### Cap K v 3

#### The link is the 1ACs explicit endorsement of Lockean private property – we call for a rejection – private property causes massive global dehumanization that must be engaged with

McLaren 4

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The grosteque conditions that inspired Marx to pen his original critique of capitalism are present and flourishing. The inequalities of wealth and the gross imbalances of power that exist today are leading to abuses that exceed those encountered in Marx’s day (Greider, 1998, p. 39). Global capitalism has paved the way for the obscene concentration of wealth in fewer and fewer hands and created a world increasingly divided between those who enjoy opulent affluence and those who languish in dehumanizing conditions and economic misery. In every corner of the globe, we are witnessing social disintegration as revealed by a rise in abject poverty and inequality. At the current historical juncture, the combined assets of the 225 richest people is roughly equal to the annual income of the poorest 47 percent of the world’s population, while the combined assets of the three richest people exceed the combined GDP of the 48 poorest nations (CCPA, 2002, p. 3). Approximately 2.8 billion people—almost half of the world’s population—struggle in desperation to live on less than two dollars a day (McQuaig, 2001, p. 27). As many as 250 million children are wage slaves and there are over a billion workers who are either un- or under-employed. These are the concrete realities of our time—realities that require a vigorous class analysis, an unrelenting critique of capitalism and an oppositional politics capable of confronting what Ahmad (1998, p. 2) refers to as ‘capitalist universality.’ They are realities that require something more than that which is offered by the prophets of ‘difference’ and post-Marxists who would have us relegate socialism to the scrapheap of history and mummify Marxism along with Lenin’s corpse. Never before has a Marxian analysis of capitalism and class rule been so desperately needed. That is not to say that everything Marx said or anticipated has come true, for that is clearly not the case. Many critiques of Marx focus on his strategy for moving toward socialism, and with ample justification; nonetheless Marx did provide us with fundamental insights into class society that have held true to this day. Marx’s enduring relevance lies in his indictment of capitalism which continues to wreak havoc in the lives of most. While capitalism’s cheerleaders have attempted to hide its sordid underbelly, Marx’s description of capitalism as the sorcerer’s dark power is even more apt in light of contemporary historical and economic conditions. Rather than jettisoning Marx, decentering the role of capitalism, and discrediting class analysis, radical educators must continue to engage Marx’s oeuvre and extrapolate from it that which is useful pedagogically, theoretically, and, most importantly, politically in light of the challenges that confront us. The urgency which animates Amin’s call for a collective socialist vision necessitates, as we have argued, moving beyond the particularism and liberal pluralism that informs the ‘politics of difference.’ It also requires challenging the questionable assumptions that have come to constitute the core of contemporary ‘radical’ theory, pedagogy and politics. In terms of effecting change, what is needed is a cogent understanding of the systemic nature of exploitation and oppression based on the precepts of a radical political economy approach (outlined above) and one that incorporates Marx’s notion of ‘unity in difference’ in which people share widely common material interests. Such an understanding extends far beyond the realm of theory, for the manner in which we choose to interpret and explore the social world, the concepts and frameworks we use to express our sociopolitical understandings, are more than just abstract categories. They imply intentions, organizational practices, and political agendas. Identifying class analysis as the basis for our understandings and class struggle as the basis for political transformation implies something quite different than constructing a sense of political agency around issues of race, ethnicity, gender, etc. Contrary to ‘Shakespeare’s assertion that a rose by any other name would smell as sweet,’ it should be clear that this is not the case in political matters. Rather, in politics ‘the essence of the flower lies in the name by which it is called’ (Bannerji, 2000, p. 41).

#### Thus, the ROB - vote for the debater who has the better liberatory strategy to free us from neoliberalism. The alt is to overcome demoralization through a philosophical rejection of consumerism – yes this K is so good it has a solvency advocate

Medea and Davies 21 (10/20/21)

[Medea Benjamin](https://www.commondreams.org/author/medea-benjamin), co-founder of [Global Exchange](http://www.globalexchange.org/) and [CODEPINK: Women for Peace](http://www.codepinkalert.org/), is the author of the 2018 book, "[Inside Iran: The Real History and Politics of the Islamic Republic of Iran](https://www.amazon.com/Inside-Iran-History-Politics-Republic/dp/1944869654)." Her previous books include: "[Kingdom of the Unjust: Behind the U.S.-Saudi Connection](https://www.amazon.com/Kingdom-Unjust-Behind-U-S-Saudi-Connection/dp/1944869026)" (2016); "[Drone Warfare: Killing by Remote Control](https://bookshop.org/a/16708/9781781680773)" (2013); "[Don’t Be Afraid Gringo: A Honduran Woman Speaks from the Heart](https://bookshop.org/a/16708/9780060972059)" (1989), and (with Jodie Evans) "[Stop the Next War Now (Inner Ocean Action Guide)](http://www.amazon.com/gp/product/B004D4Y3A2?ie=UTF8&tag=commondreams-20&linkCode=xm2&camp=1789&creativeASIN=B004D4Y3A2)" (2005). [Nicolas J. S. Davies](https://www.commondreams.org/author/nicolas-js-davies) is an independent journalist, a researcher with CODEPINK and the author of [Blood On Our Hands: the American Invasion and Destruction of Iraq.](https://bookshop.org/a/16708/9781934840986) “Our Future vs. Neoliberalism” Common Dreams. October 20, 2021. <https://www.commondreams.org/views/2021/10/20/our-future-vs-neoliberalism?fbclid=IwAR3Wb3UHFCPxvh-QbPSXrPYct2qVNq5Va1WLfTpik1Eh6msAwLas1a1Ky1U> Accessed October 28, 2021 -CAT

In country after country around the world, people are rising up to challenge entrenched, failing [neoliberal](https://en.wikipedia.org/wiki/Neoliberalism) political and economic systems, with mixed but sometimes promising results. [Progressive leaders](https://www.theguardian.com/us-news/2021/oct/09/progressive-democrats-congress-strength-infrastructure-reconciliation) in the U.S. Congress are refusing to back down on the Democrats' promises to American voters to reduce poverty, expand rights to healthcare, education, and clean energy, and repair a shredded social safety net. After decades of tax cuts for the rich, they are also committed to raising taxes on wealthy Americans and corporations to pay for this popular agenda. Americans should likewise demand that our government stop wasting trillions of dollars to militarize the world and destroy countries like Afghanistan and Iraq, and start solving our real problems, here and abroad. Germany has elected a [ruling coalition](https://www.bbc.com/news/world-europe-58924480) of Social Democrats, Greens and Free Democrats that excludes the conservative Christian Democrats for the first time since 2000. The new government promises a $14 minimum wage, solar panels on all suitable roof space, 2% of land for wind farms and the closure of Germany's last coal-fired power plants by 2030. Iraqis voted in an election that was called in response to a popular [protest movement](https://www.juancole.com/2019/12/iraqis-against-corruption.html) launched in October 2019 to challenge the [endemic corruption](https://english.alaraby.co.uk/news/iraq-150bn-stolen-oil-cash-smuggled-out-2003) of the post-2003 political class and its subservience to U.S. and Iranian interests. The protest movement was split between taking part in the election and boycotting it, but its candidates still won about 35 seats and will [have a voice](https://www.middleeasteye.net/opinion/iraq-elections-how-change-political-landscape) in parliament. The party of long-time Iraqi nationalist leader Muqtada al-Sadr won 73 seats, the largest of any single party, while Iranian-backed parties whose armed militias killed hundreds of protesters in 2019 lost popular support and many of their seats. Chile's billionaire president, Sebastian Piñera, is being [impeached](https://www.theguardian.com/world/2021/oct/13/chile-sebastian-pinera-impeachment-proceedings-pandora-papers) after the Pandora Papers revealed details of bribery and tax evasion in his sale of a mining company, and he could face up to 5 years in prison. Mass street protests in 2019 forced Piñera to agree to a new constitution to replace the one written under the Pinochet military dictatorship, and [a convention](https://publicseminar.org/essays/chile-tries-to-write-a-new-constitution/) that includes representatives of indigenous and other marginalized communities has been elected to draft the constitution. Progressive parties and candidates are expected to do well in the general election in November. Maybe the greatest success of people power has come in Bolivia. In 2020, only a year after a U.S.-backed right-wing [military coup](https://www.theguardian.com/commentisfree/2020/sep/18/silence-us-backed-coup-evo-morales-bolivia-american-states), a [mass mobilization](https://peoplesdispatch.org/2020/08/07/national-strike-continues-across-bolivia-demands-grow-for-anez-to-step-down/) of mostly indigenous working people forced a new election, and the socialist MAS Party of Evo Morales was returned to power. [Since then](https://portside.org/2021-10-16/bolivia-shows-us-what-possible) it has already introduced a new wealth tax and welfare payments to four million people to help eliminate hunger in Bolivia. The Ideological Context Since the 1970s, Western political and corporate leaders have peddled a quasi-religious belief in the power of "free" markets and unbridled capitalism to solve all the world's problems. This new ["neoliberal"](https://en.wikipedia.org/wiki/Neoliberalism) orthodoxy is a thinly disguised reversion to the systematic injustice of 19th century laissez-faire capitalism, which led to gross inequality and poverty even in wealthy countries, famines that killed [tens of millions](https://archive.nytimes.com/www.nytimes.com/books/01/02/18/reviews/010218.18senlt.html) of people in India and China, and horrific exploitation of the poor and vulnerable worldwide. For most of the 20th century, Western countries gradually responded to the excesses and injustices of capitalism by using the power of government to redistribute wealth through [progressive taxation](https://www.irs.gov/pub/irs-soi/02inpetr.pdf) and a growing public sector, and ensure broad access to public goods like education and healthcare. This led to a gradual expansion of broadly shared prosperity in the United States and Western Europe through a strong public sector that balanced the power of private corporations and their owners. The steadily growing shared prosperity of the post-WWII years in the West was derailed by a combination of factors, including the 1973 OPEC oil embargo, Nixon's freeze on prices and wages, runaway inflation caused by dropping the gold standard, and then a second oil crisis after the 1979 Iranian Revolution. Right-wing politicians led by Ronald Reagan in the United States and Margaret Thatcher in the U.K. blamed the power of organized labor and the public sector for the economic crisis. They launched a "neoliberal" counter-revolution to bust unions, shrink and privatize the public sector, cut taxes, deregulate industries and supposedly unleash "the magic of the market." Then they took credit for a return to economic growth that really owed more to the end of the [oil crises](https://www.motherjones.com/kevin-drum/2011/10/ronald-reagans-legacy/). The United States and United Kingdom used their economic, military and media power to spread their neoliberal gospel across the world. [Chile's experiment](https://www.theguardian.com/commentisfree/2019/nov/13/why-is-inequality-booming-in-chile-blame-the-chicago-boys) in neoliberalism under Pinochet's military dictatorship became a model for U.S. efforts to roll back the "pink tide" in Latin America. When the Soviet Union and Eastern Europe opened to the West at the end of the Cold War, it was the extreme, neoliberal brand of capitalism that Western economists imposed as "[shock therapy](https://newint.org/features/2004/04/01/facts/)" to privatize state-owned enterprises and open countries to Western corporations. In the United States, the mass media shy away from the word "neoliberalism" to describe the changes in society since the 1980s. They describe its effects in less systemic terms, as globalization, privatization, deregulation, consumerism and so on, without calling attention to their common ideological roots. This allows them to treat its impacts as separate, unconnected problems: poverty and inequality, [mass incarceration](https://books.google.com/books?id=fFJh8wZlDIAC&pg=PA411#v=onepage&q&f=false), environmental degradation, ballooning debt, money in politics, disinvestment in public services, declines in public health, permanent war, and record military spending. After a generation of systematic neoliberal control, it is now obvious to people all over the world that neoliberalism has utterly failed to solve the world's problems. As many predicted all along, it has just enabled the rich to get [much, much richer](https://inequality.org/research/growing-apart-political-history-american-inequality/), while structural and even existential problems remain unsolved. Even once people have grasped the self-serving, predatory nature of this system that has overtaken their political and economic life, many still fall victim to the demoralization and powerlessness that are among its most insidious products, as they are brainwashed to see themselves only as individuals and consumers, instead of as active and collectively powerful citizens. In effect, confronting neoliberalism—whether as individuals, groups, communities or countries—requires a two-step process. First, we must understand the nature of the beast that has us and the world in its grip, whatever we choose to call it. Second, we must overcome our own demoralization and powerlessness, and rekindle our collective power as political and economic actors to build the better world we know is possible. We will see that collective power in the streets and the suites at COP26 in Glasgow, when the world's leaders will gather to confront the reality that neoliberalism has allowed corporate profits to trump a rational response to the devastating impact of fossil fuels on the Earth's climate. Extinction Rebellion and other groups will be [in the streets](https://rebellion.global/blog/2020/08/31/act-now-extinction-rebellion-demands/) in Glasgow, demanding the long-delayed action that is required to solve the problem, including an end to net carbon emissions by 2025. While scientists warned us for decades what the result would be, political and business leaders have peddled their [neoliberal snake oil](https://www.bushcenter.org/catalyst/environment/stefanik-market-solutions.html) to keep filling their coffers at the expense of the future of life on Earth. If we fail to stop them now, living conditions will keep deteriorating for people everywhere, as the natural world our lives depend on is washed out from under our feet, goes up in smoke and, species by species, dies and disappears forever. The Covid pandemic is another real world case study on the impact of neoliberalism. As the official death toll reaches [5 million](https://www.nytimes.com/interactive/2021/world/covid-cases.html) and many more deaths go unreported, rich countries are still [hoarding vaccines](https://www.doctorswithoutborders.org/what-we-do/news-stories/news/us-must-stop-hoarding-excess-covid-19-vaccine-doses), drug companies are reaping a [bonanza of profits](https://www.commondreams.org/newswire/2021/09/15/pharmaceutical-companies-reaping-immoral-profits-covid-vaccines-yet-paying-low) from vaccines and new drugs, and the lethal, devastating injustice of the entire neoliberal "market" system is laid bare for the whole world to see. Calls for a "[people's vaccine](https://www.citizen.org/article/a-plan-for-the-peoples-vaccine/)" and "vaccine justice" have been challenging what has now been termed "vaccine apartheid." Conclusion In the 1980s, U.K. Prime Minister Margaret Thatcher often [told the world](https://en.wikipedia.org/wiki/There_is_no_alternative), "There is no alternative" to the neoliberal order she and President Reagan were unleashing. After only one or two generations, the self-serving insanity they prescribed and the crises it has caused have made it a question of survival for humanity to find alternatives. Around the world, ordinary people are rising up to demand real change. The people of Iraq, Chile and Bolivia have overcome the incredible traumas inflicted on them to take to the streets in the thousands and demand better government. Americans should likewise demand that our government stop wasting trillions of dollars to militarize the world and destroy countries like Afghanistan and Iraq, and start solving our real problems, here and abroad. People around the world understand the nature of the problems we face better than we did a generation or even a decade ago. Now we must overcome demoralization and powerlessness in order to act. It helps to understand that the demoralization and powerlessness we may feel are themselves products of this neoliberal system, and that simply overcoming them is a victory in itself. As we reject the inevitability of neoliberalism and Thatcher's lie that there is no alternative, we must also reject the lie that we are just passive, powerless consumers. As human beings, we have the same collective power that human beings have always had to build a better world for ourselves and our children—and now is the time to harness that power.

#### And, dismantling capitalism o/ws under under any framework -- it’s the greatest existential threat and the biggest affront to human rights and structural inequalities. The consensus of recent studies prove that transition is possible but that requires radical rejection of current neoliberal politics

Ahmed 20

Nafeez Ahmed -- Visiting Research Fellow at the Global Sustainability Institute at Anglia Ruskin University's Faculty of Science & Technology + M.A. in contemporary war & peace studies + DPhil (April 2009) in international relations from the School of Global Studies @ Sussex University, “Capitalism is Destroying ‘Safe Operating Space’ for Humanity, Warn Scientists”, https://www.resilience.org/stories/2020-06-24/capitalism-is-destroying-safe-operating-space-for-humanity-warn-scientists/, 24 June 2020, EmmieeM) -recut CAT

* The last paragraph shows that rapid peaceful transition is possible so put away that garbage Harris 02 transition wars card

The COVID19 pandemic has exposed a strange anomaly in the global economy. If it doesn’t keep growing endlessly, it just breaks. Grow, or die. But there’s a deeper problem. New scientific research confirms that capitalism’s structural obsession with endless growth is destroying the very conditions for human survival on planet Earth. A landmark study in the journal Nature Communications, “Scientists’ warning on affluence” — by scientists in Australia, Switzerland and the UK — concludes that the most fundamental driver of environmental destruction is the overconsumption of the super-rich. This factor lies over and above other factors like fossil fuel consumption, industrial agriculture and deforestation: because it is overconsumption by the super-rich which is the chief driver of these other factors breaching key planetary boundaries. The paper notes that the richest 10 percent of people are responsible for up to 43 percent of destructive global environmental impacts. In contrast, the poorest 10 percent in the world are responsible just around 5 percent of these environmental impacts: The new paper is authored by Thomas Wiedmann of UNSW Sydney’s School of Civil and Environmental Engineering, Manfred Lenzen of the University of Sydney’s School of Physics, Lorenz T. Keysser of ETH Zürich’s Department of Environmental Systems Science, and Julia K. Steinberger of Leeds University’s School of Earth and Environment. It confirms that global structural inequalities in the distribution of wealth are intimately related to an escalating environmental crisis threatening the very existence of human societies. Synthesising knowledge from across the scientific community, the paper identifies capitalism as the main cause behind “alarming trends of environmental degradation” which now pose “existential threats to natural systems, economies and societies.” The paper concludes: “It is clear that prevailing capitalist, growth-driven economic systems have not only increased affluence since World War II, but have led to enormous increases in inequality, financial instability, resource consumption and environmental pressures on vital earth support systems.” Capitalism and the pandemic Thanks to the way capitalism works, the paper shows, the super-rich are incentivised to keep getting richer — at the expense of the health of our societies and the planet overall. The research provides an important scientific context for how we can understand many earlier scientific studies revealing that industrial expansion has hugely increased the risks of new disease outbreaks. Just last April, a paper in Landscape Ecology found that deforestation driven by increased demand for consumption of agricultural commodities or beef have increased the probability of ‘zoonotic’ diseases (exotic diseases circulating amongst animals) jumping to humans. This is because industrial expansion, driven by capitalist pressures, has intensified the encroachment of human activities on wildlife and natural ecosystems. Two years ago, another study in Frontiers of Microbiology concluded presciently that accelerating deforestation due to “demographic growth” and the associated expansion of “farming, logging, and hunting”, is dangerously transforming rural environments. More bat species carrying exotic viruses have ended up next to human dwellings, the study said. This is increasing “the risk of transmission of viruses through direct contact, domestic animal infection, or contamination by urine or faeces.” It is difficult to avoid the conclusion that the COVID19 pandemic thus emerged directly from these rapidly growing impacts of human activities. As the new paper in Nature Communications confirms, these impacts have accelerated in the context of the fundamental operations of industrial capitalism. Eroding the ‘safe operating space’ The result is that capitalism is causing human societies to increasingly breach key planetary boundaries, such as land-use change, biosphere integrity and climate change. Remaining within these boundaries is essential to maintain what scientists describe as a “safe operating space” for human civilization. If those key ecosystems are disrupted, that “safe operating space” will begin to erode. The global impacts of the COVID19 pandemic are yet another clear indication that this process of erosion has already begun. “The evidence is clear,” write Weidmann and his co-authors. “Long-term and concurrent human and planetary wellbeing will not be achieved in the Anthropocene if affluent overconsumption continues, spurred by economic systems that exploit nature and humans. We find that, to a large extent, the affluent lifestyles of the world’s rich determine and drive global environmental and social impact. Moreover, international trade mechanisms allow the rich world to displace its impact to the global poor.” The new scientific research thus confirms that the normal functioning of capitalism is eroding the ‘safe space’ by which human civilisation is able to survive. The structures The paper also sets out how this is happening in some detail. The super-rich basically end up driving this destructive system forward in three key ways. Firstly, they are directly responsible for “biophysical resource use… through high consumption.” Secondly, they are “members of powerful factions of the capitalist class.” Thirdly, due to that positioning, they end up “driving consumption norms across the population.” But perhaps the most important insight of the paper is not that this is purely because the super-rich are especially evil or terrible compared to the rest of the population — but because of the systemic pressures produced by capitalist structures. The authors point out that: “Growth imperatives are active at multiple levels, making the pursuit of economic growth (net investment, i.e. investment above depreciation) a necessity for different actors and leading to social and economic instability in the absence of it.” At the core of capitalism, the paper observes, is a fundamental social relationship defining the way working people are systemically marginalised from access to the productive resources of the earth, along with the mechanisms used to extract these resources and produce goods and services. This means that to survive economically in this system, certain behavioural patterns become not just normalised, but seemingly entirely rational — at least from a limited perspective that ignores wider societal and environmental consequences. In the words of the authors: “In capitalism, workers are separated from the means of production, implying that they must compete in labour markets to sell their labour power to capitalists in order to earn a living.” Meanwhile, firms which own and control these means of production “need to compete in the market, leading to a necessity to reinvest profits into more efficient production processes to minimise costs (e.g. through replacing human labour power with machines and positive returns to scale), innovation of new products and/or advertising to convince consumers to buy more.” If a firm fails to remain competitive through such behaviours, “it either goes bankrupt or is taken over by a more successful business. Under normal economic conditions, this capitalist competition is expected to lead to aggregate growth dynamics.” The irony is that, as the paper also shows, the “affluence” accumulated by the super-rich isn’t correlated with happiness or well-being. Restructure The “hegemonic” dominance of global capitalism, then, is the principal obstacle to the systemic transformation needed to reduce overconsumption. So it’s not enough to simply try to “green” current consumption through technologies like renewable energy — we need to actually reduce our environmental impacts by changing our behaviours with a focus on cutting back our use of planetary resources: “Not only can a sufficient decoupling of environmental and detrimental social impacts from economic growth not be achieved by technological innovation alone, but also the profit-driven mechanism of prevailing economic systems prevents the necessary reduction of impacts and resource utilisation per se.” The good news is that it doesn’t have to be this way. The paper reviews a range of “bottom-up studies” showing that dramatic reductions in our material footprint are perfectly possible while still maintaining good material living standards. In India, Brazil and South Africa, “decent living standards” can be supported “with around 90 percent less per-capita energy use than currently consumed in affluent countries.” Similar possible reductions are feasible for modern industrial economies such as Australia and the US. By becoming aware of how the wider economic system incentivises behaviour that is destructive of human societies and planetary ecosystems critical for human survival, both ordinary workers and more wealthy sectors — including the super-rich — can work toward rewriting the global economic operating system. This can be done by restructuring ownership in firms, equalising relations with workers, and intentionally reorganising the way decisions are made about investment priorities. The paper points out that citizens and communities have a crucial role to play in getting organised, upgrading efforts for public education about these key issues, and experimenting with new ways to work together in bringing about “social tipping points” — points at which social action can catalyse mass change. While a sense of doom and apathy about the prospects for such change is understandable, mounting evidence based on systems science suggests that global capitalism as we know it is in a state of protracted crisis and collapse that began some decades ago. This research strongly supports the view that as industrial civilization reaches the last stages of its systemic life-cycle, there is unprecedented and increasing opportunity for small-scale actions and efforts to have large system-wide impacts. The new paper shows that the need for joined-up action is paramount: structural racism, environmental crisis, global inequalities are not really separate crises — but different facets of human civilization’s broken relationship with nature. Yet, of course, the biggest takeaway is that those who bear most responsibility for environmental destruction — those who hold the most wealth in our societies — urgently need to wake up to how their narrow models of life are, quite literally, destroying the foundations for human survival over the coming decades.

#### Perms shift the Overton window to the right, preventing us from actualizing a post-capitalist economy.

Naschek 18

Melissa - member of the Democratic Socialists of America, “The Identity Mistake,” 8/28/18, <https://www.jacobinmag.com/2018/08/mistaken-identity-asaid-haider-review-identity-politics>

We Can’t “Do Both” Today, with the popularity of Bernie Sanders and a resurgence in trade union activity, circumstances are finally re-emerging for a political program capable of fostering mass working-class solidarity. Instead, Haider would have us turn to the model that has failed the working class for years: rhetorically accepting identity-based particularism at the implicit expense of class-based universalism. Of course, Haider does not overtly suggest that this is an either/or. Instead, he insists that we must do both — working-class politics and identity politics. But “doing both” is easier said than done. Identity politics and class politics understand capitalist power structures in distinct ways and therefore lead to distinct political strategies. More importantly, however, “doing both” misreads the balance of power in America today: institutionally on the Left, we have nothing but a fraction of the already miniscule labor movement to back our platform and our analysis. But liberalism has a major political party, the media, academia, and the entire world of nonprofits, which today controls about as much wealth as the Church did before the French Revolution. And it’s in the “do both” strategy that these powerful enemies of the Left (and allies of capital) worm their way into our coalition and play up identity to reshape working-class demands until they’re neutralized. Haider fails to recognize the profound asymmetry between the power of institutions of the working-class and the advocates of universal class-based reforms, and those of the liberal establishment and their own embrace of identity-based particularism. Concretely, this asymmetry does not lead to the best of identity politics and the best of universal demands in some sort of synthesis. Instead, the lopsided advocacy for particularist demands serves only to further marginalize the universalist demands. An anticapitalist politics capable of fighting against such forces must appeal to the whole working class to build a mass movement. Masses of people become interested in politics when organizations offer a real possibility to change their lives for the better. The only way to forge a movement capable of achieving that is by fighting for shared working-class political and economic interests. This remains the only plausible path to harnessing the only power offered to workers in society: their position as an exploited majority. The good news is that the needs for affordable medical care, a livable planet, quality education, and respect and security in the workplace satisfy such a mandate. It is two of Mistaken Identity’s supposed interlocutors, Barbara J. Fields and Karen Fields, who note that downplaying class demands “is a devastating, intolerable mistake. It leads people to say that race is fundamental — not economics, not class — and if you bring class in then you’re trying to deny the reality of human existence and identity. That is the big mystification achieved by racecraft.” While Haider rightly identifies the ineptitude of identity politics, he does not craft a political strategy that could serve as the basis for a socialist politics. Ultimately, Mistaken Identity is a manifesto of the Zombie New Left, claiming to overcome identity politics but leading us down the same dead end.

### Util (0:57)

#### The standard is maximizing expected wellbeing. Prefer:

#### 1] Degrees of wrongness – If I break a promise to meet for lunch, that’s not as bad as breaking one to take a dying person to the hospital. Only the consequences explain why the second one is so much worse than the first.

#### 2] Aggregation – States lack unified intent. Because different people have different ethical systems, the only non-arbitrary way to aggregate is to help the most people.

#### 3] Util’s a prerequisite to all other moral theories; robust neuroscience proves – pleasure and pain are the only intrinsic values and disvalues – everything else regresses

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Pleasure is not only one of the three primary reward functions but it also defines reward. As homeostasis explains the functions of only a limited number of rewards, the principal reason why particular stimuli, objects, events, situations, and activities are rewarding may be due to pleasure. This applies first of all to sex and to the primary homeostatic rewards of food and liquid and extends to money, taste, beauty, social encounters and nonmaterial, internally set, and intrinsic rewards. Pleasure, as the primary effect of rewards, drives the prime reward functions of learning, approach behavior, and decision making and provides the basis for hedonic theories of reward function. We are attracted by most rewards and exert intense efforts to obtain them, just because they are enjoyable [10]. Pleasure is a passive reaction that derives from the experience or prediction of reward and may lead to a long-lasting state of happiness. The word happiness is difficult to define. In fact, just obtaining physical pleasure may not be enough. One key to happiness involves a network of good friends. However, it is not obvious how the higher forms of satisfaction and pleasure are related to an ice cream cone, or to your team winning a sporting event. Recent multidisciplinary research, using both humans and detailed invasive brain analysis of animals has discovered some critical ways that the brain processes pleasure [14]. Pleasure as a hallmark of reward is sufficient for defining a reward, but it may not be necessary. A reward may generate positive learning and approach behavior simply because it contains substances that are essential for body function. When we are hungry, we may eat bad and unpleasant meals. A monkey who receives hundreds of small drops of water every morning in the laboratory is unlikely to feel a rush of pleasure every time it gets the 0.1 ml. Nevertheless, with these precautions in mind, we may define any stimulus, object, event, activity, or situation that has the potential to produce pleasure as a reward. In the context of reward deficiency or for disorders of addiction, homeostasis pursues pharmacological treatments: drugs to treat drug addiction, obesity, and other compulsive behaviors. The theory of allostasis suggests broader approaches - such as re-expanding the range of possible pleasures and providing opportunities to expend effort in their pursuit. [15]. It is noteworthy, the first animal studies eliciting approach behavior by electrical brain stimulation interpreted their findings as a discovery of the brain’s pleasure centers [16] which were later partly associated with midbrain dopamine neurons [17–19] despite the notorious difficulties of identifying emotions in animals. Evolutionary theories of pleasure: The love connection BO:D Charles Darwin and other biological scientists that have examined the biological evolution and its basic principles found various mechanisms that steer behavior and biological development. Besides their theory on natural selection, it was particularly the sexual selection process that gained significance in the latter context over the last century, especially when it comes to the question of what makes us “what we are,” i.e., human. However, the capacity to sexually select and evolve is not at all a human accomplishment alone or a sign of our uniqueness; yet, we humans, as it seems, are ingenious in fooling ourselves and others–when we are in love or desperately search for it. It is well established that modern biological theory conjectures that organisms are the result of evolutionary competition. In fact, Richard Dawkins stresses gene survival and propagation as the basic mechanism of life [20]. Only genes that lead to the fittest phenotype will make it. It is noteworthy that the phenotype is selected based on behavior that maximizes gene propagation. To do so, the phenotype must survive and generate offspring, and be better at it than its competitors. Thus, the ultimate, distal function of rewards is to increase evolutionary fitness by ensuring the survival of the organism and reproduction. It is agreed that learning, approach, economic decisions, and positive emotions are the proximal functions through which phenotypes obtain other necessary nutrients for survival, mating, and care for offspring. Behavioral reward functions have evolved to help individuals to survive and propagate their genes. Apparently, people need to live well and long enough to reproduce. Most would agree that homo-sapiens do so by ingesting the substances that make their bodies function properly. For this reason, foods and drinks are rewards. Additional rewards, including those used for economic exchanges, ensure sufficient palatable food and drink supply. Mating and gene propagation is supported by powerful sexual attraction. Additional properties, like body form, augment the chance to mate and nourish and defend offspring and are therefore also rewards. Care for offspring until they can reproduce themselves helps gene propagation and is rewarding; otherwise, many believe mating is useless. According to David E Comings, as any small edge will ultimately result in evolutionary advantage [21], additional reward mechanisms like novelty seeking and exploration widen the spectrum of available rewards and thus enhance the chance for survival, reproduction, and ultimate gene propagation. These functions may help us to obtain the benefits of distant rewards that are determined by our own interests and not immediately available in the environment. Thus the distal reward function in gene propagation and evolutionary fitness defines the proximal reward functions that we see in everyday behavior. That is why foods, drinks, mates, and offspring are rewarding. There have been theories linking pleasure as a required component of health benefits salutogenesis, (salugenesis). In essence, under these terms, pleasure is described as a state or feeling of happiness and satisfaction resulting from an experience that one enjoys. Regarding pleasure, it is a double-edged sword, on the one hand, it promotes positive feelings (like mindfulness) and even better cognition, possibly through the release of dopamine [22]. But on the other hand, pleasure simultaneously encourages addiction and other negative behaviors, i.e., motivational toxicity. It is a complex neurobiological phenomenon, relying on reward circuitry or limbic activity. It is important to realize that through the “Brain Reward Cascade” (BRC) endorphin and endogenous morphinergic mechanisms may play a role [23]. While natural rewards are essential for survival and appetitive motivation leading to beneficial biological behaviors like eating, sex, and reproduction, crucial social interactions seem to further facilitate the positive effects exerted by pleasurable experiences. Indeed, experimentation with addictive drugs is capable of directly acting on reward pathways and causing deterioration of these systems promoting hypodopaminergia [24]. Most would agree that pleasurable activities can stimulate personal growth and may help to induce healthy behavioral changes, including stress management [25]. The work of Esch and Stefano [26] concerning the link between compassion and love implicate the brain reward system, and pleasure induction suggests that social contact in general, i.e., love, attachment, and compassion, can be highly effective in stress reduction, survival, and overall health. Understanding the role of neurotransmission and pleasurable states both positive and negative have been adequately studied over many decades [26–37], but comparative anatomical and neurobiological function between animals and homo sapiens appear to be required and seem to be in an infancy stage. Finding happiness is different between apes and humans As stated earlier in this expert opinion one key to happiness involves a network of good friends [38]. However, it is not entirely clear exactly how the higher forms of satisfaction and pleasure are related to a sugar rush, winning a sports event or even sky diving, all of which augment dopamine release at the reward brain site. Recent multidisciplinary research, using both humans and detailed invasive brain analysis of animals has discovered some critical ways that the brain processes pleasure. Remarkably, there are pathways for ordinary liking and pleasure, which are limited in scope as described above in this commentary. However, there are many brain regions, often termed hot and cold spots, that significantly modulate (increase or decrease) our pleasure or even produce the opposite of pleasure— that is disgust and fear [39]. One specific region of the nucleus accumbens is organized like a computer keyboard, with particular stimulus triggers in rows— producing an increase and decrease of pleasure and disgust. Moreover, the cortex has unique roles in the cognitive evaluation of our feelings of pleasure [40]. Importantly, the interplay of these multiple triggers and the higher brain centers in the prefrontal cortex are very intricate and are just being uncovered. Desire and reward centers It is surprising that many different sources of pleasure activate the same circuits between the mesocorticolimbic regions (Figure 1). Reward and desire are two aspects pleasure induction and have a very widespread, large circuit. Some part of this circuit distinguishes between desire and dread. The so-called pleasure circuitry called “REWARD” involves a well-known dopamine pathway in the mesolimbic system that can influence both pleasure and motivation. In simplest terms, the well-established mesolimbic system is a dopamine circuit for reward. It starts in the ventral tegmental area (VTA) of the midbrain and travels to the nucleus accumbens (Figure 2). It is the cornerstone target to all addictions. The VTA is encompassed with neurons using glutamate, GABA, and dopamine. The nucleus accumbens (NAc) is located within the ventral striatum and is divided into two sub-regions—the motor and limbic regions associated with its core and shell, respectively. The NAc has spiny neurons that receive dopamine from the VTA and glutamate (a dopamine driver) from the hippocampus, amygdala and medial prefrontal cortex. Subsequently, the NAc projects GABA signals to an area termed the ventral pallidum (VP). The region is a relay station in the limbic loop of the basal ganglia, critical for motivation, behavior, emotions and the “Feel Good” response. This defined system of the brain is involved in all addictions –substance, and non –substance related. In 1995, our laboratory coined the term “Reward Deficiency Syndrome” (RDS) to describe genetic and epigenetic induced hypodopaminergia in the “Brain Reward Cascade” that contribute to addiction and compulsive behaviors [3,6,41]. Furthermore, ordinary “liking” of something, or pure pleasure, is represented by small regions mainly in the limbic system (old reptilian part of the brain). These may be part of larger neural circuits. In Latin, hedus is the term for “sweet”; and in Greek, hodone is the term for “pleasure.” Thus, the word Hedonic is now referring to various subcomponents of pleasure: some associated with purely sensory and others with more complex emotions involving morals, aesthetics, and social interactions. The capacity to have pleasure is part of being healthy and may even extend life, especially if linked to optimism as a dopaminergic response [42]. Psychiatric illness often includes symptoms of an abnormal inability to experience pleasure, referred to as anhedonia. A negative feeling state is called dysphoria, which can consist of many emotions such as pain, depression, anxiety, fear, and disgust. Previously many scientists used animal research to uncover the complex mechanisms of pleasure, liking, motivation and even emotions like panic and fear, as discussed above [43]. However, as a significant amount of related research about the specific brain regions of pleasure/reward circuitry has been derived from invasive studies of animals, these cannot be directly compared with subjective states experienced by humans. In an attempt to resolve the controversy regarding the causal contributions of mesolimbic dopamine systems to reward, we have previously evaluated the three-main competing explanatory categories: “liking,” “learning,” and “wanting” [3]. That is, dopamine may mediate (a) liking: the hedonic impact of reward, (b) learning: learned predictions about rewarding effects, or (c) wanting: the pursuit of rewards by attributing incentive salience to reward-related stimuli [44]. We have evaluated these hypotheses, especially as they relate to the RDS, and we find that the incentive salience or “wanting” hypothesis of dopaminergic functioning is supported by a majority of the scientific evidence. Various neuroimaging studies have shown that anticipated behaviors such as sex and gaming, delicious foods and drugs of abuse all affect brain regions associated with reward networks, and may not be unidirectional. Drugs of abuse enhance dopamine signaling which sensitizes mesolimbic brain mechanisms that apparently evolved explicitly to attribute incentive salience to various rewards [45]. Addictive substances are voluntarily self-administered, and they enhance (directly or indirectly) dopaminergic synaptic function in the NAc. This activation of the brain reward networks (producing the ecstatic “high” that users seek). Although these circuits were initially thought to encode a set point of hedonic tone, it is now being considered to be far more complicated in function, also encoding attention, reward expectancy, disconfirmation of reward expectancy, and incentive motivation [46]. The argument about addiction as a disease may be confused with a predisposition to substance and nonsubstance rewards relative to the extreme effect of drugs of abuse on brain neurochemistry. The former sets up an individual to be at high risk through both genetic polymorphisms in reward genes as well as harmful epigenetic insult. Some Psychologists, even with all the data, still infer that addiction is not a disease [47]. Elevated stress levels, together with polymorphisms (genetic variations) of various dopaminergic genes and the genes related to other neurotransmitters (and their genetic variants), and may have an additive effect on vulnerability to various addictions [48]. In this regard, Vanyukov, et al. [48] suggested based on review that whereas the gateway hypothesis does not specify mechanistic connections between “stages,” and does not extend to the risks for addictions the concept of common liability to addictions may be more parsimonious. The latter theory is grounded in genetic theory and supported by data identifying common sources of variation in the risk for specific addictions (e.g., RDS). This commonality has identifiable neurobiological substrate and plausible evolutionary explanations. Over many years the controversy of dopamine involvement in especially “pleasure” has led to confusion concerning separating motivation from actual pleasure (wanting versus liking) [49]. We take the position that animal studies cannot provide real clinical information as described by self-reports in humans. As mentioned earlier and in the abstract, on November 23rd, 2017, evidence for our concerns was discovered [50] In essence, although nonhuman primate brains are similar to our own, the disparity between other primates and those of human cognitive abilities tells us that surface similarity is not the whole story. Sousa et al. [50] small case found various differentially expressed genes, to associate with pleasure related systems. Furthermore, the dopaminergic interneurons located in the human neocortex were absent from the neocortex of nonhuman African apes. Such differences in neuronal transcriptional programs may underlie a variety of neurodevelopmental disorders. In simpler terms, the system controls the production of dopamine, a chemical messenger that plays a significant role in pleasure and rewards. The senior author, Dr. Nenad Sestan from Yale, stated: “Humans have evolved a dopamine system that is different than the one in chimpanzees.” This may explain why the behavior of humans is so unique from that of non-human primates, even though our brains are so surprisingly similar, Sestan said: “It might also shed light on why people are vulnerable to mental disorders such as autism (possibly even addiction).” Remarkably, this research finding emerged from an extensive, multicenter collaboration to compare the brains across several species. These researchers examined 247 specimens of neural tissue from six humans, five chimpanzees, and five macaque monkeys. Moreover, these investigators analyzed which genes were turned on or off in 16 regions of the brain. While the differences among species were subtle, there was a remarkable contrast in the neocortices, specifically in an area of the brain that is much more developed in humans than in chimpanzees. In fact, these researchers found that a gene called tyrosine hydroxylase (TH) for the enzyme, responsible for the production of dopamine, was expressed in the neocortex of humans, but not chimpanzees. As discussed earlier, dopamine is best known for its essential role within the brain’s reward system; the very system that responds to everything from sex, to gambling, to food, and to addictive drugs. However, dopamine also assists in regulating emotional responses, memory, and movement. Notably, abnormal dopamine levels have been linked to disorders including Parkinson’s, schizophrenia and spectrum disorders such as autism and addiction or RDS. Nora Volkow, the director of NIDA, pointed out that one alluring possibility is that the neurotransmitter dopamine plays a substantial role in humans’ ability to pursue various rewards that are perhaps months or even years away in the future. This same idea has been suggested by Dr. Robert Sapolsky, a professor of biology and neurology at Stanford University. Dr. Sapolsky cited evidence that dopamine levels rise dramatically in humans when we anticipate potential rewards that are uncertain and even far off in our futures, such as retirement or even the possible alterlife. This may explain what often motivates people to work for things that have no apparent short-term benefit [51]. In similar work, Volkow and Bale [52] proposed a model in which dopamine can favor NOW processes through phasic signaling in reward circuits or LATER processes through tonic signaling in control circuits. Specifically, they suggest that through its modulation of the orbitofrontal cortex, which processes salience attribution, dopamine also enables shilting from NOW to LATER, while its modulation of the insula, which processes interoceptive information, influences the probability of selecting NOW versus LATER actions based on an individual’s physiological state. This hypothesis further supports the concept that disruptions along these circuits contribute to diverse pathologies, including obesity and addiction or RDS.

#### Extinction first – You can’t be 100% sure about any framework, so you must keep people alive to make future ethical determinations.

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[Nick Bostrom, Faculty of Philosophy & Oxford Martin School University of Oxford. “Existential Risk Prevention as Global Priority”. 2012. www.existential-risk.org/concept.html]

These reflections on moral uncertainty suggest an alternative, complementary way of looking at existential risk; they also suggest a new way of thinking about the ideal of sustainability. Let me elaborate. Our present understanding of axiology might well be confused. We may not now know — at least not in concrete detail — what outcomes would count as a big win for humanity; we might not even yet be able to imagine the best ends of our journey. If we are indeed profoundly uncertain about our ultimate aims, then we should recognize that there is a great option value in preserving — and ideally improving — our ability to recognize value and to steer the future accordingly. Ensuring that there will be a future version of humanity with great powers and a propensity to use them wisely is plausibly the best way available to us to increase the probability that the future will contain a lot of value. To do this, we must prevent any existential catastrophe.

### 1AR Theory Hedge

#### 1] No 1ar theory: [a] I only have one speech to respond which outweighs on infinite abuse because they can read any number of shells [b] aff frames the round means they pick neg ground and if the 1ar is hard, they should just write a better aff [c] 1ar restart, 4-6-3 time skew, infinite abuse. [d] No 3NR to address 2AR contextualization makes judge intervention inevitable as it comes down to whether the 2N coverage was “good enough”

2 way street means we either meet or its arbitrary and don’t grant it