# 1AC --- Trivial Semiotic Coherence

### 1AC – Notes

### 1AC – Footnote

TW – Nongraphic mentions of suicide, depression, and drug use

CSA –

Jaeggi and Robinson – Alienation – Material Cap

Gillespie – Black hyperreality and communication

Lundberg and McGowan – Debate deployment

Moen – Utilitarian philosophy through maintaining sustainable capitalism

Kant – Free market principles

### 1AC – Thesis

#### Debate is structured as a marketplace for information where we fetishize notions of “pedagogy” and is an extension of semiocapitalist logic through immaterial manors. Communication within the university isn’t one that develops subjectivities and psychic identity rather a system geared towards fragmentation and futuristic productivity.

**Berardi 12** [David Hugill and Elise Thorburn, 9-26-2012, "Interview with 'Bifo': Reactivating the Social Body in Insurrectionary Times," Critical Legal Thinking, [https://criticallegalthinking.com/2012/09/26/interview-with-bifo-reactivating-the-social-body-in-insurrectionary-times //](https://criticallegalthinking.com/2012/09/26/interview-with-bifo-reactivating-the-social-body-in-insurrectionary-times%20//) JB]

* TW – mentions of suicide
* Impact turns policy advocacy skills
* Debate bad and communication bad

A: First of all because **students are increasingly learning in** small parcels, **small fragments**, small fractals **of knowledge**, and they are becoming **more** and more **accustomed to think** of their **knowledge not as knowledge but** as **intellectual availability to exploitation**.  In North American forms of education this is already well established, it is nothing new. It is new in much of Europe and it has begun to provoke some reactions. But it is also a **fact of a networked and globalized world**.  What does precariousness mean today? What is the relationship between precariousness and globalization? It means that you can **buy a fragment of labor** in Bangkok, a fragment in Buenos Aires, and **a fragment in Milan** and that these three **fragments become** the **same product from** the point of view of **capital**.  **Knowledge is** headed the **same** way. You no longer need – from the point of view of capital – to know in the **humanistic sense**, the meaning, the finality, the **intimate contradictions of knowledge**, you just need to know how **particular parcels of knowledge** can be made **functional**. There is something new and something old in this. Herbert Marcuse’s (1964) One Dimensional Man already identified this problem of the functionalization of knowledge but in his time it was only a kind of prediction about how capitalism would be transformed. Today, this functional consideration is the dominant form of our **relationship to knowledge**. So, we should question people about **what is happening to our knowledge**. Are we really learning things, knowing things? Or are we simply learning how to **become part of** the **productive machine**? Additionally, I think we need to ask people, especially young people, **about** their **suffering in the relationship with knowledge**, with communication and so on. I think that the problem of psychic suffering is of central importance our time. Problems of depression, panic, massive suicide, are **very real**.  Do you know that suicide has become the main cause of death among people between 18-25 years old? **Suicide is** becoming a **political weapon**. I’m not only thinking of Columbine or of Mohamed Bouazizi, the man who killed himself and started the Tunisian revolution.  Suicide has something to do with knowledge.  When your **knowledge** is becoming **more and more something** that does **not belong to you**, this is a problem of personal identity, of **psychic identity**.

#### The new dawn of capitalism 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 debate should 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 // 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 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 “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. It’s a reimagination of the status quo through the lens of a radically passive Wu Wei society. T-Framework is just uniqueness and a move towards passivity – the only way to escape the infosphere which proves contradictions affirm because it confuses productivity in debate.

**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]

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

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.

#### Politics of space appropriation and colonization are inextricably tied to semiotic notions of unlimited enterprise which bites into a fragmented reality of information and surplus value facing the impossibility of the 1NC’s TVA argument.

**Nagypal 15** [Nagypal, Tamas (2015) "The Non-Place between Sacred and Profane: Utopian Gestures in the Apparatus of Semiocapitalism in Laurent Cantet’s L'emploi du temps," Journal of Religion & Film: Vol. 19 : Iss. 1 , Article 43. Available at: [https://digitalcommons.unomaha.edu/jrf/vol19/iss1/43 //](https://digitalcommons.unomaha.edu/jrf/vol19/iss1/43%20//) JB]

In his Precarious Rhapsody, Franco Berardi draws attention to **the** increasing **gap that separates** the contemporary cognitive **worker’s experience of space** from that of time, claiming it to be the main cause of late **capitalist** mental **disorders**. While through the **new information** technologies and digital networks the expansion **and colonization** of (cyber)**space becomes** a virtually **limitless enterprise**, our **biological bodies cannot endure** a similar **acceleration** of time. Such incapacity becomes the central **obstacle to the expansion of semiocapitalism**, the apparatus that has been the hegemonic source of global surplus value since the 1990s. As a result, cognitive laborers exposed to the endless psychic stimulation of this regime start to develop symptoms of panic and depression. To counteract these effects of psychic malfunction, subjects react with an increase in **mental automatism** that helps them to avoid “reflection or a conscious and emotional reaction.”6

#### Financial absolutism is framed by accelerationism – appropriation of resources becomes the end goal of desire. Extinction has already happened but the race for space through appropriation allows that semiotic cycle of wealth to survive.

**Berardi 18** [Excerpted from *Breathing: Chaos and Poetry* by Franco “Bifo” Berardi, published by Semiotext(e) © Franco “Bifo” Berardi, 2018. All Rights Reserved, [https://courtauld.ac.uk/research/events-archive/vital-exhaustion/expiration-the-last-breath-franco-bifo-berardi-2018 //](https://courtauld.ac.uk/research/events-archive/vital-exhaustion/expiration-the-last-breath-franco-bifo-berardi-2018%20//) JB]

According to an **Oxfam report** that was made public at the Davos conference in January 2018, in 2016 inequality peaked: **82 percent of** the **wealth** produced that year **was hijacked by** the **1 percent** of the world’s population that already owns two-thirds of the world’s wealth.3 This is **not a joke** or an **exaggeration**: this is a documented **proof of** the demented nature of **financial absolutism**. Like a drain pump, financial capitalism has been sucking life from the organism of human society, at a rate that is accelerating by the second. The question is, why are people doing this? Why is a small fraction of humankind accumulating an unimaginable amount of wealth, while the gross majority of humankind is regressing toward misery? **What motivates this enormous appropriation** of common resources? Indeed, is there a motivation, or does the logic of financial accumulation automatically produce this irrational and immoral effect? Lastly, what is the point of accumulating and hoarding uncountable billions that could never all be exchanged for goods or pleasure in this lifetime? I don’t think that greed sufficiently explains this extreme concentration of wealth in the hands of a precious few. Should we rather explain this irrational inequality in terms of an evolutionary survival instinct? Can I even speak of an evolutionary instinct of humankind, does such a thing exist? Probably not, but I’m trying to find a sort of autopilot in human evolution. The survival instinct is alert today, because we sense (even if we tend to deny the evidence and reject this knowledge in our collective unconscious) **that** civilized **life on planet earth is approaching its end**. Our collective unconscious senses that the **final stampede** is drawing near because of so many unstoppable and irreversible processes: proliferation of **nuclear weapons**, global **warming**, water **scarcity, demographic expansion** and **desertification**, and, last but not least, **mental collapse**, spreading depression and panic. It is totally understandable at this point for **a human to be**, whether consciously or not, **preparing for a flight from planet hell**. And preparing to escape from hell is inconceivably expensive. **The 1 percent** of humankind **is preparing for this flight**, and they need huge amounts of **financial resources** to do so. Dystopian science fiction? Perhaps. Don’t forget, however, that in the last fifty years dystopian **science fiction has** produced the **most accurate roadmaps of our social and political becoming**.

#### Post digital infosphere, the notion of “private entities” appropriating is overdetermined by capitalist desire – the network economy means that privatization is static and collapses to the semiotic economy.

**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. 59-60 // JB]

Capital reacted, following the dictates of liberalist ideology, with the **coercive privatization** of the products of collective knowledge and the submission of **experimentation** to **economic competition**. The **privatization** of collective knowledge has **encountered resistance** and opposition everywhere, and cognitive **laborers** have started to **realize** that their **potential is superior to the** power of the **merchant**. Since **intellectual labor is** at the center of the **productive** scene, **the merchant no longer possesses** the juridical or material **instruments to impose** the principle of **private property**. Given that the most precious **goods in** social **production have** an immaterial and **reproducible character**, we have discovered that the **private appropriation of goods makes no sense**, while the reasons sustaining the **privatization of material goods** in industrial society have weakened. In the sphere of **semiotic-capital** and **cognitive labor**, when a product is consumed, **instead of disappearing** it remains available, while **its value increases** the more its use is shared. **This is** how the **network economy** works, and this **contradicts** the very principle of **private property** on which capitalism was founded until now.

#### Thus, appropriation of space by private entities is unjust.

#### The impact is the destruction of the subject—info overload impedes memory retention. This produces a depersonalized subject that gets molded by structures of homogeneity and distorts our ability to engage in affective enjoyment – reducing us to cold automatons that react to stimuli with non-reflective action. This is the internal link to panic, chaos, depression, and conflict.

**Berardi 09** [Precarious Rhapsody: Semiocapitalism and the pathologies of the post-alpha generation” by Franco Berardi 2009 // LHPDD]

“The **modalities of memorization depend on the mind’s capacity to store information that has left a deep impression, was active over a long period of time or in repetitive fashion. Memorization modifies the conscious organism and shapes** its **identity, given that identity can be defined as a dynamic accumulation of the memory of places and relations forming the continuity of an experience. But** what happens to memory **when the flow of information explodes, expands enormously, besieges perception, occupies the whole of available mental time, accelerates and reduces the mind’s time of exposure to the single informational impression**? What happens here is that the **memory of the past thins out and the mass of present information tends to occupy the whole space of attention. The greater the density of the info-sphere, the scarcer is the time available for memorization. The briefer the mind’s lapse of exposure to a single piece of information, the more tenuous will be the trace left by this information.** In this way, mental activity tends to be compressed into the present, **the depth of memory is reduced and thus the perception of the historical past** and even of existential diachrony **tends to disappear.** And **if** it’s true that **identity is** in large part **connected to what has** dynamically **settled in personal memory (places, faces, expectations, illusions),** it is possible to hypothesize that **we are moving towards a progressive disidentification, where organisms are increasingly recording a flow that unfolds in the present and leave**s **no deep imprint because of the rapidity with which it appears to the eye and settles in memory. The thickening of the info-spheric crust** and the increase in quantity and intensity of the incoming informational material **thus produces the effect of a reduction of the sphere of singular memory. The things that an individual remembers** (images, etc.) **work towards the construction of an impersonal memory, homogenized, uniformly assimilated and thinly elaborated because the time of exposure is so fast it doesn’t allow for a deep personalization.** Cybertime, eroticism, desensitization It seems to me that the fundamental question of the current mutation – the mutation that flows through individual organisms, populations and the entire planet – can be found at the intersection of electronic and organic cyberspace. Young people are naturally the most exposed to the effects of this mutation, because the invasive power of cyberspace has impacted on them to the full, and as a consequence their potential to adapt cybertemporally (that is the potential of their cognitive, psychic and psycho-physical apparatus) is subject to an extreme solicitation. The essential problem is that the rhythms of the technological mutation are a lot faster than those of the mental mutation. Hence **the expansion of cyberspace is incommensurably faster than the human brain’s capacity to expand and adapt** (cybertime). We can increase the length of time an organism is exposed to information, but experience can’t be intensified beyond a certain limit. **Acceleration provokes an impoverishment of experience, given that we are exposed to a growing mass of stimuli that we can’t digest in the intensive modes of enjoyment and knowledge. Spheres of relationality and behavior that require an extended period of attention such as those of affectivity, eroticism and deep comprehension, are disturbed**, subject to a contraction. **In** these **conditions of acceleration and information overload, automatism tends to become the prevalent form of reaction to stimuli**, in the sense that **automatic reactions are those that don’t demand reflection or a conscious and emotional reaction. They are standard reactions, implicit in the preformatted chain of actions and reactions of the homogenized info-sphere.** The digitalization of the communicative environment and even of the perceptive environment without a doubt acts on the sensibility of human organisms. But how do we address this problematic? What instruments of analysis, what criteria of evaluation allow us to speak of sensibility, of taste, of enjoyment and suffering, eroticism and sensuality? We have no other instrument but ourselves, our antennae, our bodies, our psychic and erotic reactivity. Moreover, the filter of the observer can have a distorting effect. And yet the feeling of rarefaction of contact, **coldness and contraction are at the core of our contemporary pathologies**, particularly evident in the younger generation. The sphere of eroticism is particularly prone to them.” (88-90)

#### Neg arguments are uniqueness for the affirmative – root cause

Berardi 12 [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, “After the Future”, Published: 2012, DOA: 7/5/19 // JB]

As soon as the economic breakdown began, as if by miracle, three planes flew through the skies of Washington and New York. After the events of September 11, 2001 (S11), miraculously, the capitalism on the verge of bankruptcy could 59 invest the energies of the whole society (that displayed signs of exhaustion) in the direction of war. **The general** **mobilization of these energies began with a call to a Holy War** **of the West** **against the** **evils of the** **world**. Here begins the great Manichean campaign of **Good versus Evil**. The **Good is represented by a group of oil magnates** who have notoriously **robbed public funds that led to the collapse of giant companies**. Since the **war on** the **Afghan** **population** **failed to produce any of the promised results**, i.e. the arrest of the heads of the Al Qaida organisation accused of being responsible for the S11 attacks, **the war must be re-launched**. A new target is chosen: the former ally and accomplice Saddam Hussein is the target. The motivations for a war on Iraq are ridiculous. “Saddam is an enemy of humanity”. Of course, he was one already when he acted on behalf of the American administration and occupied Iran, as are many of the American allies such as Sharon and the Saudi dynasty. “He used illegal weapons”. As he did in 1988 with the financial and political support of the US. “He can make nuclear weapons”. Which is improbable. Anyway, the violations of the nonproliferation treaty are multiple, starting from Israel. “We need to bring democracy to the Middle East”. Nothing could be more hypocritical. Democracy in the Middle East would require the departure of Israeli forces from the occupied territories, the recognition of the political rights of the Kurdish people, and a reduction of the role of the large oil corporations that for fifty years have been robbing the resources of those countries whilst influencing their political life in a direct and authoritarian manner ever since they sponsored a military coup in 1953 against Premier Mohammed Mossadeq for trying to nationalize the Iranian oil industry. **The ideology of** **security is the product of** **a paranoia** **fuelled** **by** **the** **media and geared to** **create** **an economic system of global security that** **can** **always feed on new paranoia**. “We need to protect our quality of life”. **This is the only sentence that corresponds to truth in the whole of the war propaganda**: 20% of humanity does not wish to give up the consumption of 80% of the world resources. What are the possible scenarios of war in Iraq? One is that of a rapid victory for the aggressors, the capture and trial of Baghdad’s criminal, the imposition of a relatively peaceful protectorate, the American democratization of the Middle East, the progressive clearance of conflict zones, the imposition of a planetary military dictatorship for good purposes. But does anyone believe this to be possible? The **more realistic scenario entails the possibility of a fall of the Pakistani regime with** the gain of **two hundred nuclear warheads** for the Islamic fundamentalists. The most probable consequence of aggression against Iraq is the explosion of Empire, the inauguration of the Empire of Chaos. Meanwhile, something came to change the whole scenario: in the framework of a paranoid **clash between fundamentalist and nationalist fanaticism and nazi-capitalist fanaticism**, a third actor has finally emerged, that we have been 60 waiting for since S11, which has been built with the stubborn labor of the global movement against corporations. The third actor came into being on February 15th, 2003 as millions upon millions marched in cities around the globe in protest against the war in Iraq. It is the movement of global everyday life that rebels against war mongering dementia. What we saw on F15 is a movement that is destined to expand and radicalize. **But at that stage it will be a matter of working towards pushing the process of exiting the war to coincide with that of dissolving of the neoliberal domination of global capitalism, in order to repose the dynamic of anti-capitalist conflict in society. Capitalism brings war as clouds bring storms, but in the course of the war the conditions for a re-dislocation of capitalism are created. The question of subverting the forces that produced the war will emerge. Then it will not be sufficient to eliminate the criminal class that produced the war. It will be necessary to clarify that war is only the continuation of liberalist devastation by other means, hence, it will be necessary to cut the roots of the process that led to catastrophe.**

### 1AC – UV

#### 1] Util is a voting issue – Utilitarian calculus fails to account for moral atrocities.

Jeffrey **Gold**, Utilitarian and Deontological Approaches to Criminal Justice Ethics //Massa

According to utilitarianism, an action is moral when it produces the great-est amount of happiness for the greatest number of people. A problem arises, however, when the greatest happiness is achieved at the expense of a few. For example, **if a large group were to enslave a very small group, the large group would gain certain comforts and luxuries (and the pleasure that accompanies those comforts) as a result of the servitude of the few**. **If we were to follow the utilitarian calculus** strictly, **the suffering of a few (even intense suffering) would be outweighed by the pleasure of a large enough majority**. A thousand people’s modest pleasure would outweigh the suffer-ing of 10 others. Hence, utilitarianism would seem to endorse slavery when it produces the greatest total amount of happiness for the greatest number of people. This is obviously a problem for utilitarianism. **Slavery and oppression are wrong regardless of the amount of pleasure accumulated by the oppressing class. In fact, when one person’s pleasure results from the suf-fering of another, the pleasure seems all the more abhorrent.** The preceding case points to a weakness in utilitarianism, namely, the weak-ness in dealing with certain cases of injustice. Sometimes it is simply unjust to treat people in a certain way regardless of the pleasurable consequences for others. A gang rape is wrong even if 50 people enjoy it and only one suffers. It is wrong because it is unjust. To use Kant’s formulation, it is always wrong to treat anyone as a mere means to one’s own ends. When we enslave, rape, and oppress, we are always treating the victim as a means to our own ends.

#### 2] Affect theory of subjectivity causes scattered violence and a façade of hope ­–subjectivity stems from resistance and a determination validates and justifies permutations

**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 Pages 113-115 “After the Future”, by Franco Bifo Berardi et al., AK Press, 2011. P. 107-108 // LEX JB]

Activism has generally conceived the process of subjectivation in terms of resistance. In his book dedicated to Foucault, Gilles Deleuze speaks about subjectivity, and identifies processes of subjectivation and resistance: “Is not life this capacity to resist force?” (Deleuze 1988: 77). I think that it is time to ask: what if society can no more resist the destroying effects of unbounded capitalism? What if society can no more resist the devastating power of financial accumulation? The identification of the subject with resistance is dangerous in a certain sense. Deleuze himself has written that when we escape we are not only escaping, but also looking for a new weapon. We have to disentangle autonomy from resistance. And if we want to do it we have to disentangle desire from energy. The prevailing focus of modern capitalism has been energy, the ability to produce, to compete, to dominate. A sort of Energolatria has dominated the cultural scene of the West since Faust to the Futurists. The ever growing availability of energy has been its dogma. Now we know that energy is not boundless. In the social psyche of the West, energy is fading away. I think that we should reframe the concept and the practice of autonomy from this point of view. The social body has become unable to reaffirm its rights against the wild assertiveness of capital, because the pursuit of rights can never be dissociated from the exercise of force. When workers were strong in the 1960s and ’70s they did not restrict themselves to asking for their rights, to peaceful demonstrations of their will. They acted in solidarity, refusing to work, redistributing wealth, sharing things, services and spaces. Capitalists, on their side, do not merely ask or demonstrate, they do not simply declare their wish, they enact if. They make things happen, they invest, disinvest, displace, they destroy and they build. Only force makes autonomy possible in the relation between capital and society. But what is force? What is force nowadays? The identification of desire with energy has produced the identification of force with violence that turned out so badly for the Italian movement in the 1970s and ’80s. We have to distinguish energy and desire. Energy is falling, desire has to be saved nevertheless. Similarly, we have to distinguish force from violence. Fighting power with violence is suicidal or useless, nowadays. How can we think of activists going against professional organizations of killers in the mold of Blackwater, Haliburton, secret services, mafias? Only suicide has proved to be efficient in the struggle against power. And actually suicide has become decisive in the history of our time. The dark side of the multitude meets here the loneliness of death. Activist culture should avoid the danger of becoming a culture of resentment. Acknowledging the irreversibility of the catastrophic trends that capitalism has inscribed in the history of society does not mean to renounce it. On the contrary, we have today a new cultural task: to live the inevitable with a relaxed soul. To call forth a big wave of withdrawal, of massive dissociation, of desertion from the scene of the economy, of non-participation in the fake show of politics. The crucial focus of social transformation is creative singularity. The existence of singularities is not to be conceived as a personal way to salvation, they may become a contagious force. “Yes we can”, the headline of the campaign of Barack Obama, the three words that mobilized the hope and political energies of the American people in 2008, have a disturbing echo just one year after the victory of the democratic candidate. These words sound like an exorcism much more than like a promise. “Yes we can” may be read as a lapse in the Freudian sense, a sign coming from the collective subconscious, a diversion from the hidden intuition that we can no more.