## 1

#### A. Interpretation: The aff 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 what theoretical objections do and do not link to the aff, such as whether or not the aff comes before theory.

#### 2. 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.

#### 3. An explicit mechanism of weighing offense, such as if the role of the ballot is based on material consequences or principals and reps

#### B. Violation:

#### Multiple ways the AC violates:

#### 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. Few impacts:

#### a) Education – when two ships pass in the night we don’t learn anything, education is derived from analyzing and comparing each other’s arguments, so this theory argument is specifically legitimate.

#### b) Resolvability – if there is no engagement determining which arguments come first it is impossible so the judge can’t resolve the round. This comes first- judge needs to be able to resolve who is winning under your role of the ballot, so even if that precludes theory in general, resolving the round is a gateway issue.

#### c) Link turns your role of the ballot – your impacts are premised on actually having a debate and engaging with issues of oppression. A one-way street doesn’t give us any benefits you didn’t get form writing your case at home. Further, difficult to engage roles of the ballot are uniquely bad since no one will take seriously a position that can’t be clashed with, so you harm any progress your position can create.

#### 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. Further, warranting every plank prevents the aff from arbitrarily excluding certain offense with unwarranted planks, taking away advocacies crucial to my strategy. Finally, knowing how the aff functions with regard to theory prevents a double bind where I’m screwed strategically since if I read theory you’ll just claim the aff comes first and if I don’t you can collapse to 1ar theory. Strategy skew is key to fairness since it’s the way we access the ballot.

#### 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. Voter:

Fairness/edu/ci/norvis/dtd

## 2

#### Survival rhetoric organizes around those who can claim they’ve overcame in a consumable form to be marketed and sold as a good in the symbolic economy. The aff steps into the role of the archiver that translates resilience into empty communicative signs that ultimately get coopted.

James 15 [Robin James is an Associate Professor of Philosophy @ UNC Charlotte. “Resilience & Melancholy: Pop Music, Feminism, Neoliberalism, Publisher: Zero Books p. 88-92]

Resilience must be performed explicitly, legibly, and spectacularly. Overcoming is necessary but insufficient; to count and function as resilience, this overcoming must be accomplished in a visible or otherwise legible and consumable manner. Overcoming is a type of “affective labor” which, as Steven Shaviro puts it, “is productive only to the extent that it is a public performance. It cannot unfold in the hidden depths; it must be visible and audible” (PCA 49n33) In order to tune into feminine resilience and feed it back into its power supply, MRWaSP has to perceive it as such. “Look,! Overcame!” is the resilient subject’s maxim or mantra. Gender and race have always been “visible identities,” to use philosopher Linda Martin Alcoff’s term, identities strongly tied to one’s outward physical appearance. However, gendered/racialized resilience isn’t visible in the same way that conventional gender and racial identities are visible. To clarify these differences, it’s helpful to think of resilience in terms of a “Look, I overcame!” imperative. “Look, I Overcame!” Is easy to juxtapose to Frantz Fanon’s “Look a Negro!”, which is the touch stone for his analysis of gendered racialization in “The Fact of Blackness.” In both cases, looking is a means of crafting race/gender identities and distributing white patriarchal privilege. But, in the same way that resilience discourse “upgrades” traditional methods for crafting identities and distributing privilege, the “looking” in “Look, I Overcame’” is an upgrade on the “looking” in “Look, a Negro” According to Fanon, the exclamation “Look, a Negro!” racializes him as a black man. To be “a Negro” is to be objectified by the white supremacist gaze. This gaze fixes him as an object, rather than an ambiguous transcendence (which is a more nuanced way of describing the existentialist concept of subjectivity). “The black man,” as Fanon argues, “has no ontological resistance for the white man” (BSWM 110) because, as an object and not a mutually-recognized subject, he cannot return the white man’s gaze (“The Look” that is so important to Sartre’s theory of subjectivity in Being & Nothingness). The LIO narrative differs from Fanon’s account in the same way it differs from Iris Young’s account of feminine body comportment: in resilience discourse, objectification isn’t an end but a means, any impediment posed by the damage wrought by the white/male gaze Is a necessary prerequisite for subjectivity, agency, and mutual recognition. In other words, being looked at isn’t an impediment, but a resource. Resilience discourse turns objectification (being looked at) into a means of subjectificatlon (overcoming). It also makes looking even more efficient and profitable than simple objectification could ever be. Recognizing and affirming the affective labor of the resilient performer, the spectator feeds the performer’s individual overcoming Into a second-order therapeutic narrative: our approbation of her overcoming is evidence of our own overcoming of our past prejudices. This spectator wants to be seen by a wider audience as someone who answers the resilient feminine subject’s hail, “Look, I Overcame’. Just as individual feminine subjects use their resilience as proof of their own goodness, MRWaSP uses the resilience of its “good girls” as proof that they’re the “good guys” — that its social and ethical practices are truly just, and that we really mean it this time when we say everyone is equal. For example, the “resilience” of “our” women is often contrasted with the supposed “fragility” of Third-World women of color. Or, in domestic US race-gender politics, the resilience of some African-American women (their bootstraps-style class ascendance) is contrasted to the continued fragility of other African-American women, and thus used to reinforce class distinctions among blacks. There are a million different versions of this general story: “our” women are already liberated — they saved themselves —but, to riff on Gayatri Spivak, “brown women need saving from brown men.” Most mainstream conversations about Third-World women are versions of this story: discussions of “Muslim” veiling, female circumcision, sweatshops, poverty ‘development.” they’re all white-saviorist narratives meant to display MRWaSP’s own resilience. Look, I Overcame!” upgrades ‘Look, a Negro’ by (a) recycling objectification into overcoming and (b) compounding looking, so that one can profit from others’ resilience, treating their overcoming as one’s own overcoming. This upgrade in white supremacist patriarchy requires a concomitant upgrade in looking.” This shift in looking practices parallels developments in film and media aesthetics. As Steven Shaviro has argued, the values, techniques, and compositional strategies most common in contemporary mainstream Western cinema — like Michael Bay’s Transformers—are significantly different than the ones used in modernist and post-modernist cinema, and that these differences in media production correlate to broader shifts in the means of capitalist and ideological production. Neoliberalism’s aesthetic is, he argues, “post-cinematic.” This post-cinematic aesthetic applies not just to film and media, but to resilience discourse. Its performance practices and looking relations configured by the “Look. I Overcame!” imperative, resilience is, in a way, another type of post-cinematic medium. In the next section I use Shaviro’s theory of post-cinematic media to identify some specific ways in which traditional patriarchal tools are updated to work compatibly with MRWaSP resilience discourse. The looking in the “Look, I Overcame!” narrative is not the same kind of looking described by concepts like “the male gaze” or “controlling images” This looking is a type of deregulated MRWaSP visualization.

#### The system requires its participants to be both subjects, to strive for false liberation, and objects, to ultimately submit to the will of the hyperreal. Engaging in “liberatory practices” fuel the system.

Baudrillard 81 [Jean; Simulacra and Simulation; French Sociologist/Philosopher; 1981; University of Michigan Press; LCA-BP][[1]](#footnote-1) \*edited for lang

With one caution. We are face to face with this system in a double situation and insoluble double bind - exactly like children faced with the demands of the adult world. Children are simultaneously required to constitute themselves as autonomous subjects, responsible, free and conscious, and to constitute themselves as submissive, inert, obedient, conforming objects. The child resists on all levels, and to a contradictory demand he responds with a double strategy. To the demand of being an object, [t]he[y] opposes all the practices of disobedience, of revolt, of emancipation; in short, a total claim to subjecthood. To the demand of being a subject [t]he[y] opposes, just as obstinately and efficaciously, an object's resistance, that is to say, exactly the opposite: childishness, hyperconformism, total dependence, passivity, ~~idiocy~~. Neither strategy has more objective value than the other. The subject-resistance is today unilaterally valorized and viewed as positive - just as in the political sphere only the practices of freedom, emancipation, expression, and the constitution of a political subject are seen as valuable and subversive. But this is to ignore the equal, and without a doubt superior, impact of all the object practices, of the renunciation of the subject position and of meaning - precisely the practices of the masses - that we bury under the derisory terms of alienation and passivity. The liberating practices respond to one of the aspects of the system, to the constant ultimatum we are given to constitute ourselves as pure objects, but they do not respond at all to the other demand, that of constituting ourselves as subjects, of liberating ourselves, expressing ourselves at whatever cost, of voting, producing, deciding, speaking, participating, playing the game - a form of blackmail and ultimatum just as serious as the other, even more serious today. To a system whose argument is oppression and repression, the strategic resistance is the liberating claim of subjecthood. But this strategy is more reflective of the earlier phase of the system, and even if we are still confronted with it, it is no longer the strategic terrain: the current argument of the system is to maximize speech, the maximum production of meaning. Thus the strategic resistance is that of the refusal of meaning and of the spoken word - or of the hyperconformist simulation of the very mechanisms of the system, which is a form of refusal and of non-reception. It is the strategy of the masses: it is equivalent to returning to the system its own logic by doubling it, to reflecting meaning, like a mirror, without absorbing it. This strategy (if one can still speak of strategy) prevails today, because it was ushered in by that phase of the system which prevails. To choose the wrong strategy is a serious matter. All the movements that only play on liberation, emancipation, on the resurrection of a subject of history, of the group, of the word based on "consciousness raising," indeed a "raising of the unconscious" of subjects and of the masses, do not see that they are going in the direction of the system, whose imperative today is precisely the overproduction and regeneration of meaning and of speech.

#### The “alternative futures” that 1ac Escauriza emphasizes only further plunges subjects into the simulcra, muddling the boundaries between reality and falsity

Baudrillard 81 [Jean; Simulacra and Simulation; French Sociologist/Philosopher, author, total gem; 1981; University of Michigan Press; LCA-BP][[2]](#footnote-2)

It is no longer a question of imitation, nor duplication, nor even parody. It is a question of substituting the signs of the real for the real, that is to say of an operation of deterring every real process via its operational double, a programmatic, metastable, perfectly descriptive machine that offers all the signs of the real and short- circuits all its vicissitudes. Never again will the real have the chance to produce itself - such is the vital function of the model in a system of death, or rather of anticipated resurrection, that no longer even gives the event of death a chance. A hyperreal henceforth sheltered from the imaginary, and from any distinction between the real and the imaginary, leaving room only for the orbital recurrence of models and for the simulated generation of differences. To dissimulate is to pretend not to have what one has. To simulate is to feign to have what one doesn't have. One implies a presence, the other an absence. But it is more complicated than that because simulating is not pretending: "Whoever fakes an illness can simply stay in bed and make everyone believe he is ill. Whoever simulates an illness produces in himself some of the symptoms" (Littré). Therefore, pretending, or dissimulating, leaves the principle of reality intact: the difference is always clear, it is simply masked, whereas simulation threatens the difference between the "true" and the "false," the "real" and the "imaginary." Is the simulator sick or not, given that he produces "true" symptoms? Objectively one cannot treat him as being either ill or not ill. Psychology and medicine stop at this point, forestalled by the illness's henceforth undiscoverable truth. For if any symptom can be "produced," and can no longer be taken as a fact of nature, then every illness can be considered as simulatable and simulated, and medicine loses its meaning since it only knows how to treat "real" illnesses according to their objective causes. Psychosomatics evolves in a dubious manner at the borders of the principle of illness.

#### The affirmative commodifies space in a way that reinvents simulation on an astronomical scale; exploration inevitably creates more signs and signifiers

**Baudrillard 91** [Jean Baudrillard, sociologist, cultural theorist, and philosopher], Science Fiction Studies, November ‘91//pesh-anika

We can no longer imagine other universes; and the gift of transcendence has been taken from us as well. Classic SF was one of expanding universes: it found its calling in narratives of space exploration, coupled with more terrestrial forms of exploration and colonization indigenous to the 19th and 20th centuries. There is no cause- effect relationship to be seen here. Not simply because, today, terrestrial space has been virtually completely encoded, mapped, inventoried, saturated; has in some sense been shrunk by globalization; has become a collective marketplace not only for products but also for values, signs, and models, thereby leaving no room any more for the imaginary. It is not exactly because of all this that the exploratory universe (technical, mental, cosmic) of SF has also stopped functioning. But the two phenomena are closely linked, and they are two aspects of the same general evolutionary process: a period of Implosion, after centuries of explosion and expansion. When a system reaches its limits, its own saturation point, a reversal begins to takes place. And something happens also to the imagination. Until now, we have always had large reserves of the imaginary, because the coefficient of reality is proportional to the imaginary, which provides the former with its specific gravity. This is also true of geographical and space exploration: when there is no more virgin ground left to the imagination, when the map covers all the territory, something like the reality principle disappears. The conquest of space constitutes, in this sense, an irreversible threshold which effects the loss of terrestrial coordinates and referentiality. Reality, as an internally coherent and limited universe, begins to hemorrhage when its limits are stretched to infinity. The conquest of space, following the conquest of the planet, promotes either the de-realizing of human space, or the reversion of it into a simulated hyperreality. Witness, for example, this two-room apartment with kitchen and bath launched into orbit with the last Moon capsule (raised to the power of space, one might say); the perceived ordinariness of a terrestrial habitat then assumes the values of the cosmic and its hypostasis in Space, the satellization of the real in the transcendence of Space—it is the end of metaphysics, the end of fantasy, the end of SF. The era of hyperreality has begun. From this point on, something must change: the projection, the extrapolation, this sort of pantographic exuberance which made up the charm of SF are now no longer possible. It is no longer possible to manufacture the unreal from the real, to create the imaginary from the data of reality. The process will be rather the reverse: to put in place "decentered" situations, models of simulation, and then to strive to give them the colors of the real, the banal, the lived; to reinvent the real as fiction, precisely because the real has disappeared from our lives. A hallucination of the real, of the lived, of the everyday—but reconstituted, sometimes even unto its most disconcertingly unusual details, recreated like an animal park or a botanical garden, presented with transparent precision, but totally lacking substance, having been derealized and hyperrealized. True SF, in this case, would not be fiction in expansion, with all the freedom and "naïveté" which gave it a certain charm of discovery. It would, rather, evolve implosively, in the same way as our image of the universe. It would seek to revitalize, to reactualize, to rebanalize fragments of simulation—fragments of this universal simulation which our presumed "real" world has now become for us.

#### The system of the fourth order simulacra kills meaning and thrives off of the manifestation and reproduction of violence, leaving subjects within in a constant state of depression when questions of truth can no longer be answered. Doubt plagues the subject and they are subsequently subjugated to the will of simulation.

**Robinson 12** [Andrew; political theorist / activist;  "Jean Baudrillard: Hyperreality and Implosion"; Ceasefire Magazine, 8-10-2012, https://ceasefiremagazine.co.uk/in-theory-baudrillard-9/]

What are the social effects of all these changes? The main function of the changes is to actualise and preserve the system. Ultimately**,** the system seeks only to preserve itself. The ultimate end of politics, concealed by democra[cy]tic discourse, is to maintain control of the population by any means necessary, including terror. The system isa kind of violence without consequences. It constantly dominates through deterrence**,** without this gesture being returned or reversed. It is sustained by fascination for the system’s operations. And its effects on the everyday? The social is now a special effect. The appearance of networks converging on an empty site of collective happiness produces the special effect. Consumption now functions like labour. It is a kind of work, which gives the system sign-value. We have lost the social, the real, and power. We don’t know how to mourn them.We become fascinated by the real as a lost object. Melancholy (depression) becomes the dominant tone of social life. It is a brutal disaffection arising from generalised simulation and the loss of intensity and meaning. The system seems too strong to be checked. People become fascinated at what is happening to signs and to reality. The lines between categories become vague and categories begin to disappear, or become poorly defined or all-encompassing. The lack of differentiation – the collapse of the segmenting categories – brings us back to a terrifying, undivided nature. Interstitial space – the space between things – disappears. We are overwhelmed by the over-proximity of all things, like in the Lacanian view of psychosis. It’s not so much that reality doesn’t exist, as that it is inaccessible from within a regime of simulation. Transparency has the effect of curtailing intensity. Social life falls into a stupor or inertia, ‘deterred’ by the code and by its own transparency. Today, illusion no longer counts. Survival depends on the real, the object. This has negative effects. Objectivity is the opposite of fatality, and is always subject to law. This is another way of saying that we are lacking the symbolic dimension. This lack resounds throughout various fields, putting an end to values. The autonomy of the system of signs puts an end to the regime of signs, of representation, and of production. Aesthetics are destroyed by the cold, systematic reproduction of functional objects, including objects signifying beauty. Signs become socially mobile, as in the phenomena of kitsch and cliché. All the humanist criteria of value – from morality to truth to aesthetics – disappear, because the code rests on indifference and neutralisation. Capitalism almost becomes a parody of itself. The situation of indistinction which reason and science have historically struggled against is now coming into existence, because of hyperreality – because a lot of what exists is neither objectively true nor subjectively imagined. Panic tends to arise because of the functioning of value separately from its referential contents. We are living through a collapse of meaning.

**Thus, the alternative is to embrace radical nihilism. Capitalism engages in unending reproduction; only a drainage of excess solves: drain propped up ideals, drain the death grip of semiocapitalism. A society that maintains capitalist production is contingent upon subjects that are forced to labor under semiocapitalism – so we let the system collapse in on itself.**

**Baudrillard 81** [Jean Baudrillard, sociologist, cultural theorist, and philosopher], Simulacra and Simulation, 1981//pesh-anika

Nihilism no longer wears the dark, Wagnerian, Spenglerian, fuliginous colors of the end of the century. It no longer comes from a Weltanschauung of decadence nor from a metaphysical radicality born of the death of God and of all the consequences that must be taken from this death. Today's nihilism is one of transparency, and it is in some sense more radical, more crucial than in its prior and historical forms, because this transparency, this irresolution is indissolubly that of the system, and that of all the theory that still pretends to analyze it. When God died, there was still Nietzsche to say so - the great nihilist before the Eternal and the cadaver of the Eternal. But before the simulated transparency of all things, before the simulacrum of the materialist or idealist realization of the world in hyperreality (God is not dead, he has become hyper-real), there is no longer a theoretical or critical God to recognize his own. The universe, and all of us, have entered live into simulation, into the malefic, not even malefic, indifferent, sphere of deterrence: in a bizarre fashion, nihilism has been entirely realized no longer through destruction, but through simulation and deterrence. From the active, violent phantasm, from the phantasm of the myth and the stage that it also was, historically, it has passed into the transparent, falsely transparent, operation of things. What then remains of a possible nihilism in theory? What new scene can unfold, where nothing and death could be replayed as a challenge, as a stake? We are in a new, and without a doubt insoluble, position in relation to prior forms of nihilism: Romanticism is its first great manifestation: it, along with the Enlightenment's Revolution, corresponds to the destruction of the order of appearances. Surrealism, dada, the absurd, and political nihilism are the second great manifestation, which corresponds to the destruction of the order of meaning. The first is still an aesthetic form of nihilism (dandyism), the second, a political, historical, and metaphysical form (terrorism). These two forms no longer concern us except in part, or not at all. The nihilism of transparency is no longer either aesthetic or political, no longer borrows from either the extermination of appearances, nor from extinguishing the embers of meaning, nor from the last nuances of an apocalypse. There is no longer an apocalypse (only aleatory terrorism still tries to reflect it, but it is certainly no longer political, and it only has one mode of manifestation left that is at the same time a mode of disappearance: the media - now the media are not a stage where something is played, they are a strip, a track, a perforated map of which we are no longer even spectators: receivers). The apocalypse is finished, today it is the precession of the neutral, of forms of the neutral and of indifference. I will leave it to be considered whether there can be a romanticism, an aesthetic of the neutral therein. I don't think so - all that remains, is the fascination for desertlike and indifferent forms, for the very operation of the system that annihilates us. Now, fascination (in contrast to seduction, which was attached to appearances, and to dialectical reason, which was attached to meaning) is a nihilistic passion par excellence, it is the passion proper to the mode of disappearance. We are fascinated by all forms of disappearance, of our disappearance. Melancholic and fascinated, such is our general situation in an era of involuntary transparency. I am a nihilist. I observe, I accept, I assume the immense process of the destruction of appearances (and of the seduction of appearances) in the service of meaning (representation, history, criticism, etc.) that is the fundamental fact of the nineteenth century. The true revolution of the nineteenth century, of modernity, is the radical destruction of appearances, the disenchantment of the world and its abandonment to the violence of interpretation and of history. I observe, I accept, I assume, I analyze the second revolution, that of the twentieth century, that of postmodernity, which is the immense process of the destruction of meaning, equal to the earlier destruction of appearances. He who strikes with meaning is killed by meaning. The dialectic stage, the critical stage is empty. There is no more stage. There is no therapy of meaning or therapy through meaning: therapy itself is part of the generalized process of indifferentiation. The stage of analysis itself has become uncertain, aleatory: theories float (in fact, nihilism is impossible, because it is still a desperate but determined theory, an imaginary of the end, a weltanschauung of catastrophe).\*1 Analysis is itself perhaps the decisive element of the immense process of the freezing over of meaning. The surplus of meaning that theories bring, their competition at the level of meaning is completely secondary in relation to their coalition in the glacial and four-tiered operation of dissection and transparency. One must be conscious that, no matter how the analysis proceeds, it proceeds toward the freezing over of meaning, it assists in the precession of simulacra and of indifferent forms. The desert grows. Implosion of meaning in the media. Implosion of the social in the masses. Infinite growth of the masses as a function of the acceleration of the system. Energetic impasse. Point of inertia. A destiny of inertia for a saturated world. The phenomena of inertia are accelerating (if one can say that). The arrested forms proliferate, and growth is immobilized in excrescence. Such is also the secret of the hypertelie, of what goes further than its own end. It would be our own mode of destroying finalities: going further, too far in the same direction - destruction of meaning through simulation, hypersimulation, hypertelie. Denying its own end through hyperfinality (the crustacean, the statues of Easter Island) - is this not also the obscene secret of cancer? Revenge of excrescence on growth, revenge of speed on inertia. The masses themselves are caught up in a gigantic process of inertia through acceleration. They are this excrescent, devouring, process that annihilates all growth and all surplus meaning. They are this circuit short-circuited by a monstrous finality. It is this point of inertia and what happens outside this point of inertia that today is fascinating, enthralling (gone, therefore, the discreet charm of the dialectic). If it is nihilistic to privilege this point of inertia and the analysis of this irreversibility of systems up to the point of no return, then I am a nihilist. If it is nihilistic to be obsessed by the mode of disappearance, and no longer by the mode of production, then I am a nihilist. Disappearance, aphanisis, implosion, Fury of Verschwindens. Transpolitics is the elective sphere of the mode of disappearance (of the real, of meaning, of the stage, of history, of the social, of the individual). To tell the truth, it is no longer so much a question of nihilism: in disappearance, in the desertlike, aleatory, and indifferent form, there is no longer even pathos, the pathetic of nihilism - that mythical energy that is still the force of nihilism, of radicality, mythic denial, dramatic anticipation. It is no longer even disenchantment, with the seductive and nostalgic, itself enchanted, tonality of disenchantment. It is simply disappearance. The trace of this radicality of the mode of disappearance is already found in Adorno and Benjamin, parallel to a nostalgic exercise of the dialectic. Because there is a nostalgia of the dialectic, and without a doubt the most subtle dialectic is nostalgic to begin with. But more deeply, there is in Benjamin and Adorno another tonality, that of a melancholy attached to the system itself, one that is incurable and beyond any dialectic. It is this melancholia of systems that today takes the upper hand through the ironically transparent forms that surround us. It is this melancholia that is becoming our fundamental passion. It is no longer the spleen or the vague yearnings of the fin-de-siecle soul. It is no longer nihilism either, which in some sense aims at normalizing everything through destruction, the passion of resentment (ressentiment).\*2 No, melancholia is the fundamental tonality of functional systems, of current systems of simulation, of programming and information. Melancholia is the inherent quality of the mode of the disappearance of meaning, of the mode of the volatilization of meaning in operational systems. And we are all melancholic. Melancholia is the brutal disaffection that characterizes our saturated systems. Once the hope of balancing good and evil, true and false, indeed of confronting some values of the same order, once the more general hope of a relation of forces and a stake has vanished. Everywhere, always, the system is too strong: hegemonic. Against this hegemony of the system, one can exalt the ruses of desire, practice revolutionary micrology of the quotidian, exalt the molecular drift or even defend cooking. This does not resolve the imperious necessity of checking the system in broad daylight. This, only terrorism can do. It is the trait of reversion that effaces the remainder, just as a single ironic smile effaces a whole discourse, just as a single flash of denial in a slave effaces all the power and pleasure of the master. The more hegemonic the system, the more the imagination is struck by the smallest of its reversals. The challenge, even infinitesimal, is the image of a chain failure. Only this reversibility without a counterpart is an event today, on the nihilistic and disaffected stage of the political. Only it mobilizes the imaginary. If being a nihilist, is carrying, to the unbearable limit of hegemonic systems, this radical trait of derision and of violence, this challenge that the system is summoned to answer through its own death, then I am a terrorist and nihilist in theory as the others are with their weapons. Theoretical violence, not truth, is the only resource left us. But such a sentiment is Utopian. Because it would be beautiful to be a nihilist, if there were still a radicality - as it would be nice to be a terrorist, if death, including that of the terrorist, still had meaning. But it is at this point that things become insoluble. Because to this active nihilism of radicality, the system opposes its own, the nihilism of neutralization. The system is itself also nihilistic, in the sense that it has the power to pour everything, including what denies it, into indifference. In this system, death itself shines by virtue of its absence. (The Bologna train station, the Oktoberfest in Munich: the dead are annulled by indifference, that is where terrorism is the involuntary accomplice of the whole system, not politically, but in the accelerated form of indifference that it contributes to imposing.)

#### The world fundamentally rests on the logic of (in)difference, in which origins are simultaneously unlocatable and everywhere all at once. The proliferation of communication under late stage capitalism washes up and crashes on the rocks of truth and falsity, eroding meaning at its shores. Thus, the role of the ballot is to vote for the debater who best ruptures hyperreality.

* We defend consequences
* The debate is based off of the flow
* Theory comes before the K

**Baudrillard 1** [Jean Baudrillard, sociologist, philosopher and cultural theorist, true sweetheart, “Fatal Strategies”; LCA-BP] \*edited for lang

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.

## Case

1. [↑](#footnote-ref-1)
2. [Jean; Simulacra and Simulation; French Sociologist/Philosopher; 1981; University of Michigan Press; LCA-BP] [↑](#footnote-ref-2)