**Contention One: Structural Revolution of Value**

**From Smith to Marx and Sauseree to Krugman the cornerstone of economic theory has been the assessment of value. Grounded in a system of calculation and exchange economics has preoccupied its theorists with the assignment and production of value and use. Today the revolutions of the past have culminated in a structural revolution of value—no longer is everything assigned a unique function and responsibility instead value exists without worth, bereft of actual value. Economics has become the self-referential simulacra of value devoid of any goal or purpose other than the perpetuation of self imposed value.**

**Baudrillard 76 (Jean, *Symbolic Exchange and Death*, p. 6-7 Sage Publication 1976)**

**Contention Two: The Political Economy of Finality**

**“We do not die because we must, we die because it is a habit, to which one day, not so long ago, our thoughts became bound”- said Raoul Vaneigem**

**With the rise of political economy a shift has occurred in economics from the control of capital to the control of life. The perverse will to abolish death has manifest itself in the over accumulation of life capital in which time and longevity become the new banners of production and labor. Within this death becomes an equalizing factor without any chance of integrating into our plane of meaning. Just as trade and sales are regulated so is death, it is cast out from society and replaced with a surplus of life revealing complete ambivalence at each turn. Stuck within this economic cycle each day we add to our lives is seen as a smart deposit, a building of our life credit with no goal of retirement. Robbed of a sense of time death has become the final form of payment but we aren’t allowed to cash the check, instead we are all standing at the ATM without and idea of what our account balance means, without value and without acknowledging the spiraling high interest rate of time that corrupts our perception of death as being totally opposed to life.**

**Baudrillard 76 (Jean, *Symbolic Exchange and Death*, Pg. 146-148, Sage Publications)**

**The simulacrum of value maintained by the opposition of life to death confuses death with the notions of value. Death operates in reducing all objects to a calculable point of analysis and functionality revealing that everywhere we turn we are faced with death. The reduction of all things to the standpoint of function robs them of any unique value displaying the self referential system of value devoid of worth.**

**Baudrillard 76**

**Death within the modern economic calculus functions as the proof for the value of life, an alibi for living and all actions taken. Within the political economy of value death operates on a level external to the individual—as a collective force that is policed for the good of the community. This preference for death as a communal event betrays the notion of individuality and displays that we have lost our own right to death and have put death on an external timer where value is only infused with death in the destruction of the collective. We bind ourselves together and become hostage where at an minute our name can be pulled from the hat to die for the group making al natural and self inflicted death meaningless. The group mentality of the poltical economy arouses the desire for virtual artifice in which a symbolic response to death is necessitated that deems the experience and flux of life without value or importance amounting to a life lived only for the collective in which our deaths happen the moment we become hostages.**

**Baudrillard 76**

**And so, when faced with this year’s resolution John and I choose to challenge this system of blackmail. John and I affirm:**

**Death. When asked the question of economic engagement we affirm the right to die and our own deaths. It is through accepting and facing death that we grant it immanence breaking free of the dominant economic paradigm that deprives death of any value. This small act of acknowledging our own right to die when faced with the larger economic system is a rupturing of the reality principle that has transformed economics to a simulacrum of value void of responsibility and function. The only act of economic engagement left is the injection of our own lives into the political economy, cashing our last check as a challenge to the complete ambivalence and blindness perpetuated by the political economy of self- referential value.**

**Contention Three: Letting Go**

**A smart Frenchy once told us “If the political economy is the most rigorous attempt to put an end to death, it is clear that only death can put an end to the political economy”**

**The propagation of time accumulation as life is the most violent form of self destruction. Against the political economy of use-value the invocation of an individual right to death denies the principles of reality that tear at the fabric of individualism with the violent rationalization of life capital.**

**Baudrillard 10**

**The injection of death into the existing social order is the ultimate form of blackmail upon the system based on its own standards of manipulation; it is the refusal to generate use-value in an operation based in production of our long-lives.**

**Baudrillard 76**

**As life is fully integrated into an economic calculus all negativity is purged to reach the current positivist era where the value of death has been forsaken. All deaths external natural causes of longevity are rendered meaningless and devoid of value yet despite this purging of death we yearn for it. This desire and drive towards death has the symbolic force necessary to cement social movements of solidarity against dominant the dominant hegemony of life and economic calculus.**

**The willing of an individual death operates beyond the spheres of economic theory that cannot be understood in our symbolic order of life. This act of self willing death creates a rupture minuscule small but capable of unraveling the symbolic order as we know it---without this value would not emerge in any sphere of life.**

**Riley 9**