## 1AC – Lay

### AC – You’re Going De-Leuze

#### We are dynamic – overtime, affective encounters with our surroundings through time shape subjectivity, yet representational thought ascribes to them a limited essence – our model resists the imposition of sameness onto a chaotic world. Every negation is a reconfiguration of a set of relationships of differences. It doesn’t in truth deny those relations, it just affirms them in a different way.

Deleuze – Deleuze, Gilles. Difference and Repitition. Translated by Paul Patton. 1968

Temporally speaking - in other words, from the point of view of the theory of time - nothing is more instructive than the difference between the Kantian and the Cartesian Cogito. It is as though **Descartes's Cogito** **operated** **with** two logical values: determination and undetermined existence. **The** **determination (I think) implies an undetermined** **existence** (**I am,** because 'in order to think one must exist') - **and** **determines it precisely as the existence of a thinking subject**: I think therefore I am, I am a thing which thinks. **The** entire **Kantian** **critique [is]** amounts to objecting against Descartes that it is impossible for determination to bear directly upon the undetermined. **The determination ('I think')** obviously **implies** something undetermined **('I am'), but** **nothing so far tells us how it is that** **this undetermined is determinable** **by the 'I think'**: 'in the consciousness of myself in mere thought I am the being itself although nothing in myself is thereby given for thought.'8 **Kant** therefore **adds** a third logical value: **the determinable**, or rather the form in which the undetermined is determinable (by the deter­ mination). This third value suffices to make logic a transcendental instance. It amounts to the discovery of Difference - no longer in the form of an empirical difference between two determinations, but **in the form of a transcendental** **difference** between the Determination as such and what it determines; **no[t] longer in the form of an external difference which separates**, **but in the form of an** **internal Difference which establishes an a priori relation** between thought and being. Kant's answer is well known: the form under which undetermined existence is determinable by the 'I think' is that of time ...9 The consequences of this are extreme: **my undetermined existence can be determined only within time as the existence of a** **phenomenon**, of a passive, receptive phenomenal subject appearing within time. As a result, **the spontaneity of which I am** **conscious in the 'I think' cannot** **be understood as the** **attribute of a substantial** and spontaneous **being**, **but only as the affection** **of a passive self** **which experiences its own thought** - its own intelligence, that by virtue of which it can say I - being exercised in it and upon it but not by it. Here begins a long and inexhaustible story: I is an other, or the paradox of inner sense. **The activity of thought applies** to a receptive being, **to a passive subject which represents that activity to itself rather than enacts it**, which experiences its effect rather than initiates it, and which lives it like an Other within itself. **To 'I think' and 'I am' must be added the** **self** - **that is, the passive position** (what Kant calls the receptivity of intuition); to the determination and the undetermined must be added the form of the determinable, **namely** **time**. Nor is 'add' entirely the right word here, since it is rather a matter of establishing the difference and interiorising it within being and thought. It is as though the **I were fractured** from one end to the other: fractured **by** the pure and empty form of **time**. In this form it is the correlate of the passive self which appears in time. **Time signifies a** fault or a **fracture in the I and a passivity in the self**, and the correlation between the passive self and the fractured I constitutes the discovery of the transcendental, the element of the Copernican Revolution. **Descartes could draw his conclusion only by expelling time, by reducing the Cogito to an instant** and entrusting time to the operation of continuous creation carried out by God. More generally, the supposed identity of the I has no other guarantee than the unity of God himself. For this reason, the substitution of the point of view of the 'I' for the point of view of 'God' = than is commonly supposed, so long as the former retains an identity that it owes precisely tt. If the greatest tmttattve of transcendental philosophy was to introduce the form of time into thought as such, then this pure and empty form in turn signifies indissolubly the death of God, the fractured I and the passive self. It is true that Kant did not pursue this initiative: both God and the I underwent a practical resurrection. Even in the speculative domain, the fracture is quickly filled by a new form of identity - namely, active synthetic identity; whereas the passive self is defined only by receptivity and, as such, endowed with no power of synthesis. On the contrary, we have seen that receptivity, understood as a capacity for experiencing affections, was only a consequence, and that the passive self was more profoundly constituted by a synthesis which is itself passive (contemplation ontraction). · The possibility of receiving sensations or impressions follows from this. It is impossible to maintain the Kantian distribution, which amounts to a supreme effort to save the world of representation: here, synthesis is understood as active and as giving rise to a new form of identity in the I, while passivity is understood as simple receptivity without synthesis. The Kantian initiative can be taken up, and the form of time can support both the death of God and the fractured I, but in the course of a quite different understanding of the passive self. In this sense, it is correct to claim that neither Fichte nor Hegel is the descendant of Kant - rather, it is Holderlin, who discovers the emptiness of pure time and, in this emptiness, simultaneously the continued diversion of the divine, the prolonged fracture of the I and the constitutive passion of the self.10 Holderlin saw in this form of time both the essence of tragedy and the adventure of Oedipus, as though these were complementary figures of the same death instinct. Is it possible that Kantian philosophy should thus be the heir of Oedipus?

#### Thus, the standard is to embrace creative difference. Prefer additionally:

#### 1 – Rule-following fails – maxims are arbitrary since each agent formulates their own interpretation – it is impossible to enforce violations since an agent can always perceive their actions as a non-violation.

#### 2 – Collapses – theories cannot rely on an external affective framework for validation.

**Joyce 1** – Joyce, R. (2001). The Myth of Morality (Cambridge Studies in Philosophy). Cambridge: Cambridge University Press. doi:10.1017/CBO9780511487101

This distinction between what is accepted from within an institution, and “stepping out” of that institution and appraising it from an exterior perspective, is close to Carnap’s distinction between internal and external questions. 15 Certain“linguistic frameworks” (as Carnap calls them) bring with them new terms and ways of talking: accepting the language of “things” licenses making assertions like “The shirt is in the cupboard”; accepting mathematics allows one to say “There is a prime number greater than one hundred”; accepting the language of propositions permits saying “Chicago is large is a true proposition,” etc. Internal to the framework in question, confirming or disconfirming the truth of these propositions is a trivial matter. But traditionallyphilosophers have interested themselves inthe external question –the issue of the adequacy of the framework itself**:** “Do objects exist?”, “Does the world exist?”, “Are there numbers?”, “Are the propositions?”, etc. Carnap’s argument is that theexternalquestion**,** as it has been typically construed,does not make sense. From a perspective that accepts mathematics, the answer to the question “Do numbers exist?” is justtrivially“Yes.”From a perspective which has not accepted mathematics, Carnap thinks, the only sensible way of construing the question is not as a theoretical question, but as a practical one: “Shall I accept the framework of mathematics?”, and this pragmatic question is to be answered by consideration of the efficiency, the fruitfulness, the usefulness,etc., of the adoption. But the (traditional)philosopher’s questions – “But is mathematics true?”, “Are there really numbers?” – are pseudo-questions**.** By turning traditional philosophical questions into practical questions of the form “Shall I adopt...?”, Carnap is offering a noncognitive analysis of metaphysics. Since I am claiming that we can critically inspect morality from an external perspective – that we can ask whether there are any non-institutional reasons accompanying moral injunctions – and that such questioning would not amount to a “Shall we adopt...?” query, Carnap’s position represents a threat. What arguments does Carnap offer to his conclusion? He starts with the example of the “thing language,” which involves reference to objects that exist in time and space.Tostep out of the thing language andask “But does the world exist?” is a mistake, Carnap thinks, because the very notion of “existence” is a term which belongs to the thing language, and can be understood only within that framework, “hence this concept cannot be meaningfully applied to the system itself.” 16 Moving on to the external question “Do numbers exist?” Carnap cannot use the same argument – he cannot say that “existence” is internal to the number language and thus cannot be applied to the system as a whole. Instead he says that philosophers who ask the question do not mean material existence, but have no clear understanding of what other kind of existence might be involved, thus such questions have no cognitive content. It appears that this is the form of argument which he is willing to generalize to all further cases: persons who disputewhether propositions exist, whether properties exist**,** etc., do not know what they are arguing over, thus theyare not arguing over the truth of a proposition, but over the practical value of their respective positions**.** Carnap adds that this is so because there is nothing that both parties would possibly count as evidence that would sway the debate one way or the other.

#### 3 – Cruel optimism – Only affect can bridge the gap between abstract linguistic regimes and the material world – it’s cruelly optimistic to force chaotic identity into stable structures. Any singularity of expression must be taken as an individual’s truth – my stance is sufficient to affirm.

**Schafer 13** – Schaefer ’13. Schaefer, D. "The Promise of Affect: The Politics of the Event in Ahmed's The Promise of Happiness and Berlant's Cruel Optimism." Theory & Event 16.2 2013. Project MUSE

At a recent talk at the University of Pennsylvania, Lauren Berlant was asked a question about the relationship between her work—she had just finished a lecture on the theme of flat affect in Gregg Araki's 2004 film Mysterious Skin—and the political. "Because I work on affect," she responded, "I think everything is realism" ([Berlant: 2012](https://muse.jhu.edu/article/509908#b3)). Like the dense introductory segments of each of her chapters—thick but fast-moving genealogical waterslides—I think that unpacking statements like this from Berlant is best repaid by taking them in a low gear. When Berlant maps her method as affect theory, she is suggesting that the works she examines in her capacity as a scholar of literature cannot be divorced from the political-material contexts out of which they emerge, but at the same time must be recognized as incarnations of aparticular embodied iteration within this field. **Texts are produced by bodies that are both enmeshed in their political worlds and trying to negotiate those worlds in their own** **distinct way. Everything we do is realism: Berlant's textual objects of study are mediations, attempts to work something out, exhibitions of tensed, embodied, affective realities**.[1](https://muse.jhu.edu/article/509908#f1) This is the promise of **affect theory, the possibility sliding together analytical tools used to pick apart both highly individuated and highly social contact zones—bodies and histories—as incarnated realities. Affect theory wants to maintain the insights of high theory, the doctrinaire approach that says "historicize everything," while** at the same time **thinking of how bodies inject their own materiality** into spaces. This means using language that enters the orbit of the biological. In the introduction to their 1995 edited volume Shame and Its Sisters: A Silvan Tomkins Reader (later reprinted in Sedgwick's Touching Feeling)—one of the earliest manifestoes of contemporary affect theory— Eve Kosofsky Sedgwick and Adam Frank acerbically catalog what theory "knows today," first and foremost that 1: The distance of [an] account from a biological basis is assumed to correlate near precisely with its potential for doing justice to difference (individual, historical, and cross-cultural), to contingency, to performative force, and to the possibility of change ([Sedgwick: 2003, 93](https://muse.jhu.edu/article/509908#b11)). And 2: Human language is assumed to offer the most productive, if not the only possible, model for understanding representation ([Sedgwick: 2003, 93](https://muse.jhu.edu/article/509908#b11)). **Affect theory in this vision is designed to explore[s] the "crucial knowledges" of bodies outside a purely theoretical determination, outside** the traditional **domains of humanist scholarship—reason, cognition, and language** ([Sedgwick: 2003, 114](https://muse.jhu.edu/article/509908#b11)). **Affect**, for Lauren Berlant, **is** thus understandable as "sensual **matter that is elsewhere to sovereign consciousness but** that **has** historical **significance in domains of subjectivity**" ([Berlant: 2011, 53](https://muse.jhu.edu/article/509908#b2)). **Affect theory is about how systems of forces circulating within bodies**—forces not necessarily subsumable or describable by language—**interface with histories**. It is about how discourses form ligatures with pulsing flesh-and-blood creatures. Two recent texts, Sara Ahmed's The Promise of Happiness ([2010](https://muse.jhu.edu/article/509908#b1)) and Berlant's Cruel Optimism ([2011](https://muse.jhu.edu/article/509908#b2)), can be seen as developing this strand, and in particular, of indicating new ways of feeling out politics through the membrane of affect theory. Both of these authors suggest that the repertoire of the analytics of power ([Foucault: 1990](https://muse.jhu.edu/article/509908#b6)) must be supplemented with resources from the affective turn. Recent critiques of affect theory[2](https://muse.jhu.edu/article/509908#f2) have focused on a branch of affect theory heavily informed by Gilles Deleuze's reading of Spinoza. In this strand, affect is rendered as a set of ontological properties, as an ensemble of mutable attributes.[3](https://muse.jhu.edu/article/509908#f3) Contemporary Deleuzians such as Brian Massumi[4](https://muse.jhu.edu/article/509908#f4) and William Connolly[5](https://muse.jhu.edu/article/509908#f5) have been targeted by these critics for their attempts at absorbing scientific research into the Spinozistic discourse of affect. But Spinoza and Deleuze are second-tier characters in Ahmed and Berlant's work—which is perhaps why Ahmed situates herself in a lineage—stretching back to Sedgwick—that she calls "feminist cultural studies of affect"[6](https://muse.jhu.edu/article/509908#f6) ([Ahmed: 2010, 13](https://muse.jhu.edu/article/509908#b1)). Where the Deleuzian strands focuses on affect as the raw material of becoming, as the play of substances, Ahmed and Berlant locate **affect theory [is]** as a **phenomenological, rather than ontological** enterprise. It is in the phenomenology of the political that Ahmed and Berlant ground their projects. For Ahmed, this comes in the form of a new attention to happiness as an object of analysis. This does not mean a circumscribed exploration of happiness as a thing, but rather programmatically asking the question "what does happiness do?" ([Ahmed: 2010, 2](https://muse.jhu.edu/article/509908#b1)). **Happiness is not autonomous,** Ahmed argues, **but a relationship of evaluation that creates the horizon of the self.** For Ahmed, the "near sphere" of **the self is constituted by a perimeter studded with "happy objects." This cluster** of objects **is what gives the field of mobile operations of the self its shape**. In this "drama of contingency," we "come to have our likes, which might even establish what we are like" ([Ahmed: 2010, 24](https://muse.jhu.edu/article/509908#b1)). But for Ahmed, happiness as an affective field settling in proximity to bodies is not necessarily transparent in its shape or its function to the self. Happiness often takes the form, she suggests, of a promise, of a deferred possibility. Taking the phenomenological tradition of Edmund Husserl as a springboard for a discussion of time-consciousness, she suggests that happiness as a promise—from the Latin verb promittere, "to let go or send forth"—is an anticipation rather than a felt presence ([Ahmed: 2010, 38](https://muse.jhu.edu/article/509908#b1)). Rather than simply an affect that circulates between bodies and objects, happiness is also a promise that is passed around. This analysis of the promise of happiness underpins the genealogy Ahmed organizes in the opening chapter of the book: an exploration of the contemporary "happiness turn" in scholarship and the "happiness industry" emerging in parallel in popular media marketplaces. This discourse, she suggests, moves happiness further away from its etymological origin point—in the Middle English hap or fortune, cognate with "perhaps" and "happenstance"— suggesting chance to a sense of happiness as a scheme, a program that, if followed, leads to ultimate good ([Ahmed: 2010, 6](https://muse.jhu.edu/article/509908#b1)). This sense of the promise of happiness is the elimination of contingency by guaranteeing the futurity of happiness: "The promise of happiness takes this form: if you have this or have that, or if you do this or do that, then happiness is what follows" ([Ahmed: 2010, 29](https://muse.jhu.edu/article/509908#b1)). Happiness as a guarantee—a promise that circulates through power-knowledge regimes—but one that defers happiness rather than making happiness present, is one of the mechanisms by which happiness is translated into the skin of a political organism, an "affective community"—such as a family or a society. Through the promise of happiness, bodies are brought together by a shared expectation of future comfort. But because this is a promise rather than immediate happiness, an interstice is formed between this promise and individual experiencing bodies— an interstice that can either be full and complete or disconnected. The family, for instance, does not share a happiness, but a happiness deferred, a promise or image of happiness to-come ([Ahmed: 2010, 46](https://muse.jhu.edu/article/509908#b1)). It is in this interstice, either blockaded or fluid, that Ahmed articulates the need for a politics of killing joy, of breaking down the promise of happiness as a regime that demands fidelity without recourse. For Ahmed, the discourse of happiness is performative: it produces a politics of promise (or nostalgia) that suffocates alternative promises and alternative explorations. Here Ahmed produces biographies of a range of "affect aliens," bodies that are called on to be silent and accept the happiness that has been promised, while their actual desires and hopes are out of joint with the world around them: feminist killjoys, unhappy queers, melancholic migrants. The promise of happiness, Ahmed suggests, must be interrupted to make room for emancipatory politics. "I am not saying that we have an obligation to be unhappy," she writes, "I am simply suggesting that we need to think about unhappiness as more than a feeling that should be overcome" ([Ahmed: 2010, 217](https://muse.jhu.edu/article/509908#b1)). In the closing passage of the book she writes that since "the desire for happiness can cover signs of its negation, a revolutionary politics has to work hard to stay proximate to unhappiness" ([Ahmed: 2010, 223](https://muse.jhu.edu/article/509908#b1)). Political change, Ahmed contends, is paralyzed by the imperative to be happy, to stay within the narrow guidelines of happiness's promise. Where Ahmed's background is in a western philosophical lineage that leads up to contemporary questions of affect, the immediate theoretical precursor of Lauren Berlant's Cruel Optimism is Kathleen Stewart's Ordinary Affects ([2007](https://muse.jhu.edu/article/509908#b12)), which develops the notion of the "ordinary" as a felt reality. "Ordinary affects," Stewart writes, "are the varied, surging capacities to affect and to be affected that give everyday life the quality of a continual motion of relations, scenes, contingencies, and emergences" ([Stewart: 2007, 1f](https://muse.jhu.edu/article/509908#b12)). Berlant is interested in particular in how the ordinary comes to take the form of a sort of affective impasse, a set of felt relationships that cannot be moved through. Cruel Optimism is a focused study of a particular category of impasse, what she calls "cruel optimism." **Cruel optimism**, she explains at the book's outset, refers to a relation that **emerges "when something you desire is actually an obstacle to your flourishing**. It might involve food, or a kind of love; **it might be a fantasy of the good life, or a political project**" ([Berlant: 2011, 1](https://muse.jhu.edu/article/509908#b2)). Berlant explores a range of situations where **these attachments emerge, as a response to trauma or out of the ongoing pressures of the ordinary**, in particular through the parameters of what she calls "genres of precarity," a range of aesthetic practices and styles—"mass media, literature, television, film, and video"—that ... emerge during the 1990s to register a shift in how the older state-liberal-capitalist fantasies shape adjustments to the structural pressures of crisis and loss that are wearing out the power of the good life's traditional fantasy bribe without wearing out the need for a good life ([Berlant: 2011, 7](https://muse.jhu.edu/article/509908#b2)). Realism: texts always reflect an affective situation, a force field of desires, a labile contact zone between bodies and intersecting historical frames. Framing literary criticism (broadly construed) as a practice of **tracing the connective tissue between bodies and situations is** what lets Berlant speak to **the political use**s **of affect**. She suggests that affect theory is a "another phase in the history of ideology theory," that it "brings us back to the encounter of what is sensed with what is known and what has impact in a new but also recognizable way" ([Berlant: 2011, 53](https://muse.jhu.edu/article/509908#b2)). **Affect**—especially ordinary affect—**is the missing link between discursive regimes and bodies, the arterial linkages through which power is disseminated. "The present" is not an assemblage of texts and knowledges, bloodless discursive inscriptions on the body, but a felt sense out of which political circumstances emerge. "We understand nothing about impasses of the political," she writes, "without having an account of the production of the present"** ([Berlant: 2011, 4](https://muse.jhu.edu/article/509908#b2)). Cruel optimism as a byproduct of political situations colliding with bodies plays out in ongoing, semistable routines, in ordinariness. This focus on the ordinary frames Berlant's conception of the political as a slow-motion reaction rather than a series of staccato punctuations. This comes out, for instance, in her exhortation to move away from trauma theory as a way of "describing what happens to persons and populations as an effect of catastrophic impacts" ([Berlant: 2011, 9](https://muse.jhu.edu/article/509908#b2)). Rather, Berlant suggests that trauma is only one facet of the ordinary, a precursory event that yields new historical trajectories lived out in slow-motion. "Trauma," she writes, ... forces its subjects not into mere stuckness but into crisis mode, where they develop some broad, enduring intuitions about the way we live in a now that's emerging without unfolding, and imagining a historicism from within a discontinuous present and ways of being that were never sovereign ([Berlant: 2011, 93](https://muse.jhu.edu/article/509908#b2)). Rather than the instantiating event, Berlant is interested in the fallout of politics, the long-running reverberations. It is in these interwoven aftermaths following in the wake of bodies that Berlant locates the tropic of cruel optimism. Optimism, she is careful to point out, can "feel" any number of different ways, can come clothed in any number of affective orientations. "Because optimism is ambitious," she writes, "at any moment it might not feel like anything, including nothing: dread, anxiety, hunger, curiosity, the whole gamut from the sly neutrality of browsing the aisles to excitement at the prospect of 'the change that's gonna come'" ([Berlant: 2011, 2](https://muse.jhu.edu/article/509908#b2)). **Rather than a singularly identifiable feeling, optimism takes the phenomenological form of a "knotty tethering to objects, scenes, and modes of life that generate so much overwhelming yet sustaining negation" (**[**Berlant: 2011, 52**](https://muse.jhu.edu/article/509908#b2)**). Optimism binds bodies to "fantasies of the good life," to horizons of possibility that may or may not be defeated by the conditions of their own emergence. Cruel optimism is the outcome of this circumstance of tethering confused by itself, of Möbius-strip cycles of ambition and frustration.** The ordinary, precisely because of its complexity, can contain the intransigent contradictions of cruel optimism ([Berlant: 2011, 53](https://muse.jhu.edu/article/509908#b2)). It is the space of the rubble, the hovering dust, the shockwaves that follow the event rather than the piercing clarity of the punctum itself. Berlant is interested in the ways that habits form out of situations of impossibility—for instance, in her reading of Gregg Bordowitz's documentary filmHabit (2001), about the body rituals that structure the daily lives of a gay man living with AIDS and his partner in New York City in the 1990s. Bordowitz's work maps a crisis that reflects Berlant's delineation of the field of the political: with the new availability of anti-retroviral drugs in the 1990s, AIDS ceased to be "a death sentence," and thus "turned fated life back into an ellipsis, a time marked by pill- and test-taking, and other things, the usual" ([Berlant: 2011, 58](https://muse.jhu.edu/article/509908#b2)). For Berlant, the event is a rarity, and is only secondarily the zone of the political, which is itself constituted by ongoing patterns of response and desire—slow-motion echoes producing new forms as they cross-cut and interfere with one another ([Berlant: 2011, 6](https://muse.jhu.edu/article/509908#b2)). In this sense, Berlant explains, her work meshes with Sedgwick's queer reading of affect as the histories that make us desire in unexpected, perverse ways. "The queer tendency of this method," Berlant writes, "is to put one's attachments back into play and into pleasure, into knowledge, into worlds. It is to admit that they matter" ([Berlant: 2011, 123](https://muse.jhu.edu/article/509908#b2)). Berlant sees the terrain of the political emerging out of this tissue of affectively-embroidered histories. Although both Ahmed and Berlant write about the uses of affect as a phenomenological bridge to the political, and the slipperiness of happiness or the good life—the way that pleasure can be wrapped up with a strain of unease— there is a distinction between their respective scopes of inquiry. Where Ahmed's book is about frustration/promise/deferral, Berlant's is about addiction. When I asked my students to come up with examples of **cruel optimism**, they brainstormed the following list: heroin, abusive relationships, candy, horcruxes. Each of these instances **suggests a vital but destructive need, an ambivalent compulsion—an addiction**, where the tectonic plates of the body's affects shift in friction with one another. **Cruel optimism indexes these moments where a body desires and needs an arrangement of the world that is also frustrating or corrosive**. Politics is one of these zones of fractious attraction. Berlant writes, for instance, that Intensely political seasons spawn reveries of a different immediacy. People imagine alternative environments where authenticity trumps ideology, truths cannot be concealed, and communication feels intimate, face-to-face" ([Berlant: 2011, 223](https://muse.jhu.edu/article/509908#b2)). **Politics produces fantasies, tethers that draw us forward to particular attachments in the form of images, narratives, bodily practices**. But **these fantasies also contain the elements of their own frustration or refusal.** President George W. Bush, for example, is able to use the affective elements of statecraft (a practice which, Berlant assures us, is decidedly non-partisan) to create a façade that diverts attention from his flailing foreign and economic policies ([Berlant: 2011, 226](https://muse.jhu.edu/article/509908#b2)). Berlant's focus in Cruel Optimism is on politics as a field of attachments, a skein of affectively pulsing tissues linking bodies together. "Pace Žižek," she writes, ... the energy that generates this sustaining commitment to the work of undoing a world while making one requires fantasy to motor programs of action, to distort the present on behalf of what the present can become. It requires a surrealistic affectsphere to counter the one that already exists, enabling a confrontation with the fact that any action of making a claim on the present involves bruising processes of detachment from anchors in the world, along with optimistic projections of a world that is worth our attachment to it ([Berlant: 2011, 263](https://muse.jhu.edu/article/509908#b2)). Berlant looks at how politics pulls on bodies using the ligaments of affect, how politics becomes irresistible, even when it is self-frustrating. Ahmed's focus is very different: she is interested in thinking through politics as the space of unhappiness and deferment. In a section of Chapter 5 entitled "The Freedom to Be Unhappy," Ahmed writes that revolutionary practices may need to follow from the willingness to suspend happiness, to dissolve the imbricated promises of happiness that produce hermetically sealed political systems. Affect aliens are forged in the pressure of unfulfilled or unfulfillable promises of happiness, sealed in a relationship of anticipation pinned to the guarantee of ultimate good. Thus Ahmed writes that "any politics of justice will involve causing unhappiness even if that is not the point of our action. So much happiness is premised on, and promised by, the concealment of suffering, the freedom to look away from what compromises one's happiness" ([Ahmed: 2010, 196](https://muse.jhu.edu/article/509908#b1)). The revolutionary politics Ahmed wants to advance is willing to put happiness at risk, to dissolve promises of happiness. Ahmed is clear, though, that this is not to make politics about unhappiness: It is not that unhappiness becomes our telos: rather, if we no longer presume happiness is our telos, unhappiness would register as more than what gets in the way. When we are no longer sure of what gets in the way, then 'the way' itself becomes a question ([Ahmed: 2010, 195](https://muse.jhu.edu/article/509908#b1)). Neither happiness nor unhappiness is the telos of revolutionary politics. Rather, Ahmed wants to connect the political back to the "hap" of happiness. Rather than a critique of happiness, I would suggest that the broader channel of her project is best understood as a critique ofpromise. Thus she ends Chapter 5 with the later work of Jacques Derrida, indicating the need to keep politics open to the event, to the unexpected possibilities to-come. She proposes a vision of happiness that "would be alive to chance, to chance arrivals, to the perhaps of a happening" ([Ahmed: 2010, 198](https://muse.jhu.edu/article/509908#b1)). Where for Berlant the event is in the past, the ancestor of our tensed bodily habits today, for Ahmed, the event is ahead, the always-anticipated but radically unknown future. There is also a complementarity to these books, a sense in which both come at the relationship between affect and the political from different sides of the problem, but are nonetheless hurtling towards a common point of impact. Is Ahmed describing scenes where cruel optimism unravels under the internal pressure of a frustrated promise? Is cruel optimism the deferral of happiness implicit in the temporal structure of the promise? These are not fully resolved or resolvable questions, in part because Ahmed and Berlant roll their theoretical lens over such a wide range of circumstances. I would suggest that deepening the conversation between these approaches will hinge in part on exploring the relationship between affect and time—a question that is surfaced by both of these texts but not resolved. Ahmed wants to play inside the deconstructive thematics of the promise that allows us to view affect as a state of deferral. But Ahmed comes closest to Berlant when she writes that "[i]f we hope for happiness, then we might be happy as long as we can retain this hope (a happiness that paradoxically allows us to be happy with unhappiness)" ([Ahmed: 2010, 181](https://muse.jhu.edu/article/509908#b1)). Is deferred happiness really divided from happiness? What if fantasies—what Silvan Tomkins calls "images"[7](https://muse.jhu.edu/article/509908#f7)—are so crucial to the production of affect that to save and savor fantasies in one's near sphere is "worth" their eventual frustration? What if a promise deferred is itself a form of happiness—even if the deferral turns out, in retrospect, to have been endless? What happens while we wait? This is in no way to acquiesce to those situations, sketched by Ahmed in the inner chapters of the book, where promises are made that produce affect aliens— investment in a community of promise that will never materialize as happiness. But it is to suggest that the economic flows of affect are more complex than a simple binary of presence/deferment. There may be a clearer divergence in Berlant and Ahmed's respective emphases on the felt temporality of politics. Ahmed suggests that political transformation happens by orienting us to the perhaps, towards an evental horizon constituted by uncertainty, rather than promise. Berlant seems more skeptical about the possibility of untethering ourselves from an orientation to future happiness. As in her response to Žižek, she emphasizes the intransigence of fantasy, especially as a conduit that can produce political energy. I wonder if Berlant's answer here points to a different way of resolving the problem of temporality hovering over Ahmed's work: what if the dissolution of promise did not leave us at the mercy of a pure politics of hap, of chance, but opened us up to new horizons of hope—neither guaranteed nor radically accidental? This dynamic interfaces with an equally provocative question lodged early on and left unresolved in Berlant's book: "I have indeed wondered," she writes in her Introduction, "whether all optimism is cruel, because the experience of loss of the conditions of its reproduction can be so breathtakingly bad, just as the threat of the loss of x in the scope of one's attachment drives can feel like a threat to living on itself" ([Berlant: 2011, 24](https://muse.jhu.edu/article/509908#b1)). In mapping affectively mediated politics, how do we assess the cruelty of hope? What are the singular psychic costs of disappointment that must be risked or countenanced in the production of a politics without promise? These books are profoundly important contributions advancing the still-new and in some ways still-tentative field of affect theory. They open up two distinct but interrelated methodological templates for thinking through issues of globalization, race, gender and sexuality, media, philosophy, and religion: the thematics of frustration and of addiction in the moving affectsphere of the political. What both Ahmed and Berlant demonstrate is that **affect theory offers a crucial set of resources for thinking through the relationship between bodies and discourses.** The enterprise of thinking politics, of mapping the enfolding of bodies by power, cannot move forward without affect.

#### 4 – Referential – negating assumes the AFF is valid of contestation which concedes the validity of our affective investment.

#### 5 – Pedagogy – we need to tip the scales towards a minoritarian repositioning.

Carlin and Wallin – Carlin, Matthew. Wallin, Jason. “Deleuze & Guattari, Politics and Education.” Bloomsbury. 2014. Pg. 119-121

As a social machine through which ‘labour power and the socius as a whole is manufactured’, schooling figures in the production of social territories that already anticipate a certain kind of people (Guattari, 2009, p. 47). And what kind of people does orthodox schooling seek to produce but a ‘molar public’, or, rather, a public regulated in the abstract image of segmentary social categories (age, gender, ethnicity, class, rank, achievement) (Deleuze and Guattari, 1987)? Such an aspiration is intimately wed to the territorializing powers of the State, for as Deleuze and Guattari argue (1983), State power first requires a ‘representational subject’ as both an abstract and unconscious model in relation to which one is taught to desire. As Massumi (2002) writes, ‘**the subject is made to be in conformity with the systems that produces it, such that the subject reproduces the system’** (p. 6). Where **education has historically functioned to regulate institutional life according to such segmentary molar codes, its** modes of production have taken as their teleological **goal** the **production of a ‘majoritarian people’**, or, more accurately, a people circuited to their representational self-similarity according to State thought. This is, in part, the threat that Aoki (2005) identifies in the planned curriculum and its projection of an abstract essentialism upon a diversity of concrete educational assemblages (a school, a class, a curriculum, etc.). Apropos Deleuze, Aoki argues that the standardization of education has effectively reduced difference to a matter of difference in degree. That is, in reference to the stratifying power of the planned curriculum, Aoki avers that difference is always-already linked to an abstract image to which pedagogy ought to aspire and in conformity to which its operations become recognizable as ‘education’ per se. Against political action then, orthodox educational thought conceptualizes social life alongside the ‘categories of the Negative’, eschewing difference for conformity, flows for unities, mobile arrangements for totalizing systems (Foucault, 1983, p. xiii). Twisting Deleuze, might we claim that the people are missing in education? That is, where **education aspires to invest desire in the** production of a ‘**majoritarian’** or ‘molar’ **public, the prospect of thinking singularities are stayed**, not only through the paucity of enunciatory **forms and images available for thinking education** in the first place, but further, **through the organization of the school’s enunciatory machines into vehicles of representation that repeat in molarizing forms of self-reflection**, ‘majoritarian’ perspective, and dominant circuits of desiring-investment. Herein, **the impulse of standardization obliterates alternative subject formations and the modes of counter-signifying enunciation that might palpate them. Repelling the** singular, the ‘**majoritarian’** **and standardizing** **impulse of education takes as its ‘fundamental’ mode of production** **the reification of common sense**, or, rather, the territorialization of thought according to that which is given (that which everyone already knows). **Figuring in a mode ‘of identification that brings diversity in general to bear upon the form of the Same’,** common sense functions to stabilize patterns of social production by tethering them to molar orders of meaning and dominant regimes of social signification (Deleuze, 1990, p. 78). As Daignault argues, in so far as it repels the anomalous by reterritorializing it within prior systems of representation, common sense constitutes a significant and lingering problem in contemporary education (Hwu, 2004). Its function, Daignault alludes apropos Serres, is oriented to the annihilation of difference. Hence, **where the conceptualization of ‘public’ education is founded in common sense, potentials for political action through tactics of proliferation, disjunction, and singularization are radically delimited** and captured within prior territorialities of use (Foucault, 1983, p. xiii). The problem of this scenario is clear: common sense has yet to force us to think in a manner capable of subtracting desire from majoritarian thought in lieu of alternative forms of organization and experimental expression. In so far as it functions as a vehicle of ‘molarization’, reifying a common universe of reference for enunciation, the school fails to produce conditions for thinking in a manner that is not already anticipated by such referential ‘possibilities’. Hence, while antithetical to the espoused purpose of schooling, the majoritarian impulse of the school has yet to produce conditions for thinking – at least in the Deleuzian (2000) sense whereupon thought proceeds from a necessary violence to those habits of repetition with which thought becomes contracted.

#### 6 – Negative arguments begin with a descriptive premise about our affective investment – however, if the aff does not have truth value, their counter-premise would not have truth value.

#### 7 – Arguments against our AC are inherently dogmatic and collapse.

Sorensen – Sorensen, Roy, Professor of Philosophy at Washington University in St. Louis. "Epistemic Paradoxes.” Stanford Encyclopedia of Philosophy. 21 June 2006. <https://plato.stanford.edu/entries/epistemic-paradoxes/>

Saul Kripke’s ruminations on the surprise test paradox led him to a paradox about dogmatism. He lectured on both paradoxes at Cambridge University to the Moral Sciences Club in 1972. (A descendent of this lecture now appears as Kripke 2011). Gilbert Harman transmitted Kripke’s new paradox as follows: **If I know that h is true, I know that any evidence against h is evidence against something that is true;** I know that such evidence is misleading. But **I should disregard evidence that I know is misleading. So, once I know that h is true, I am in a position to disregard any future evidence that seems to tell against h.** (1973, 148)

#### 8 – Decision making – judging requires a decision-making procedure to determine its validity, which requires another decision to determine the accurate procedure, etc. which devolves – instead, affirm our affective orientation. Use truth testing – anything else moots 6 minutes of the AC and exacerbates the fact that they get a reactivity advantage since I should be able to compensate by choosing – their framing collapses since you must say it is true that a world is better than another before you adopt it. Most inclusive because other ROBs open the door for personal lives of debaters to factor into decisions and compare who is more oppressed which causes violence in a space where some people go to escape.

#### 9 – All negative positions are contradictory with our personal affective conditions.

**Camus** – Albert Camus (existentialist). “The Myth of Sisyphus.” Penguin Books. 1975(originally published 1942). Accessed 12/11/19. Pg 22

The mind’s first step is to distinguish what is true from what is false. However, as soon as thought reflects on itself, what it first discovers is a contradiction. Useless to strive to be convincing in this case. Over the centuries no one has furnished a clearer and more elegant demonstration of the business than Aristotle: “The often ridiculed consequence of these opinions is that they destroy themselves. For by asserting that all is true we assert the truth of the contrary assertion and consequently the falsity of our own thesis (for the contrary assertion does not admit that it can be true). And if one says that all is false, that assertion is itself false. If we declare that solely the assertion opposed to ours is false or else that solely ours is not false, we are nevertheless forced to admit an infinite number of true or false judgments. For the one who expresses a true assertion proclaims simultaneously that it is true, and so on ad infinitum.”

#### 10 – There are infinite affective states – the aff is moral 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/

**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.** We need not assume that Nature plays dice: science has stronger explanatory power. The MWI is a deterministic theory for a physical Universe and it explains why a world appears to be indeterministic for human observers.

#### 11 – Obligations – ought entails obligations are understood through the frame of affective relations.

**Cappelle** – “Should vs Ought to” 2010 Bert Cappelle is a lecturer of English linguistics at the University of Lille [https://www.academia.edu/1433058/Should\_vs\_ought\_to //](https://www.academia.edu/1433058/Should_vs_ought_to%20//)

Our corpus contained few instances in which the speaker expresses an ‘objective’ opinion (as in (1a) above)—and besides, whether an opinion counts as truly objective is always hard to verify—or in which the speaker just plainly states which requirements ‘objectively’ have to be fulfilled for some other situation (as in (1b) above). At any rate, we did not find corroboration that ought to occurs more frequently than should in such cases. However, if oughttowerereally more objective than should, then it should be avoided in contexts containing hedges like I thinkor If you ask me**,** but sentences like this following do occur, seems perfectly natural and have been shown in this study to be indeed more frequent than similar sentences with should (cf. the seventh result stated in section 4)**.** (20) a. If you ask me, though, it ought to be twice that size**.** (www.deadline.com/hollywood/mr-rogers-gone-but-notforgotten/) b. “I think this woman ought to be replaced immediately by myself,” he said. (Cobuild corpus, The Times newspaper) c. …what’s been er been going through my head recently is, is er the, looking at the pattern of the meetings and the way the meetings are arranged and, and how, erm, at the last meeting we had a speaker er and that I think, we all found that quite interesting and the one, one from Central America that things and I feel we ought to have that much more frequently than we do have er, a, either a speaker or a focus of some sort of meetings erm, so I think that’s something I’d like to raise and get the A G M at the next meeting I think [a] similar thing we ought to consider there… (BNC, spoken discourse) Moreover, our study also reveals that ought to (vs. should) is chosen twice as likely with first and second person subjects, which refer to the author and his addressee, as with third person subjects (cf. our eighth result). This suggests thatought to ismore intersubjectivethan should**.**

#### Now affirm – The member nations of the World Trade Organization ought to reduce intellectual property protections for medicines – Resolved is defined as[[1]](#footnote-1) firm in purpose or intent; determined and I’m determined. Affirm means to express agreement[[2]](#footnote-2) and you already know I do. Medical IP protections erase affective creativity.

**Lemmens** – Lemmens, P. (n.d.). The conditions of the Common. A Stieglerian critique ON Hardt AND Negri's thesis on Cognitive capitalism as a prefiguration of communism. The\_Conditions\_of\_the\_Common\_A\_Stieglerian\_Critique\_on\_Hardt\_and\_Negri\_s\_Thesis\_on\_Cognitive\_Capitalism\_as\_a\_Prefiguration\_of\_Communism

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 Perspectives on Commoning 1st proof.indd 178 04/05/2017 16:16 The conditions of the common 179 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). The **disciplinary strategies of precarisation of work and flexibilisation of the labour market are also counterproductive, depriving cognitive and affective workers of precisely the time and freedom on which the creativity** and productivity of cognitive and affective labour depends (Hardt & Negri, 2009: 145–7). All attempts of capital to intervene in the production process and to appropriate the common frustrate that which it tries to capture: the productivity of the common. And the more the capitalist economy becomes a knowledge economy, the more it embarks on the path of value creation through knowledge production, the more that knowledge escapes its control and the more it produces and nourishes that which ultimately undermines its own existence: the common. Of course, as Hardt and Negri admit, ever since Marx uncovered the logic of capital, the critique of political economy has pointed to the contradiction within capitalism of the social nature of production and the private nature of accumulation. However, in the context of today’s cognitive capitalism, this contradiction is becoming ever more extreme and consequently ever more destructive for the capitalist endeavour, reaching a point of rupture: ‘This is how capital creates its own gravediggers: pursuing its own interests and trying to preserve its own survival, it must foster the increasing power and autonomy of the productive multitude’, Hardt and Negri (2009: 311) contend. ‘And when that accumulation of power crosses a certain threshold, the Perspectives on Commoning 1st proof.indd 179 04/05/2017 16:16 180 PERSPECTIVES ON COMMONING multitude will emerge with the ability to rule common wealth.’ Indeed, capital today is ‘facing increasingly autonomous, antagonistic, and unmanageable forms of social labor-power’ which embody an inherent potential for autonomy and have the capacity to ‘destroy capital and create something entirely new’ (Hardt & Negri, 2009: 136, 288, 311).

### UV

#### 1] Yes 1AR theory – anything else means infinite abuse – drop the debater, competing interps, and the highest layer – the 1AR is too short to make up for the time trade-off – no RVIs – 6 min 2NR means they can brute force me every time – eval after the 1AR – only way to check back for 7 minute NC dump. No new 2NR weighing or theory – they can up-layer the short 3 minute 2AR with infinite no-risk paradigm issues for 6 minutes.

#### 2] Presumption and Permissibility Affirm – [A] We assume statements true until proven false. You’d believe me if I told you that my name was Agastya unless you already had a reason to believe otherwise. The neg may not read meta-theory – I only have time to check abuse 1 time but you can do it in the NC and 2N, up-layering my attempt means we never get to the best norm. This means reject any reason why an aff spike is bad since they claim aff theory is unfair. And, drop them for contesting spikes – skews 1ar time allocation cause I invested time in reading them. [B] Affirming is harder – the short 1AR is always at a disadvantage to the 7 minute NC dump – means that if the round’s equal I did the better debating.

#### 3] No 2NR “I meet” arguments – A] Skews theory ground because they’re each a NIB for me to winning theory which kills my ability to check abuse. B] Skews time, they can make three minutes of blippy I meets that I can’t cover because the 2AR is too short. No neg arguments – skews me to answer those. Answering this triggers a contradiction since it relies on an analytic argument and those affirm since I spoke first and they were your fault for creating. Also, no new 2n arguments, weighing, and paradigm issues. a) overloads the 2AR with a massive clarification burden b) it becomes impossible to check NC abuse if you can dump on reasons the shell doesn't matter in the 2NR – c) neg has access to bidirectional shells which makes neg shells impossible to meet and impact turns your reading of the shells since I’ll always lose on an interpretation.

#### 4] The neg may not read nibs or OCIs a) you can up-layer for 7 minutes that I have to answer before I even have access to offense b) inf neg abuse since you would just read 7 mins of auto-negate arguments c) The neg may not read overview answers to aff arguments – they can up-layer all aff arguments for 7 minutes and the 1ar has to shift through it all. I have a computer virus that prevents changing font size and everything’s in an overview. Also, no Ks on spikes because they moot all the time, I spent reading them. d) OCIs are just shorter theory args they can blow up. No neg analytics - I don’t have time to cover 100 blippy arguments in the NC since you can read 7 min of analytics and extend any of them to win. This means they must only line by line aff arguments, since otherwise they function as nibs before I access warrants.

#### 5] Can’t contest both the fwk and ROB a) forces me to win my fwk is relevant, then win the fwk, then win offense which is a 3-1 skew b) All neg interps are counter interps since the aff takes an implicit stance on every issue which means you need an RVI to become offensive. C) You should accept all aff interps and assume I meet neg theory since the aff speaks in the dark and I have to take a stance on something, you can at least react and adapt.

#### reject all answers to this theory argument – you solve all objections by picking a specific ROB and being the only one that links offense.

#### 6] Reject neg fairness concerns since a) 13-7 time skew and 6-minute collapse gives the negative the strategic advantage and means the AFF must split 1AR time. b) The NC has the ability to uplayer and restart the round and have time to generate offense that matters. c) The AFF will defend NEG preferences on specificity insofar as it doesn't require me to abandon my maxim. Subsequently, you must propose all interps about my advocacy to guarantee better substantive debates. This also means that you should reevaluate the AC under the interpretation. If there is a problem with the paradigmatic issues set, it would justify dropping them rather than the AFF in its entirety since they are logically a prerequisite to the round. d) You have access to more positions due to generic backfiles and bidirectional shells which means neg theory is impossible to avoid. Also, fairness definitionally questions ability to engage in same practice, any abuse is solved for when you affirm next round which is terminal defense to neg shells – only affirming solves because you can construct the aff the way you like while neg is always reactive which means you can’t do anything every round d) neg reactivity means you can just perfectly react to any of my advantages and then generate offense – if anything it’ll be for 3 mins max which evens out the 1ar and 2n and no neg analytics. Vote for me because my name is Agastya – key to promote education about not well known names in debate and different cultures.

1. http://www.dictionary.com/browse/resolved [↑](#footnote-ref-1)
2. http://www.dictionary.com/browse/affirm [↑](#footnote-ref-2)