# 1AC

## 1AC

### Notes

CSA –

Material Capitalism – Alienation – Jaeggi

Psychoanalysis – McGowan – Debate deployment

Black Communication – Gillespe, Brady

### 1AC – Framework

#### THE DIGITAL AGE IS HERE – Technology has created an age of constant information and signifiers floating through our phones and computers as media. This creates a dyslexia – reduced attention spans, no time for true human interaction – this leads to information overload, which is too fast for our organic minds to keep up with – that causes depression and drug use. It’s no coincidence that the rise of tech in the 80s was complimented with a drug epidemic. These signifiers come prior to action, thus the role of the ballot is to disrupt semiocapitalism.

**Berardi 09** [Franco Berardi, Italian communist theorist and activist in the autonomist tradition, whose work mainly focuses on the role of the media and information technology within post-industrial capitalism Precarious Rhapsody, by Franco Bifo Berardi et al., AK Press, 2009. P. 40-42 // LEX JB]

* TW – mentions of suicide, not read, but it’s in the card if you chose to read it after the round

The acceleration of information exchange has produced and is producing an effect of a pathological type on the individual human mind and even more on the collective mind. Individuals are not in a position to consciously process the immense and always growing mass of information that enters their computers, their cell phones, their television screens, their electronic diaries and their heads. However, it seems indispensable to follow, recognize, evaluate, process all this information if you want to be efficient, competitive, victorious. The practice of multitasking, the opening of a window of hypertextual attention, the passage from one context to another for the complex evaluation of processes, tends to deform the sequential modality of mental processing. According to Christian Marazzi, who has concerned himself in various books with the relations between economics, language and affectivity, the latest generation of economic operators is affected by a real and proper form of dyslexia, incapable of reading a page from the beginning to the end according to sequential procedures, incapable of maintaining concentrated attention on the same object for a long time. And dyslexia spreads to cognitive and social behaviors, leading to rendering the pursuit of linear strategies nearly impossible. Some, like Davenport and Beck , speak of an attention economy. But when a cognitive faculty enters into and becomes part of economic discourse this means that it has become a scarce resource. The necessary time for paying attention to the fluxes of information to which we are exposed and which must be evaluated in order to be able to make decisions is lacking. The consequence is in front of our eyes: political and economic decisions no longer respond to a long term strategic rationality and simply follow immediate interests. On the other hand, we are always less available for giving our attention to others gratuitously. We no longer have the attention time for love, tenderness, nature, pleasure and compassion. Our attention is ever more besieged and therefore we assign it only to our careers, to competition and to economic decisions. And in any case our temporality cannot follow the insane speed of the hypercomplex digital machine. Human beings tend to become the ruthless executors of decisions taken without attention. The universe of transmitters, or cyberspace, now proceeds at a superhuman velocity and becomes untranslatable for the universe of receivers, or cybertime, that cannot go faster than what is allowed by the physical material from which our brain is made, the slowness of our body, the need for caresses and affection. Thus opens a pathological gap and mental illness spreads as testified by the statistics and above all our everyday experience. And just as pathology spreads, so too do drugs. The flourishing industry of psychopharmaceuticals beats records every year, the number of packets of Ritalin, Prozac, Zoloft and other psychotropics sold in the pharmacies continually increases, while dissociation, suffering, desperation, terror, the desire not to exist, to not have to fight continuously, to disappear grows alongside the will to kill and to kill oneself. When, towards the end of the 1970s, an acceleration of the productive and communicative rhythms in occidental metropolitan centers was imposed, a gigantic epidemic of drug addiction made its appearance. The world was leaving its human epoch to enter the era of machinic posthuman acceleration: many sensitive organisms of the human variety began to snort cocaine, a substance that permits the acceleration of the existential rhythm leading to transforming oneself into a machine. Many other sensitive organisms of the human kind injected heroin in their veins, a substance that deactivates the relation with the speed of the surrounding atmosphere. The epidemic of powders during the 1970s and the 1980s produced an existential and cultural devastation with which we still haven’t come to terms with. Then illegal drugs were replaced by those legal substances which the pharmaceutical industry in a white coat made available for its victims and this was the epoch of anti-depressants, of euphorics and of mood regulators. Today psychopathy reveals itself ever more clearly as a social epidemic and, more precisely, a socio-communicational one. If you want to survive you have to be competitive and if you want to be competitive you must be connected, receive and process continuously an immense and growing mass of data. This provokes a constant attentive stress, a reduction of the time available for affectivity. These two tendencies, inseparably linked, provoke an effect of devastation on the individual psyche: depression, panic, anxiety, the sense of solitude and existential misery. But these individual symptoms cannot be indefinitely isolated, as psychopathology has done up until now and as economic power wishes to do.

#### Questions regarding ethics are irrelevant in the world of the infosphere. All information gets coopted by the inescapability of capitalism – it’s search is cruelly optimistic in a world of semiocapitalism because of how information interacts with us.

Berardi 11 [Franco Berardi, Italian communist theorist and activist in the autonomist tradition, whose work mainly focuses on the role of the media and information technology within post-industrial capitalism “0. Bifurications.” Precarious Rhapsody, by Franco Bifo Berardi et al., AK Press, 2011. P. 14-15 // LEX JB]

Because of this, I believe that it is necessary to identify the new forms of social consciousness beginning from generational belonging. And for this reason I will speak of two decisive successive shifts in a mutation that has led to the draining of humanistic categories and of the perspectives on which modern politics was based. These two passages are constituted in the subsumption of the human mind in formation within two successive technological configurations of the media-sphere. The first is that which I call video-electronic, meaning the technologies of televisual communication. It is a case of the passage that Marshall McLuhan speaks of in his fundamental 1964 study, Understanding Media. McLuhan looks at the transition from the alphabetic sphere to the video-electronic one and concludes that when the simultaneous succeeds the sequential, the capacity of mythological elaboration succeeds that of critical elaboration. The critical faculty presupposes a particular structuring of the message: the sequentiality of writing, the slowness of reading, and the possibility of judging in sequence the truth or falsity of statements. It is in these conditions that the critical discrimination that has characterized the cultural forms of modernity becomes possible. But in the sphere of video-electronic communication, critique becomes progressively substituted by a form of mythological thinking in which the capacity to distinguish between the truth and falsity of statements becomes not only irrelevant but impossible. This passage took place in the techno-sphere and media-sphere of the 1960s and 1970s and the generation that was born at the end of the 1970s began to manifest the first signs of impermeability to the values of politics and critique that had been fundamental for the preceding generations of the twentieth century. The more radical mutation was the diffusion of digital technologies and the formation of the global internet during the 1990s. Here, the functional modality of the human mind changes completely, not only because the conditions of communication become infinitely more complex, saturated and accelerated, but rather because the infantile mind begins to form itself in a media environment completely different from that of modern humanity.

#### Thus, the standard is to symbolically take the system hostage through it’s own method of exhaustion. We do this through radical passivity and a method of the Wu Wei – only radical passivity can escape the infosphere

**Berardi 11** [Franco Berardi, Italian communist theorist and activist in the autonomist tradition, whose work mainly focuses on the role of the media and information technology within post-industrial capitalism “Chapter 4 Exhastion and Subjectivity.” After the Future, by Franco Bifo Berardi et al., AK Press, 2011. P. 107-108 // LEX JB]

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The process of collective subjectivation (i.e. social recomposition) implies the development of a common language-affection which is essentially happening in the temporal dimension. The semiocapitalist acceleration of time has destroyed the social possibility of sensitive elaboration of the semio-flow. The proliferation of simulacra in the info-sphere has saturated the space of attention and imagination. Advertising and stimulated hyper-expression (“just do it”), have submitted the energies of the social psyche to permanent mobilization. Exhaustion follows, and exhaustion is the only way of escape: Nothing, not even the system, can avoid the symbolic obligation, and it is in this trap that the only chance of a catastrophe for capital remains. The system turns on itself, as a scorpion does when encircled by the challenge of death. For it is summoned to answer, if it is not to lose face, to what can only be death. The system must itself commit suicide in response to the multiplied challenge of death and suicide. So hostages are taken. On the symbolic or sacrificial plane, from which every moral consideration of the innocence of the victims is ruled out the hostage is the substitute, the alter-ego of the terrorist, the hostage’s death for the terrorist. Hostage and terrorist may thereafter become confused in the same sacrificial act. (Baudrillard 1993a: 37) In these impressive pages Baudrillard outlines the end of the modern dialectics of revolution against power, of the labor movement against capitalist domination, and predicts the advent of a new form of action which will be marked by the sacrificial gift of death (and self-annihilation). After the destruction of the World Trade Center in the most important terrorist act ever, Baudrillard wrote a short text titled The Spirit of Terrorism where he goes back to his own predictions and recognizes the emergence of a catastrophic age. When the code becomes the enemy the only strategy can be catastrophic: all the counterphobic ravings about exorcizing evil: it is because it is there, everywhere, like an obscure object of desire. Without this deep-seated complicity, the event would not have had the resonance it has, and in their symbolic strategy the terrorists doubtless know that they can count on this unavowable complicity. (Baudrillard 2003: 6) This goes much further than hatred for the dominant global power by the disinherited and the exploited, those who fell on the wrong side of global order. This malignant desire is in the very heart of those who share this order’s benefits. An allergy to all definitive order, to all definitive power is happily universal, and the two towers of the World Trade Center embodied perfectly, in their very double-ness (literally twin-ness), this definitive order: No need, then, for a death drive or a destructive instinct, or even for perverse, unintended effects. Very logically – inexorably – the increase in the power heightens the will to destroy it. And it was party to its own destruction. When the two towers collapsed, you had the impression that they were responding to the suicide of the suicide-planes with their own suicides. It has been said that “Even God cannot declare war on Himself.” Well, He can. The West, in position of God (divine omnipotence and absolute moral legitimacy), has become suicidal, and declared war on itself. (Baudrillard 2003: 6-7) In Baudrillard’s catastrophic vision I see a new way of thinking subjectivity: a reversal of the energetic subjectivation that animates the revolutionary theories of the 20th century, and the opening of an implosive theory of subversion, based on depression and exhaustion. In the activist view exhaustion is seen as the inability of the social body to escape the vicious destiny that capitalism has prepared: deactivation of the social energies that once upon a time animated democracy and political struggle. But exhaustion could also become the beginning of a slow movement towards a “wu wei” civilization, based on the withdrawal, and frugal expectations of life and consumption. Radicalism could abandon the mode of activism, and adopt the mode of passivity. A radical passivity would definitely threaten the ethos of relentless productivity that neoliberal politics has imposed. The mother of all the bubbles, the work bubble, would finally deflate. We have been working too much during the last three or four centuries, and outrageously too much during the last thirty years. The current depression could be the beginning of a massive abandonment of competition, consumerist drive, and of dependence on work. Actually, if we think of the geopolitical struggle of the first decade – the struggle between Western domination and jihadist Islam – we recognize that the most powerful weapon has been suicide. 9/11 is the most impressive act of this suicidal war, but thousands of people have killed themselves in order to destroy American military hegemony. And they won, forcing the western world into the bunker of paranoid security, and defeating the hyper-technological armies of the West both in Iraq, and in Afghanistan. The suicidal implosion has not been confined to the Islamists. Suicide has became a form of political action everywhere. Against neoliberal politics, Indian farmers have killed themselves. Against exploitation hundreds of workers and employees have killed themselves in the French factories of Peugeot, and in the offices of France Telecom. In Italy, when the 2009 recession destroyed one million jobs, many workers, haunted by the fear of unemployment, climbed on the roofs of the factories, threatening to kill themselves. Is it possible to divert this implosive trend from the direction of death, murder, and suicide, towards a new kind of autonomy, social creativity and of life? I think that it is possible only if we start from exhaustion, if we emphasize the creative side of withdrawal. The exchange between life and money could be deserted, and exhaustion could give way to a huge wave of withdrawal from the sphere of economic exchange. A new refrain could emerge in that moment, and wipe out the law of economic growth. The self-organization of the general intellect could abandon the law of accumulation and growth, and start a new concatenation, where collective intelligence is only subjected to the common good. The global recession started officially in September 2008 and lasted officially until the summer of 2009. Since the summer of 2009 the official truth in the media, in political statements, in economic talk was: recovery. The stock exchange began to rise again and the banks started again paying huge bonuses to their managers and so on. Meanwhile, unemployment was exploding everywhere, salaries were falling, welfare was curtailed, 90 million more are expected to join the army of poverty in the next year. Is this recovery? Our conditional reflex (influenced by the Keynesian knowledge that recovery is the recovery of the “real economy”) answered: no, this is not recovery, capitalism cannot recover only by financial means. But we should reframe our vision. Finance is no longer a mere tool of capitalist growth. The financialization of capitalism has made finance the very ground of accumulation, as Christian Marazzi (2010) has explained in recent works such as The Violence of Financial Capitalism. In the sphere of semiocapitalism, financial signs are not only signifiers pointing to some referents. The distinction between sign and referent is over. The sign is the thing, the product, the process. The “real” economy and financial expectations are no longer distinct spheres. In the past, when riches were created in the sphere of industrial production, when finance was only a tool for the mobilization of capital to invest in the field of material production, recovery could not be limited to the financial sphere. It took also employment and demand. Industrial capitalism could not grow if society did not grow. Nowadays we must accept the idea that financial capitalism can recover and thrive without social recovery. Social life has become residual, redundant, irrelevant.

### 1AC – Advocacy

#### Resolved: The member nations of the World Trade Organization ought to reduce intellectual property protections for medicine.

Patents, jurisdiction in every country

### 1AC – Offense

#### [1] IP is a regime of signifiers that is required for capital to flourish – biopolitics such as medicine theorization requires production which is inherently tied to IP.

Lemmens 17 [Pieter Lemmens, January 2017 , “The conditions of the common: a Stieglerian critique of Hardt and Negri’s thesis on cognitive capitalism as a prefiguration of communism”, DOI:[10.5040/9781350221741.ch-005](http://dx.doi.org/10.5040/9781350221741.ch-005) // JB]

Capital is compelled to remain increasingly external to the process of production and its functional role is constantly diminishing. Whereas material, industrial labour functioned heteronomously as an organ contained within the body of capital, immaterial labour is becoming increasingly free and autonomous and capital ever more dependent and parasitic, forced to block the movements of knowledge, communication and cooperation (e.g. through intellectual property rights) in order to survive (Hardt & Negri, 2009: 142). Whereas the multitude ‘is the real productive force of our social world’, therefore, ‘Empire is a mere apparatus of capture that lives off the vitality of the multitude – as Marx would say, a vampire regime of accumulated dead labor that survives only by sucking off the blood of the living’; it is nothing but ‘an empty machine, a spectacular machine, a parasitical machine’ (Hardt & Negri, 2000: 62). Capital thereby loses its historically progressive force and can continue to exist only through direct expropriation of externally produced value – that is, through expropriation of the common (Negri, 2008d: 64–7). Immaterial production is structurally ‘incompatible’ with the logic of capital and therefore cognitive capitalism will ultimately destroy itself through its inherent contradictions. Capitalism’s traditional mechanisms of exploitation and control, both the intensive and extensive, increasingly contradict and fetter the productivity of biopolitical labour and frustrate the creation of value. Biopolitical labour in all its forms – cognitive, intellectual, affective, etc. – cannot be contained by the forms of discipline and command that were developed during the era of Fordism. Therefore, the integration of labour within the ruling structures of capital becomes increasingly difficult (Hardt & Negri, 2009: 264, 291). Capital’s strategies of privatisation and control destroy the common that is at the base of biopolitical production, so biopolitical productivity is hampered every time the common is destroyed. A good example is the impediment of innovation in agriculture and biotechnology and the blocking of creativity in cultural production due to excessive intellectual property regimes in the form of patents and copyrights (see Drahos & Braithwaite, 2002; Lessig, 2004; Aigrain, 2005; Jefferson, 2006; Boyle, 2008; Hope, 2008; Kloppenburg, 2010).

#### [2] IP is the driving factor of semiocapitalism – the 1NC’s innovation DA will prove uniqueness for this.

Míguez 18 [Míguez, Pablo (2018). Intellectual property and the forced commodification of knowledge. Universitas, 29, pp. 41-62, [https://universitas.ups.edu.ec/index.php/universitas/article/view/29.2018.02 //](https://universitas.ups.edu.ec/index.php/universitas/article/view/29.2018.02%20//) JB]

For some authors, intellectual property rights constitute “new fencing” or enclosures, in the same way that during the so-called original accumulation the laws of land fencing imposed the initial conditions for the deployment of conventional capitalist accumulation. This time these enclosements would aim to impose the foundations of a capitalism sustained on new pillars, a “cognitive capitalism” where the production of intangible goods imposes its hegemony to the typical production of the classic industrial period. In cognitive capitalism, intellectual property is reinforced because it is the only mechanism that allows the private appropriation of increasingly social knowledge and its control is strategic for the valorization of capital. Moulier Boutang emphasizes that this new “great transformation” that means cognitive capitalism —taking the terms of Karl Polanyi— needs the creation of new “fictitious goods” such as the introduction of “artificial” scarcity mechanisms, “to temporarily limit its diffusion and to regulate access” (Rullani, 2002). In that sense, Boutang pointed out in 2001 that: The cognitive capitalism is in its phase of primitive accumulation, in the sense that the whole of the property rights established between the seventeenth and eighteenth centuries, and from which it has reasoned the classical political economy —and which in turn contributed to perfection and legitimize— constitutes an impassable limit for the inscription of the development potential of the productive forces of the human activity in a trajectory of regular growth and in the framework of an institutional commitment with the forces of the old economy (Moulier Boutang, 2004, p. 111). For Boutang, the old property rights are limits to the development of the productive forces to the extent that they do not allow to take advantage of the positive and free productive effects (“positive externalities” in the conventional economic jargon) of the multiple interactions of a knowledgebased economy, a free, incessant and continuous activity. If one is obliged to resort to the commercial exchange for the production of knowledgeintensive goods, the company would be deprived of an essential source of the productivity of the economic agents (Moulier Boutang, 2004, p. 116).

### 1AC – Method

#### 1] Vote aff because it’s simple – evaluating responses to this is complicated so don’t

Baker 04’ [Baker, Alan, 10-29-2004, "Simplicity (Stanford Encyclopedia of Philosophy)," <https://plato.stanford.edu/entries/simplicity/>]

With respect to question (ii), there is an important distinction to be made between two sorts of simplicity principle. Occam's Razor may be formulated as an epistemic principle: if theory T is simpler than theory T\*, then it is rational (other things being equal) to believe T rather than T\*. Or it may be formulated as a methodological principle: if T is simpler than T\* then it is rational to adopt T as one's working theory for scientific purposes. These two conceptions of Occam's Razor require different sorts of justification in answer to question (iii). In analyzing simplicity, it can be difficult to keep its two facets—elegance and parsimony—apart. Principles such as Occam's Razor are frequently stated in a way which is ambiguous between the two notions, for example, “Don't multiply postulations beyond necessity.” Here it is unclear whether ‘postulation’ refers to the entities being postulated, or the hypotheses which are doing the postulating, or both. The first reading corresponds to parsimony, the second to elegance. Examples of both sorts of simplicity principle can be found in the quotations given earlier in this section.

#### 2] Negating affirms because it assumes that the 1AC is a statement that is worthy of contestation which means our arguments are legitimate.

#### 3] There are infinite worlds, the aff is true in one which is sufficient.

**Vaidman 2** Vaidman, Lev, 3-24-2002, "Many-Worlds Interpretation of Quantum Mechanics (Stanford Encyclopedia of Philosophy)," No Publication, <https://plato.stanford.edu/entries/qm-manyworlds/>

-MWI: Multiple Worlds Interpretation

**The reason for adopting the MWI is that it avoids the collapse of the quantum wave.** (Other non-collapse theories are not better than MWI for various reasons, e.g., nonlocality of Bohmian mechanics; and the disadvantage of all of them is that they have some additional structure.) **The collapse postulate is a physical law that differs from all known physics in two aspects: it is genuinely random and it involves some kind of action at a distance**. According to the collapse postulate the outcome of a **quantum experiment is not determined by the initial conditions** of the Universe prior to the experiment: **only the probabilities are governed by the initial state**. Moreover, Bell 1964 has shown that there cannot be a compatible local-variables theory that will make deterministic predictions**. There is no experimental evidence in favor of collapse and against the MWI.**

#### 4] Contradictions affirm – they make people unsure of what people mean which confuses productivity in debate

#### 5] What the neg reads doesn’t prove the aff false but only challenges an assumption of it

#### 6] Either the neg is true meaning its bad for us to clash w/ it because spreads fake news OR it’s not meaning it’s a lie that you can’t vote on for ethics

#### 7] I’ve hypnotized them – to prove this, I’ll make them contest the 1AC in the next speech and ask questions about the aff in 3 minutes after the aff. Vote aff because I’ll hypnotize you

### 1AC – Method 2

#### Interp: Debaters must disclose round reports on the 2020-2021 NDCA LD wiki for every round they have debated this season. Round reports disclose which positions (AC, NC, K, T, Theory, etc.) were read/gone for in every speech 30 min before the round

#### Violation: screenshot in the doc – they didn’t disclose all for yale, nsd,

Graphical user interface, application

Description automatically generated

<https://www.tabroom.com/index/tourn/postings/entry_record.mhtml?tourn_id=20393&entry_id=3620619>

Here’s a link proving that they debated 3 neg rounds at yale but they only have 1 disclosed. Independently not disclosing is bad for novice inclusion because they can’t steal cards

#### Standards:

#### 1] Level Playing Field – big schools can go around and scout and collect flows but independents are left in the dark so round reports are key for them to prep- they give you an idea of overall what layers debaters like going for so you can best prepare your strategy when you hit them. Accessibility first and independent voter – it's an impact multiplier.

#### 2] Strategy Education – round reports help novices understand the context in which positions are read by good debaters and help with brainstorming potential 1NCs vs affs – helps compensate for kids who can't afford coaches to prep out affs.

#### 3] Pre-round prep –1ARs gives especially give an idea of what type of debater someone is – they could go for 1AR theory every round– otherwise I enter every round unknowing whereas you have an idea of what you want to go for from the start.

#### Reject responses – they disclose some RR so it’s a double turn. Dislcosure comes first bc it’s key to assessing form in which you presented it

#### Fairness- consittutive of comp activites, args presume

#### Edu- funded ny schools

#### DTD- a. dta illogical b. deterrence

#### No RVI’s- a. illogical b.baiting c. incentive 13-7

#### CI- a. intervention b. race to bottom c. collapses d. tailored to your best not actual

### 1AC – UV

#### [1] Reject util – if you asked a utilitarian if death is bad they wouldn’t be able to condemn it because it can be beneficial to save more people – because no action is intrinsic it can’t guide action

### 1AC – UV 2

#### [1] 1ar theory since the neg can do infinite bad things and I can’t check. It’s drop the debater since the 1ar is too short to win both layers. No RVI since they’d dump on it for 6 minutes. CI since reasonability is arbitrary and bites intervention.

#### [2] Permissibility and presumption substantively affirm: a) Statements are true before false since if I told you my name, you’d believe me b) Epistemics – we wouldn’t be able to start a strand of reasoning since we’d have to question that reason c) interp – the neg must grant the aff permissibility a) reciprocal because eyou have presumption b) deters trick NCs that bank off no offense

#### [3] No omissions: All neg theory violations and kritik links must come from the text of the AC, not the absence of specification. (A) I have a limited time to speak so it’s an infinite aff burden (B) Race to bottom – incentivizes people to not engage the aff and make a bunch frivolous spec argument to preclude

#### [4] Neg may only read 1 T or theory shell. Multiple shells spread out the 1AR and allow the 2NR to collapse to whichever shell was under covered, meaning I wasn’t given a fair shot at justifying my practice. Multiple rounds solve your offense since we can check lots of abusive practices over time. Also, contesting aff spikes is incoherernt a) there’s infinite framing we can debate over but at the end it’s never resolved b) it’s paradoxical because they both indict each other

#### [5] Aff gets RVIs a) time skew: theory moots all aff offense and the 1ar isn’t enough time to win on both substance and theory so the 2n collapse makes it impossible, and given bidirectional interps, theory is always a 2nd off strategy for you

#### [8] Aff theory comes lexically prior A) affirming is harder so we need an advantage B) otherwise they can collapse to one shell for 6 minutes in the 2NR and not even touch mine, aff theory coming first forces them to clash with theory C) they have 13 minutes that they can spend on theory and I only have 7 so Aff theory must come first to check back time skew