# **Bataille Case Neg Supplement**

## 1NC Strategy

-Cars good DA

-Growth sustainable  
-Growth good

-VTL is subjective/inevitable

-Anthro K

-Framework

-Oil DA

# Bataille Bad

## Cap Link

#### Only those who have wealth can use it to spend excessively- this reaffirms the social hierarchy

Wolin, Distinguished Professor of History at the City University of New York Graduate Center, 2004 ("Left Fascism: Georges Bataille and the German Ideology," The Seduction of Unreason: The Intellectual Romance with Fascism from Nietzsche to Postmodernism, Published by Princeton University Press, p. 170-171)

One could raise an analogous criticism of Bataille's treatment of potlatch—the public, demonstrative destruction of wealth—as well [end page 170] as gift-giving. In truth, only those who possess great wealth can afford to destroy it. Consequently, the option to engage in potlatch does not exist for society's lower classes. 56 Like sacrifice, potlatch is implicated in the reproduction of social hierarchy. Such acts reinforce the status and prestige of those who destroy their wealth. In nearly every case, the practitioners of potlatch belong to the upper strata of society. Those who are forced to passively endure the potlatch are in effect humiliated. Through such acts, their lowly social rank is reaffirmed.

## Fascism

#### Violent fascism is a result of Bataille’s theory of expenditure

Wolin**,** Distinguished Professor of History at the [City University of New York](http://en.wikipedia.org/wiki/City_University_of_New_York) Graduate Center, 2006 (Richard, “Left Fascism: Georges Bataille and the German Ideology”, <http://courses.ucsd.edu/nbryson/Graduate%20Readings/BatailleLeftFascism.pdf>, Constellations vol. 2 issue 3, pp. 397-428)

It seems that the admiration of fascist methods - primarily with respect to¶ the ethos of unbridled transgression that was so prominent in the fascist¶ regimes’ embrace of an aesthetics of violence - evinced in Bataille’s essays¶ of the 1930s had come to the fore in a way that proved profoundly¶ embarrassing to Breton and those allied with him. In Bataille’s view, the¶ fascist revolutions in Italy and Germany were alone successful in challenging¶ the existence of the democratic spirit. They alone had replaced the decrepit¶ value-system of bourgeois society with a new collective mythology - a¶ restoration of myth that was so avidly desired by the belief-starved masses.¶ This telltale flirtation with a “left fascism” - an avowed endorsement of¶ fascist methods for left-wing political ends -was apparent from the group’s¶ inaugural manifesto of October 1935, “Contre-Attaque: Union de lutte des¶ intellectuals rkvolutionnaire.” Here, Bataille’s views played the major¶ formative role. To wit, a sanguinary fascination with revolutionary violence¶ occupied a distinct position of prominence: one of the group’s resolutions¶ emphasized that in order to insure public safety (“le salut publique”) an¶ “uncompromising dictatorship of the armed people” was required. Europe’s¶ political destiny would be determined by “the creation of a vast network of¶ disciplined and fanatical forces capable of exercising one day a merciless¶ dictatorship.” And in conclusion, the admiration for fascist ‘methods was¶ explicitly invoked: “The time has come for all of us to behave like masters¶ and to physically destroy the slaves of capitalism . . . we intend to make use¶ of the weapons created by fascism, which has known how to make use of the¶ Fundamental human aspiration for affective exaltation and fanaticism. ”75¶ The stress on revolutionary violence, on emulating an ethos of mastership,¶ The celebration of “affective exaltation and fanaticism,” of the emotional¶ side of mass politics that contemporary fascism had been able to exploit so¶ well - all represent key aspects of the ideology of left fascism as propagated¶ by Bataille at this time. As Allan Stoekl has remarked: “Effervescence, the¶ subversive violence of the masses, the baseness of their refusal to enter into¶ boring discussions - all these things, then, without a clear and correct (even¶ of boring) theory behind them, could easily be reversed into fascism, as¶ Bataille quickly became aware.”76 In the context at hand it is of more than¶ passing interest to note that the notion of a “revolt of the masters”¶ (“Herren-Aufstand”) was one of the key ideas of Ernst Jiinger’s prophetic,¶ conservative revolutionary classic, Der Arbeiter (1932) .77

## Transition War

#### Transition Wars are a pre-requisite to the establishment of Bataille’s communities

Wolin**,** Distinguished Professor of History at the [City University of New York](http://en.wikipedia.org/wiki/City_University_of_New_York) Graduate Center, 2006 (Richard, “Left Fascism: Georges Bataille and the German Ideology”, <http://courses.ucsd.edu/nbryson/Graduate%20Readings/BatailleLeftFascism.pdf>, Constellations vol. 2 issue 3, pp. 397-428)

In the worldview of both Bataille and that of German young conservatives, war plays an essential, positive role. It serves as a means of dissolving the *principium individuationis*: the principle of a bourgeois subjectivity, on which the homogenous order of society - a world of loneliness and fragmentation – depends. For, according to Bataille, “the *general* movement of life is... accomplished beyond the demands of individuals.”32 It is in precisely this spirit that he celebrates the non-utilitarian nature of “combat” or “war” as a type of aestheticist end in itself: “Glory...expresses a movement of senseless frenzy, of measureless expenditure of energy, which the fervor of combat presupposes. Combat it glorious in that it is always beyond calculation at some moment.”33 For the same reasons, Bataille eulogizes those premodern “warrier societies in which pure, uncalculated violence and ostentatious forms of combat held sway.”34 For under such conditions, war was not made subservient to the vulgar ends of enterprise and accumulation, as is the case for modern-day imperialism, but served as a glorious end in itself. Yet in the early 1930s, it was precisely this aestheticist celebration of “violence for violence’s sake,” or “war for war’s sake,” that Benjamin viewed as the essence of modern fascism. As he remarks in a well known passage: “*Fiat ars – pereat mundus*,” says fascism, and, as Marinetti admits, expects war to supply the artistic gratification of a sense pereption that has been changed by technology...Mankind, which in Homer’s time was an object of contemplation for the Olympian gods, now is one for itself. Its self-alienation has reached such a degree that it can experience its own destruction as an aesthetic pleasure of the first order. This is the situation of politics which fascism is rendering aesthetic.35 In Bataille’s thought war serves as the harbinger of a cultural transfiguration in which the primacy of self-subsistent subjectivity would be replaced by the values of an “unavowable” or “ecstatic community”: that is, a community that would no longer be governed by the goals of a “visual culture” – transparency, self-identity, etc. – but instead, those of self-laceration, difference, and finitude. In fact this Bataille-inspired program of an ecstatic community has been quite explicitly carried forth and explored in the political writings of Maurice Blanchot (*La Communaute inavouable;* 1983) and Jean-Luc Nancy (*La Communaute desoeuvree;* 1985).

## AT- VTL

#### Turn- Bataille’s value to life claims make violence inevitable

Boldt-Irons**,** Associate Professor of French at Brock University, 2000 (Leslie Anne, “Military discipline and revolutionary exaltation: the dismantling of “l’illusion lyrique” in Malraux’s L’Espoir and Bataille’s Le Bleu du Ciel,” Romantic Review, vol. 91 issue 4, p. 481)

In 1933, Bataille contributed a review of André Malraux’s novel *La Condition humaine* to the ultra left-wing journal *La Critique sociale.*1 In this article, Bataille questions the place that revolution occupies in the larger and more general context of “human agitation.” He asks, for example, whether the convulsive movements of revolt, social upheaval, and revolution should be situated outside of, or above, what is normally experienced as life in its quotidian expressions of tenderness, enthusiasm or even hate. In the name of what authority, for example, might one be justified in placing the fascination with pleasure, torture and possible death outside the limits of acceptable social practice – extreme states often linked to revolutionary upheaval *outside* the limits of acceptable social practice? Another way of situating the convulsion of revolutionary movements – an approach clearly endorsed by Bataille – is to place it squarely within the framework of any activity marked by agitation. From this perspective, the acts of torture and murder would arise from an excitability or arousal similar in nature to that intensifying the fury of the revolutionary impulse. This impulse, writes Bataille, is a means by which the proletariat – who had for a long time been deprived of the possibility of attributing any value to suffering and to life – is able to gain access to value itself, a value linked to states of excitation unsubordinated to any simple political means or end. This value, and the state of agitation to which it is linked, gives the proletariat both life and hope, for which even death in all its atrocity might be the payment required.

## Theory Wrong

#### No solvency- Bataille’s theory retains power relations

Wolin, Distinguished Professor of History at the City University of New York Graduate Center, 2006 (Richard, “Left Fascism: Georges Bataille and the German Ideology”, <http://courses.ucsd.edu/nbryson/Graduate%20Readings/BatailleLeftFascism.pdf> Constellations vol. 2 issue 3, pp. 397-428)

Yet, in his celebratory discussions of sacrifice, potlach, and so forth, Bataille fundamentally misconstrues the historical and contextual parameters of such ritual practices. One could even go so far as to say that, in a certain measure, Bataille’s understanding of these phenomena succumbs to a type of “primitivism”: he decontextualizes the cultural practices he analyzes in order the better to incorporate them within his own theoretical agenda of his own critique of modernity. Here, Bataille seeks nothing less than “an anthropology that will itself provide a living – and orgiastic – myth to overturn, through its experience on a collective level, ‘modern’ sterile bourgeois society.”51 Bataille chooses to view sacrifice and gift-giving in the first instance as gratuitous, non-utilitarian, or, as he puts it, “having no ends beyond themselves” – but this is far from the case. While he is correct in characterizing such practices as related to the production of wealth, they are very much oriented toward the reproduction of existing relations of power. The act of human sacrifice as practiced among the Aztecs redounds to the credit of the sacrificer(s): it reinforces existing relations of authority, viz., the authority of those who are empowered to commission a sacrifice (in this case, the priests and aristocracy). It provides those in authority with a quasi-divine power to preside over life and death. In this sense, it is misleading to claim that sacrifice has no end beyond itself.

**Their theory of expenditure is reductionist—pure expenditure is not possible**

**Boldt-Irons,** Associate Professor of French at *Brock University,*  **1995** (Leslie Anne, On Bataille: Critical Essays)

Arkady Plotnitsky takes as his point of departure Bataille's notion of expenditure when he asks whether or not Bataille avoids idealizing waste which he opposes to consumption for productive purposes. While Plotnitsky points to Bataille's tendency at times to "subordinate the effect of exchange and consumption" (to a somewhat idealized insistence on the primordiality of waste), he also underlines Bataille's awareness that to privilege expenditure unconditionally is just as untenable as to not account for its loss. Plotnitsky argues that Bataille's "insistence on waste is saved by his labyrinthine complexity of inscription of these theories." In writing of an exchange of expenditures, Bataille avoids reducing his view of economy to either an exchange economy or to one that is entirely free of exchange, the exuberance of the sovereign operations which he describes always involve more than mere waste or expenditure.