### FW

#### Pleasure is an intrinsic good.

**Moen ’16** – (Ole Martin, PhD, Research Fellow in Philosophy @ University of Oslo, "An Argument for Hedonism." Journal of Value Inquiry 50.2 (2016): 267). Modified for glang

Let us start by observing, empirically, that a widely shared judgment about intrinsic value and disvalue is that pleasure is intrinsically valuable and pain is intrinsically disvaluable. On virtually any proposed list of intrinsic values and disvalues (we will look at some of them below), pleasure is included among the intrinsic values and pain among the intrinsic disvalues**.** This inclusion makes intuitive sense, moreover, for **there is something undeniably good about the way pleasure feels and something undeniably bad about the way pain feels,** and neither the goodness of pleasure nor the badness of pain seems to be exhausted by the further effects that these experiences might have. “Pleasure” and “pain” are here understood inclusively, as encompassing anything hedonically positive and anything hedonically negative. 2 The special value statuses of pleasure and pain are manifested in how we treat these experiences in our everyday reasoning about values. If you tell me that you are heading for the convenience store, I might ask: “What for?” This is a reasonable question, for when you go to the convenience store you usually do so, not merely for the sake of going to the convenience store, but for the sake of achieving something further that you deem to be valuable. You might answer, for example: “To buy soda.” This answer makes sense, for soda is a nice thing and you can get it at the convenience store. I might further inquire, however: “What is buying the soda good for?” This further question can also be a reasonable one, for it need not be obvious why you want the soda. You might answer: “Well, I want it for the pleasure of drinking it.” If I then proceed by asking “But what is the pleasure of drinking the soda good for?” the discussion is likely to reach an awkward end. The reason is that the pleasure is not good for anything further; it is simply that for which going to the convenience store and buying the soda is good. 3 As Aristotle observes: “**We never ask what her**~~is~~ **end is in being pleased, because we assume that pleasure is choice worthy in itself.**”4 Presumably, a similar story can be told in the case of pains, for if someone says “This is painful!” we never respond by asking: “And why is that a problem?” We take for granted that if something is painful, we have a sufficient explanation of why it is bad. If we are onto something in our everyday reasoning about values, it seems that pleasure and pain are both places where we reach the end of the line in matters of value. Although pleasure and pain thus seem to be good candidates for intrinsic value and disvalue, several objections have been raised against this suggestion: (1) that pleasure and pain have instrumental but not intrinsic value/disvalue; (2) that pleasure and pain gain their value/disvalue derivatively, in virtue of satisfying/frustrating our desires; (3) that there is a subset of pleasures that are not intrinsically valuable (so-called “evil pleasures”) and a subset of pains that are not intrinsically disvaluable (so-called “noble pains”), and (4) that pain asymbolia, masochism, and practices such as wiggling a loose tooth render it implausible that pain is intrinsically disvaluable. I shall argue that these objections fail.

**And, consequentialism is true—**

**A] All actions are forward-looking, so intentions are constituted by foreseen consequences. If I throw my hand towards your face, I intend to punch you.**

**B] Moral substitutability—if I ought to mow the lawn, then I ought to turn on the lawnmower. Thus, an obligation requires all of its necessary enablers.**

**Thus, the standard is *maximizing pleasure and minimizing pain*. Calc indicts don’t link—my framework is a general principle to be applied intuitively, not a rigid calculator. Prefer—**

**1 – Death first – their framework assumes perfect rationality, but agents can’t deliberate on ethics if they fear for their bodily security – proves my offense turns and outweighs theirs.****2 – Actor-Spec – Governments are institutions with pragmatic purposes and not agents with intentions so non-consequentialist impacts are incoherent—outweighs since different agents have different obligations. Takes out calc indicts—**

### 1

#### Interp: must follow paradigm speed

#### Vio: going circuit speed

#### Paradigm says 70%-80% speed

#### Inclusivity

#### Strat stew

#### Fairness and education

#### Dtd

#### No rvi

### 2

#### Debate’s focus shouldn’t solely be the production of ethical subjectivities. Rather, taking stances on global issues is necessary to develop accountability to global violence.

Chandler 9 David Chandler, 2009. Professor of international relations, University of Westminster. “Questioning Global Political Activism,” in What is Radical Politics Today? [https://link.springer.com/content/pdf/bfm%3A978-0-230-25114-4%2F1.pdfed. Jonathan Pugh] 81-4.

But the most dangerous trends in the discipline today are those frameworks which have taken up Critical Theory and argue that focusing on the world as it exists is conservative problem-solving while the task for critical theorists is to focus on emancipatory alternative forms of living or of thinking about the world. Critical thought then becomes a process of wishful thinking rather than one of engagement, with its advocates arguing that we need to focus on clarifying our own [END PAGE 81] ethical frameworks and biases and positionality, before thinking about or teaching on world affairs. This becomes 'me-search' rather than research. We have moved a long way from Hedley Bull's (1995) perspective that, for academic research to be truly radical, we had to put our values to the side to follow where the question or inquiry might lead. The inward-looking and narcissistic trends in academia, where we are more concerned with our reflectivity- the awareness of our own ethics and values - than with engaging with the world, was brought home to me when I asked my IR students which theoretical frameworks they agreed with most. They mostly replied Critical Theory and Constructivism. This is despite the fact that the students thought that states operated on the basis of power and self-interest in a world of anarchy. Their theoretical preferences were based more on what their choices said about them as ethical individuals, than about how theory might be used to understand and engage with the world. Conclusion I have attempted to argue that there is a lot at stake in the radical understanding of engagement in global politics. Politics has become a religious activity, an activity which is no longer socially mediated; it is less and less an activity based on social engagement and the testing of ideas in public debate or in the academy. Doing politics today, whether in radical activism, government policy-making or in academia, seems to bring people into a one-to-one relationship with global issues in the same way religious people have a one-to-one relationship with their God. Politics is increasingly like religion because when we look for meaning we find it inside ourselves rather than in the external consequences of our 'political' acts. What matters is the conviction or the act in itself: its connection to the global sphere is one that we increasingly tend to provide idealistically. Another way of expressing this limited

# AT Psycho

### Presumption

#### Vote neg on presumption:

#### 1] Systems- the 1AC says institutions create social realities that replicate violence but in-round discourse does nothing to alter conditions. All you do is encourage teams to write better framework blocks.

#### 2] Spillover- they are missing an internal link as to why they need the ballot or why the reading of the aff forwards change. Empirically denied – judges vote on heidigger all the time and nothing happens.

#### 3] Competition- debate is the wrong forum for change and competition moots any ethical value of the aff. Winning rounds just makes it seem like you want to win and a loss is internalized as a technical mistake.

### Framing

#### Extinction outweighs:

#### A] Structural violence- death causes suffering because people can’t get access to resources and basic necessities

#### B] Objectivity- body count is the most objective way to calculate impacts because comparing suffering is unethical

#### Mathematical equations confirm our impacts outweigh.

MacAskill 14 [William, Oxford Philosopher and youngest tenured philosopher in the world, Normative Uncertainty, 2014]

The human race might go extinct from a number of causes: asteroids, supervolcanoes, runaway climate change, pandemics, nuclear war, and the development and use of dangerous new technologies such as synthetic biology, all pose risks (even if very small) to the continued survival of the human race.184 And different moral views give opposing answers to question of whether this would be a good or a bad thing. It might seem obvious that human extinction would be a very bad thing, both because of the loss of potential future lives, and because of the loss of the scientific and artistic progress that we would make in the future. But the issue is at least unclear. The continuation of the human race would be a mixed bag: inevitably, it would involve both upsides and downsides. And if one regards it as much more important to avoid bad things happening than to promote good things happening then one could plausibly regard human extinction as a good thing.For example, one might regard the prevention of bads as being in general more important that the promotion of goods, as defended historically by G. E. Moore,185 and more recently by Thomas Hurka.186 One could weight the prevention of suffering as being much more important that the promotion of happiness. Or one could weight the prevention of objective bads, such as war and genocide, as being much more important than the promotion of objective goods, such as scientific and artistic progress. If the human race continues its future will inevitably involve suffering as well as happiness, and objective bads as well as objective goods. So, if one weights the bads sufficiently heavily against the goods, or if one is sufficiently pessimistic about humanity’s ability to achieve good outcomes, then one will regard human extinction as a good thing.187 However, even if we believe in a moral view according to which human extinction would be a good thing, we still have strong reason to prevent near-term human extinction. To see this, we must note three points. First, we should note that the extinction of the human race is an extremely high stakes moral issue. Humanity could be around for a very long time: if humans survive as long as the median mammal species, we will last another two million years. On this estimate, the number of humans in existence in the The future, given that we don’t go extinct any time soon, would be 2×10^14. So if it is good to bring new people into existence, then it’s very good to prevent human extinction. Second, human extinction is by its nature an irreversible scenario. If we continue to exist, then we always have the option of letting ourselves go extinct in the future (or, perhaps more realistically, of considerably reducing population size). But if we go extinct, then we can’t magically bring ourselves back into existence at a later date. Third, we should expect ourselves to progress, morally, over the next few centuries, as we have progressed in the past. So we should expect that in a few centuries’ time we will have better evidence about how to evaluate human extinction than we currently have. Given these three factors, it would be better to prevent the near-term extinction of the human race, even if we thought that the extinction of the human race would actually be a very good thing. To make this concrete, I’ll give the following simple but illustrative model. Suppose that we have 0.8 credence that it is a bad thing to produce new people, and 0.2 certain that it’s a good thing to produce new people; and the degree to which it is good to produce new people, if it is good, is the same as the degree to which it is bad to produce new people, if it is bad. That is, I’m supposing, for simplicity, that we know that one new life has one unit of value; we just don’t know whether that unit is positive or negative. And let’s use our estimate of 2×10^14 people who would exist in the future, if we avoid near-term human extinction. Given our stipulated credences, the expected benefit of letting the human race go extinct now would be (.8-.2)×(2×10^14) = 1.2×(10^14). Suppose that, if we let the human race continue and did research for 300 years, we would know for certain whether or not additional people are of positive or negative value. If so, then with the credences above we should think it 80% likely that we will find out that it is a bad thing to produce new people, and 20% likely that we will find out that it’s a good thing to produce new people. So there’s an 80% chance of a loss of 3×(10^10) (because of the delay of letting the human race go extinct), the expected value of which is 2.4×(10^10). But there’s also a 20% chance of a gain of 2×(10^14), the expected value of which is 4×(10^13). That is, in expected value terms, the cost of waiting for a few hundred years is vanishingly small compared with the benefit of keeping one’s options open while one gains new information.

#### It's the only static category – even if life is bad now.

Tännsjö 11 (Torbjörn, the Kristian Claëson Professor of Practical Philosophy at Stockholm University, “Shalt Thou Sometimes Murder? On the Ethics of Killing,” <http://people.su.se/~jolso/HS-texter/shaltthou.pdf>) //BS 1-27-2018

\*\*Bracketed to avoid triggers

I suppose it is correct to say that, if Schopenhauer is right, if life is never worth living, then according to utilitarianism we should all [die] commit suicide and put an end to humanity. But this does not mean that, each of us should commit suicide. I commented on this in chapter two when I presented the idea that utilitarianism should be applied, not only to individual actions, but to collective actions as well.¶ It is a well-known fact that people rarely commit suicide. Some even claim that no one who is mentally sound commits suicide. Could that be taken as evidence for the claim that people live lives worth living? That would be rash. Many people are not utilitarians. They may avoid suicide because they believe that it is morally wrong to kill oneself. It is also a possibility that, even if people lead lives not worth living, they believe they do. And even if some may believe that their lives, up to now, have not been worth living, their future lives will be better. They may be mistaken about this. They may hold false expectations about the future.¶ From the point of view of evolutionary biology, it is natural to assume that people should rarely commit suicide. If we set old age to one side, it has poor survival value (of one’s genes) to kill oneself. So it should be expected that it is difficult for ordinary people to kill themselves. But then theories about cognitive dissonance, known from psychology, should warn us that we may come to believe that we live better lives than we do.¶ My strong belief is that most of us live lives worth living. However, I do believe that our lives are close to the point where they stop being worth living. But then it is at least not very far-fetched to think that they may be worth not living, after all. My assessment may be too optimistic.¶ Let us just for the sake of the argument assume that our lives are not worth living, and let us accept that, if this is so, we should all kill ourselves. As I noted above, this does not answer the question what we should do, each one of us. My conjecture is that we should not [die] commit suicide. The explanation is simple. If I [die] kill myself, many people will suffer. Here is a rough explanation of how this will happen: ¶ ... suicide “survivors” confront a complex array of feelings. Various forms of guilt are quite common, such as that arising from (a) the belief that one contributed to the suicidal person's anguish, or (b) the failure to recognize that anguish, or (c) the inability to prevent the suicidal act itself. Suicide also leads to rage, loneliness, and awareness of vulnerability in those left behind. Indeed, the sense that suicide is an essentially selfish act dominates many popular perceptions of suicide. ¶ The fact that all our lives lack meaning, if they do, does not mean that others will follow my example. They will go on with their lives and their false expectations — at least for a while devastated because of my suicide. But then I have an obligation, for their sake, to go on with my life. It is highly likely that, by committing suicide, I create more suffering (in their lives) than I avoid (in my life).

### Framing

#### The counter rotb is to evaluate the consequences of the aff plan – anything else is self serving and arbitrary and kills clash over the resolution – outweighs since

#### [A] Kills any predictable stasis point for discussion in favor of obscure K args which destroys clash – link turns their solvency bc debate turns into a echo chamber

#### [B] Policy educatio is good – insert arg

#### [C] Fairness first –

### Contention

#### Fantasy productions are not neutral models of risk but collusions between capital and state that prevent the change they’ll talk about. The neg rejects this model of beautifying space policy.

**Ormrod 11 -** “Beyond world risk society? A critique of Ulrich Beck’s world risk society thesis as a framework for understanding risk associated with human activity in outer space” by James S Ormrod School of Applied Social Science, University of Brighton, Falmer BN1 9PH, Sussex, England; e-mail: j.s.ormrod@brighton.ac.uk Received 17 August 2011; in revised form 19 September 2012 [https://journals.sagepub.com/doi/pdf/10.1068/d16511] // ahs emi

I have highlighted throughout that, where risks are not directly confronted and are uncertain, the operation of economic power becomes more important. One dimension to how power operates under these circumstances has recurred throughout the paper: the ability to create and manage fantasies about catastrophe. The more sophisticated the technologies used to rationalise risk become, the more significant what it cannot model becomes. Various approaches to psychoanalysis have examined how fantasy creates both what is feared (its ‘horrific’ dimension) and the pacifying solution that relieves this fear (its ‘beautific’ dimension). This is true of Kleinian psychoanalysis (eg, Klein, 1946, page 6), but particularly of contemporary Lacanian psychoanalysis, which has dealt with images of catastrophe specifically. This provides tools to explore in more depth Beck’s category of ‘things we are unwilling to know’. The Lacanian social theorist Slavoj Žižek (2008, page xii), for example, adds another category—‘unknown knowns’—to Donald Rumsfeld’s typology of knowledge. Žižek argues that when gaps appear in the symbolic order (in this case rationalising risk discourses) fantasy operates to conceal the true horror of the Lacanian Real; that which cannot be articulated. Žižek (2008, pages 5–6) provides the example of safety demonstrations on aeroplanes. These demonstrations do not serve to pacify our true fears about a crash landing, but to construct the horrific scenario. The true horror remains our inability to know how the crash scenario will play out. Precisely the same is true of NASA’s Environmental Impact Statements, which are known to be fabrications but are still preferred to uncertainty (the UN demands an impossible risk assessment that is probabilistic and geographically limited). Beyond world risk society? 741 The image of a collision cascade in orbit taking out global communications is also a fantasy, as are Haynes’s and McKay’s mutant bacteria. These fantasies each allow us to contemplate uncertainty. But each has a different effect, engineered and selected to function in the interests of those in power. Environmental Impact Assessments provide scenarios that legitimate State acquiescence to capital. They cover over not only science’s failings, but also those of the State and capital in turn. They function to draw activists into what Beck (1995, page 42) describes as “orgies of mathematics and science” that work to prevent a truly reflexive discussion of risk. Whilst informed activists engage with these scenarios as though they were rationalities (and, for example, demand to see more of the information on which they are based), less informed members of the public leave them to it. Collision cascade fantasies and solutions for them in the form of fantastic technologies also sustain a relationship between capital and the State in which disaster and solution must be conceived within the existing regime governing space activities. Not many people have direct economic interests in planetary engineering as yet, bar a marginal group of scientists. Desiring an impossible knowledge, these fantasies give scientists recourse to seek further funding (though more advanced modelling will make the unknown more, not less, terrifying), whilst at the same time making any politicisation of their work seem absurd. Meanwhile, the notion of planetary engineering itself functions as a fantasy sustaining our unsustainable relationship with the Earthly environment. Such fantasies are especially effective in immobilising public concern because of their remote setting in outer space. Space colonisation advocate Kraaft Ehricke (1972) referred to the development of outer space as the ‘benign industrial revolution’ precisely because it removed the negative consequences of industrial activity to a place where they no longer mattered. The same principle underpinned proposals to dump nuclear waste in outer space. Such a manoeuvre is a form of Beck’s “symbolic detoxification”, and the relationship between purity, exclusion, and avoidance has been tackled in the literature on risk (eg, Douglas, 1992; Joffe, 1999).

#### The aff’s valorization of progress participates in a politics of nostalgia. They are on an unachievable quest to return to the state before loss – thus destroying the freedom of the subject itself as it desires fantasies never effectuated by the state.

McGowan ‘13 (Todd, Assoc. Prof. of Film and Television Studies @ U. of Vermont, Enjoying What We Don’t Have: The Political Project of Psychoanalysis, pp. 42-44//recut bxnk)

**At this earlier historical moment**, **subjects enjoyed** a **direct relation with their privileged object and** achieved a **perfect satisfaction. We exist in the aftermath of a fall**, and from the perspective of the fall, **we** can **see** the **possibilities for complete satisfaction in the world we** have **lost.** Similarly, eliminating the threat of gay marriage allows conservatives to imagine a time when marriage itself was a pure institution, a bond that permitted a direct link to one’s object. Within the nostalgia framework that conservatism offers, loss has a place only as a limit to overcome through the return to a nonlacking past. Conservatism cannot admit the notion of a constitutive or necessary loss. Though right-wing political activity is unthinkable without nostalgia, **emancipatory politics** often **succumbs** to its power **as well.** Within certain forms of **environmentalism,** the **alternative medicine campaign**, and the **antiglobalization movement**, we can see **prominent examples of this**. In each case, **the leftist political goal** **— protecting the environment, providing people more health options, countering global capitalism** **— becomes intertwined with the idea of** a **return to an earlier epoch** and **to a less alienated way of relating to the world**. Implicit in this idea is the image of a nonlacking subjectivity, and this image stains the political goal with the tint of nostalgia. **Those who argue for a return** to harmony with nature, for privileging non-Western and homeopathic forms of medicine, **and for forsaking global capitalism** **by supporting only local producers** all **take up a politics of nostalgia. The idea** that we might return to a stable relation with the natural world **posits a prior time in which** this **stability existed**, a time **lost with** the onset of **subjectivity.** **By appealing to the inherent nostalgia of subjects, the forces of emancipation undoubtedly gain adherents**. Many people drawn to the idea of “buying local” would not otherwise find common cause with emancipatory projects, for instance. But the long-term cost of this strategy is not worth the supporters that it wins for the emancipatory politics. Though conservatism doesn’t have a monopoly on nostalgia, nostalgia does have an inherently conservative structure to it. **Nostalgia** is fundamentally conservative insofar as it **works to obscure the gap within the social order**. It posits the possibility of an order that works without interruption and thus leaves no room for subjectivity itself. **The freedom of the subject depends on** the **imperfection** of the social order, its inability to achieve completion or harmony. **A political philosophy that represses this failure also inherently represses the opening through which freedom emerges**. In effect, the nostalgic subject longs to access a past prior to its subjectivization. To retreat into nostalgia is to flee one’s own freedom. In order to accomplish this and to close the gap within the social order, **nostalgic projects** necessarily **rely on a** strong **authority figure who promises to reinvigorate the lost past rather than** on the **freedom of the subject**.34 **The emancipatory goal placed in a nostalgic appeal loses touch with the overall emancipatory project of freeing the subject from its submission to authority figures.** What’s more, **nostalgia works only in theory, not in practice.** Nostalgic appeals always create disappointment in the last instance. We long for a time before loss, but this time only comes into existence with its loss: the birth of subjectivity retroactively creates the object that it loses. **The politics of nostalgia involves never actually following through on the nostalgic promise,** as contemporary conservatism’s social politics makes evident. In contrast to their vigorous pursuit of a conservative economic program, Ronald Reagan and George W. Bush (the two great proponents of a politics of nostalgia in the last fift y years) did not actively try to enact their social agenda. **For Reagan and Bush, the dream of a return has a political effectiveness that an actual return could not have. If school prayer again became the norm in public classrooms, the nonexistence of the former wholeness would be revealed**. **If the threat of the gay lifestyle were really eliminated, the banality of heterosexual marriage would once again show itself.** **Nostalgia remains** a **useful** political tool only **insofar as one doesn’t effectuate it**. This is the limit of its power.