almost identical to the mass, the silent majorities that Baudrillard describe as the ideal form of resistance to the social: “they know that there is no liberation, and that a system is abolished only by pushing it into hyperlogic, by forcing it into excessive practice which is equivalent to a brutal amortization.”[47] Zombies do not constitute a threat at first, they shamble about their environments in an almost comic manner and are easily dispatched by a shotgun blast to the face. Similarly, students emerge from the university in which they have been buried, engaging in random acts of symbolic hyperconsumption and overproduction; perhaps an overly enthusiastic usage of a classroom or cafeteria here and there, or a particularly moving piece of theatrical composition that is easily suppressed. “Disaster is consumed as cheesy spectacle, complete with incompetent reporting, useless information bulletins, and inane attempts at commentary:”[48] Shaviro is talking about Night of the Living Dead, but he might as well be referring to the press coverage of the first California occupations. Other students respond with horror to the encroachment of dissidents: “the living characters are concerned less about the prospect of being killed than they are about being swept away by mimesis – of returning to existence, after death, transformed into zombies themselves.”[49] Liberal student activists fear the incursions the most, as they are in many ways the most invested in the fate of the contemporary university; in many ways their role is similar to that of the survivalists in Night of the Living Dead, or the military officers in Day. Beyond Zombie Politics claims that defenders of the UC system are promoting a “Zombie Politics”; yet this is difficult to fathom. For they are insistent on saving the University, on staying ‘alive’, even when their version of life has been stripped of all that makes life worth living, when it is as good as social death. Shaviro notes that in many scenes in zombie films, our conceptions of protagonist and antagonist are reversed; in many scenes, human survivors act so repugnantly that we celebrate their infection or demise.[50] In reality, “Zombie Politics are something to be championed, because they are the politics of a multitude, an inclusive mass of political subjects, seeking to consume brains. Yet brains must be seen as a metaphor for what Marx calls “the General Intellect”; in his Fragment on Machines, he describes it as “the power of knowledge, objectified.”[51] Students and faculty have been alienated from their labor, and, angry and zombie-like, they seek to destroy the means of their alienation. Yet, for Shaviro, “the hardest thing to acknowledge is that the living dead are not radically Other so much as they serve to awaken a passion for otherness and for vertiginous disidentification that is already latent within our own selves.”[52] In other words, we have a widespread problem with aspiring to be this other, this powerless mass. We seek a clear protagonist, we cannot avoid associating with those we perceive as ‘still alive’. Yet for Baudrillard, this constitutes a fundamental flaw: "at the very core of the 'rationality' of our culture, however, is an exclusion that precedes every other, more radical than the exclusion of madmen, children or inferior races, an exclusion preceding all these and serving as their model: the exclusion of the dead and of death."[53] In Forget Foucault, we learn the sad reality about biopower: that power itself is fundamentally based on the separation and alienation of death from the reality of our existence. If we are to continue to use this conception, we risk failing to see that our very lives have been turned into a mechanism for perpetuation of social death: the banal simulation of existence. Whereas socialized death is a starting point for Foucault, in Baudrillard and in recent actions from California, we see a return to a reevaluation of society and of death; a possible return to zombie politics. Baudrillard distinguishes himself as a connoisseur of graffiti; in Forget Foucault, he quotes a piece that said “When Jesus arose from the dead, he became a zombie.”[54] Perhaps the reevaluation of zombie politics will serve as the messianic shift that blasts open the gates of hell, the cemetery-university. According to the Berkeley kids, “when we move without return to their tired meaning, to their tired configurations of the material, we are engaging in war.”[55] Baudrillard’s words about semiotic insurrectionaries might suffice: "They blasted their way out however, so as to burst into reality like a scream, an interjection, an anti-discourse, as the waste of all syntatic, poetic and political development, as the smallest radical element that cannot be caught by any organized discourse. Invincible due to their own poverty, they resist every interpretation and every connotation, no longer denoting anyone or anything."[56]

#### This system causes global implosive violence as a method for creating meaning for its own existence by destroying all mysterity in the world and rendering it intelligible.

**Artrip and Debrix 14** [Artrip, Ryan Edward and François Debrix. “The Digital Fog of War: Baudrillard and the Violence of Representation.” (2014)] [pT]

It is in this always operative tendency of rendered appearances to yield meaning (even if their meaning is to be information-worthy), not in the image or event itself, that we situate the conditions of possibility and reproducibility for the ever-thickening representational fog and for the violence/virulence of images, or better yet, of appearances. To make war or, as the case may be, the terror event mean something—even in some of the most immediate reactions often designed to evoke injustice or, indeed, incomprehension—is the generative point of violence, the source of representation as a virulent/virtual code and mode of signification. Baudrillard writes, “Everywhere one seeks to produce meaning, to make the world signify, to render it visible.” He adds, “We are not, however, in danger of lacking meaning; […] we are gorged with meaning and it is killing us” (Baudrillard, 1988: 63). Indeed, the Western world—increasingly, the global—has found itself with a proliferation of meanings and significations in the late 20th and early 21st centuries. It is as if the so-called crisis of nihilism (thought to be characteristic of much critique and philosophical suspicion throughout the 20th century) later on produced something of the opposite order. The mass violence of the 20th century inaugurated not a complete void of despair or meaninglessness, but instead a flood of meaning, if not an overproduction of it. Baudrillard refers to this frantic explosion of meaning/signification as “a panic-stricken production of the real and the referential, above and parallel to the panic of material production […]” (Baudrillard, 1983: 7). Here, Baudrillard describes a mode of production of a different kind, not motivated by class interests or exploitation of value, but by an automated, perhaps viral, abreaction to the empty core or disenchantment of things and the world: that is to say, the degree to which things seem to lack a singular center of gravity or have lost a justifiable reference to the real world, and yet each thing that “matters” is also an attempt to get at reality as a question of accumulation (of meaning), circulation (of signs), and filling up of all interstitial spaces of communication and value. The end result is an over-abundance of signs and images of reality, something that culminates in what Baudrillard calls hyperreality—things appear more real than reality itself. 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 implosivity or 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). In a way, this global virulence is all-out and everyday war itself. It is also the Global War on Terror, a war whose virulence and ever present (virtual, potential) violence mediatizes and hyper-realizes everyday life for a lot of human bodies in the West and beyond (is that not also something that the Boston Marathon bombing smart phone representations struggled to tell us?). For Baudrillard, this is how we should apprehend the mythos of globalization (since globalization is all about virulence).

#### The political has lost the will for positive action. A society that maintains capitalist production is contingent upon subjects that are forced to labor under hyperreality – so we let the system collapse in on itself. All that is left in the power of the masses is negation – our alternative is the strategy of the masses.

**Baudrillard 93** (Jean, The Transparency of Evil: Essays on Extreme Phenomena, 1993)

In Simmel's words, 'Negation is the simplest thing imaginable. That is why the broad masses, whose component elements cannot achieve agreement as to goals, come together here.' It is useless to expect a positive opinion or a critical will from the masses, for they have none: all they have is an undifferentiated power, the power to reject. Their strength flows solely from what they are able to expel, to negate - and that is, first and foremost, any project that goes beyond them, any class or understanding that transcends them. There is something here of a philosophy of cunning born of the most brutal experience - the experience of animals, or of peasants: 'They won't put that over on us again, we won't fall for their calls to sacrifice, or listen to their pie in the sky.' Profound disgust for the political order - though one that may well coexist with specific political opinions . Disgust for the pretension and transcendence of power, for the inevitability and abomination of the political sphere. Where once there were political passions, we now find only the violence peculiar to a fundamental disgust with everything political. Power itself is founded largely on disgust. The whole of advertising, the whole of political discourse, is a public insult to the intelligence, to reason - but an insult in which we collaborate, abjectly subscribing to a silent interaction. The day of hidden persuasion is over: those who govern us now resort unapologetically to arm-twisting pure and simple. The prototype here was a banker got up like a vampire, saying, 'I am after you for your money' . A decade has already gone by since this kind of obscenity was introduced, with the government's blessing, into our social mores. At the time we thought the ad feeble because of its aggressive vulgarity . In point of fact it was a prophetic commercial, full of intimations of the future shape of social relationships, because it operated, precisely, in terms of disgust, avidity and rape. The same goes for pornographic and food advertising, which are also powered by shamelessness and lust, by a strategic logic of violation and anxiety. Nowadays you can seduce a woman with the words, 'I am interested in your cunt' . The same kind of crassness has triumphed in the realm of art, whose mounds of trivia may be reduced to a single pronouncement of the type, 'What we want from you is stupidity and bad taste' . And the fact is that we do succumb to this mass extortion, with its subtle infusion of guilt.

### 1NC – Contact Info

#### Interp – debaters must disclose at least one form of contact information on their page of the 2021-2022 NDCA LD Wiki. This can be any way that allows me to contact them prior to the round (Facebook, Phone Number, Email, Discord, etc).

#### Violation –

#### Prefer –

#### 1] Pre-Round Prep – contact info is key to ask for the aff or clarify disclosure. I don’t know what the 1NC should be and can’t make one. Key to education because otherwise we wouldn’t get substantive clash. Key to fairness because you get an unfair prep advantage. It also means that you can’t vote aff because 1NC didn’t have enough information to request it.

#### 2] Accessibility – if debaters require accommodations or need to read trigger warnings there’s no way for them to request that until it’s too late. Kills accessibility because there’s no way to make the round accessible if they can’t ask you to.

#### Fairness because debate’s a game and education because it’s the only portable skill from debate. Drop the debater – a) Deters future abuse, b) Rectifies time loss, c) DTA encourages baiting – Debaters could fill their cases w/ abusive args, baiting theory and then just drop the argument in the next speech and go for undercovered substance

#### Competing interps – a) It fosters the best norms through encouraging the fairest rule b) Reasonability collapses by debating the brightline

#### No RVIs – a) Illogical – you shouldn’t win for proving that you’re fair or edication because it’s a prima facie burden – logic outweighs because it determines what args count as valid b) It incentivizes you to bait theory and win off a scripted CI c) people will be scared to read theory against good theory debaters and will never be able to check abuse

#### 