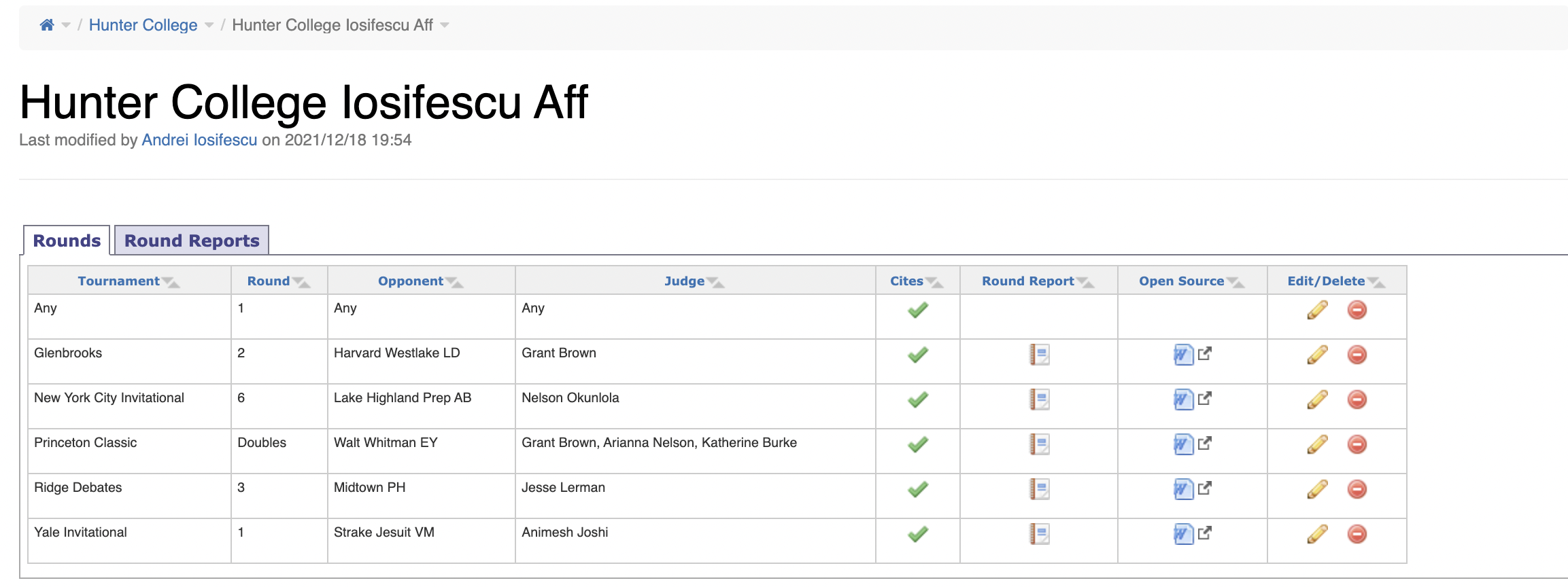
## NC Shell

#### Interp: Debaters must disclose round reports on the 2021-2022 NDCA LD wiki for every round they have debated this season. Round reports disclose which positions (AC, NC, K, T, Theory, etc.) were read/gone for in every speech.

#### Violation: screenshot in the doc – they just pick one round a tournament arbitrarily



#### Standards:

#### 1] Level Playing Field – big schools can go around and scout and collect flows but independents are left in the dark so round reports are key for them to prep- they give you an idea of overall what layers debaters like going for so you can best prepare your strategy when you hit them. Accessibility first and independent voter – it's an impact multiplier.

#### 2] Strategy Education – round reports help novices understand the context in which positions are read by good debaters and help with brainstorming potential 1NCs vs affs – helps compensate for kids who can't afford coaches to prep out affs.

#### 3] Pre-round prep –1ARs gives especially give an idea of what type of debater someone is – they could go for 1AR theory every round– otherwise I enter every round unknowing whereas you have an idea of what you want to go for from the start.

#### Fairness- consittutive of comp activites, args presume

#### Edu- funded ny schools

#### DTD- dta illogical, time skew

#### No RVI’s- illogical, baiting, impact turns r perf cons

#### Conceded in cross x them disclosing is not violent, no impact turns

#### CI- intervention, race to bottom, collapses, yours vs best

#### Theory before the K – A] Prior question. My theory argument calls into question the ability to run the argument in the first place. They can’t say the same even if they criticize theory because theory makes rules of the game not just normative statements about what debaters should say. B] Fair testing. Judge their arguments knowing I wasn’t given a fair shot to answer them. Prefer theory takes out K because they could answer my arguments, but I couldn’t answer theirs. Without testing their args, we don’t know if they’re valid, so you prefer fairness impacts on strength of link. Impact turns any critical education since a marketplace of ideas where we innovate, and test ideas presumes equal access.

#### Q of what the ballot can solve for – even if the aff is the highest impact out of round- a ballot only signsals an impact on fairness

## Util

#### The ROB is to vote for the debater who best maximises expected well being

#### 1] Only pleasure and pain are intrinsically valuable – all other frameworks collapse.

Moen 16 [Ole Martin Moen, Research Fellow in Philosophy at University of Oslo “An Argument for Hedonism” Journal of Value Inquiry (Springer), 50 (2) 2016: 267–281] TDI

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 [a man] what his 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.**

#### 2] Extinction first --- moral uncertainty.

**Bostrom 12** [(Nick Bostrom, Faculty of Philosophy & Oxford Martin School University of Oxford) “Existential Risk Prevention as Global Priority.” Global Policy, 2012] TDI

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**.

#### 3] Only consequentialism explains degrees of wrongness—if I break a promise to meet up for lunch, that is not as bad as breaking a promise to take a dying person to the hospital. Only the consequences of breaking the promise explain why the second one is much worse than the first.

## DA

#### Space Commercialization is key to Space Deterrence – Commercial Flexibility is key to deterrence by denial.

Klein 19, John J. Understanding space strategy: the art of war in space. Routledge, 2019. (a Senior Fellow and Strategist at Falcon Research, Inc. and Adjunct Professor at George Washington University’s Space Policy Institute)//Elmer

Recent U.S. space policy initiatives underscore the far-reaching benefits of commercial space activities. The White House revived the National Space Council to foster closer coordination, cooperation, and exchange of technology and information among the civil, national security, and commercial space sectors.1 National Space Policy Directive 2 seeks to promote economic growth by streamlining U.S. regulations on the commercial use of space.2 While the defense community generally appreciates the value of services and capabilities derived from the commercial space sector—including space launch, Earth observation, and satellite communications—it often overlooks one area of strategic importance: deterrence. To address the current shortcoming in understanding, this paper first describes the concept of deterrence, along with how space mission assurance and resilience fit into the framework. After explaining how commercial space capabilities may influence the decision calculus of potential adversaries, this study presents actionable recommendations for the U.S. Department of Defense (DoD) to address current problem areas. Ultimately, DoD—including the soon-to-be reestablished U.S. Space Command and possibly a new U.S. Space Force—should incorporate the benefits and capabilities of the commercial space sector into flexible deterrent options and applicable campaign and contingency plans. Deterrence, Mission Assurance, and Resilience Thomas Schelling, the dean of modern deterrence theory, held that deterrence refers to persuading a potential enemy that it is in its interest to avoid certain courses of activity.3 One component of deterrence theory lies in an understanding that the threat of credible and potentially overwhelming force or other retaliatory action against any would-be adversary is sufficient to deter most potential aggressors from conducting hostile actions. This idea is also referred to as deterrence by punishment.4 The second salient component of deterrence theory is denial. According to Glenn Snyder’s definition, deterrence by denial is “the capability to deny the other party any gains from the move which is to be deterred.”5 The 2018 U.S. National Defense Strategy (NDS) highlights deterrence, and specifically deterrence by denial, as a vital component of national security. The NDS notes that the primary objectives of the United States include deterring adversaries from pursuing aggression and preventing hostile actions against vital U.S. interests.6 The strategy also observes that deterring conflict necessitates preparing for war during peacetime.7 For the space domain, the peacetime preparedness needed for deterrence by denial occurs in the context of space mission assurance and resilience. Mission assurance entails “a process to protect or ensure the continued function and resilience of capabilities and assets—including personnel, equipment, facilities, networks, information and information systems, infrastructure, and supply chains—critical to the performance of DoD mission essential functions in any operating environment or condition.”8 Similar to mission assurance but with a different focus, resilience is an architecture’s ability to support mission success with higher probability; shorter periods of reduced capability; and across a wider range of scenarios, conditions, and threats, despite hostile action or adverse conditions.9 Resilience may leverage cross-domain solutions, along with commercial and international capabilities.10 Space mission assurance and resilience can prevent a potential adversary from achieving its objectives or realizing any benefit from its aggressive action. These facets of U.S. preparedness help convey the futility of conducting a hostile act. Consequently, they enhance deterrence by denial. Commercial Space Enables Deterrence The commercial space sector directly promotes mission assurance and resilience efforts. This is in part due to the distributed and diversified nature of commercial space launch and satellites services. Distribution refers to the use of a number of nodes, working together, to perform the same mission or functions as a single node; diversification describes contributing to the same mission in multiple ways, using different platforms, orbits, or systems and capabilities.11 The 2017 U.S. National Security Strategy, in noting the benefits derived from the commercial space industry, states that DoD partners with the commercial sector’s capabilities to improve the U.S. space architecture’s resilience.12 Although U.S. policy and joint doctrine frequently acknowledge the role of the commercial space sector in space mission assurance and resilience, there is little recognition that day-to-day contributions from the commercial industry assists in deterring would-be adversaries. The commercial space sector contributes to deterrence by denial through multi-domain solutions that are distributed and diversified. These can deter potential adversaries from pursuing offensive actions against space-related systems. Commercial launch providers enhance deterrence by providing options for getting payloads into orbit. These include diverse space launch capabilities such as small and responsive launch vehicles, along with larger, reusable launch vehicles; launch rideshares for secondary payloads; and government payloads on commercial satellites. Various on-orbit systems also promote deterrence. For example, if an aggressor damages a commercial remote sensing satellite during hostilities, similar commercial satellites in a different orbital regime, or those of the same constellation, may provide the needed imagery. If satellite communications are jammed or degraded, commercial service providers can reroute satellite communications through their own networks, or potentially through the networks of another company using a different portion of the frequency spectrum. Regarding deterrence by punishment efforts, the commercial space sector can play a role, albeit an indirect one, through improved space situational awareness (SSA) and space forensics (including digital forensics and multispectral imagery). The commercial industry may support the attribution process following a hostile or illegal act in space through its increasingly proliferating network of SSA ground telescopes and other terrestrial tracking systems. The DoD may also leverage the commercial space sector’s cyber expertise to support digital forensic efforts to help determine the source of an attack. By supporting a credible and transparent attribution process, commercial partners may cause a would-be adversary to act differently if it perceives that its aggressive, illegal, or otherwise nefarious actions will be disclosed. Doing so can help bolster the perceived ability to conduct a legitimate response following a hostile attack, which may improve deterrence by punishment efforts. Commercial space capabilities may also facilitate the application of force to punish a potential aggressor. In addition to traditional military space systems, commercial satellite imagery and communication capabilities may be used in cueing and targeting for punitive strikes against an aggressor. Although the commercial space sector is not expected to be involved directly in the use of retaliatory force following a hostile act, commercial partners may help in providing the information used to identify those responsible and to facilitate any consequent targeting efforts.

#### Space Deterrence Breakdowns causes War and Extinction.

Parker 17 Clifton Parker 1-24-2017 “Deterrence in space key to U.S. security” <https://cisac.fsi.stanford.edu/news/deterrence-space-key-us-security> (Policy Analyst at the Stanford Center for International Security and Cooperation)//Elmer

Space is more important than ever for the security of the United States, but it’s almost like the Wild West in terms of behavior, a top general said today. Air Force Gen. [John Hyten](http://www.af.mil/AboutUs/Biographies/Display/tabid/225/Article/108115/general-john-e-hyten.aspx), commander of the U.S. Strategic Command, spoke Jan. 24 at Stanford’s [Center](http://cisac.fsi.stanford.edu/) for International Security and Cooperation. His [talk](http://cisac.fsi.stanford.edu/events/us-strategic-command-perspectives-deterrence-and-assurance) was titled, “U.S. Strategic Command Perspectives on Deterrence and Assurance.” Hyten said, “Space is fundamental to every single military operation that occurs on the planet today.” He added that “there is no such thing as a war in space,” because it would affect all realms of human existence, due to the satellite systems. Hyten advocates “strategic deterrence” and “norms of behavior” across space as well as land, water and cyberspace. Otherwise, rivals like China and Russia will only threaten U.S. interests in space and wreak havoc for humanity below, he said. Most of contemporary life depends on systems connected to space. Hyten also addressed other topics, including recent proposals by some to upgrade the country’s missile defense systems. “You just don’t snap your fingers and build a state-of-the-art anything overnight,” Hyten said, adding that he has not yet spoken to Trump administration officials about the issue. “We need a powerful military,” but a severe budget crunch makes “reasonable solutions” more likely than expensive and unrealistic ones. On the upgrade front, Hyten said he favors a long-range strike missile system to replace existing cruise missiles; a better air-to-air missile for the Air Force; and an improved missile defense ground base interceptor. ‘Critically dependent’ From satellites to global-positioning systems GPS, space has transformed human life – and the military – in the 21st century, Hyten said. In terms of defining "space," the U.S. designates people who travel above an altitude of 50 miles as astronauts. As the commander of the U.S. Strategic Command, Hyten oversees the control of U.S. strategic forces, providing options for the president and secretary of defense. In particular, this command is charged with space operations (such as military satellites), information operations (such as information warfare), missile defense, global command and control, intelligence, surveillance, and reconnaissance, global strike and strategic deterrence (the U.S. nuclear arsenal), and combating weapons of mass destruction. Hyten explained that every drone, fighter jet, bomber, ship and soldier is critically dependent on space to conduct their own operations. All cell phones use space, and the GPS command systems overall are managed at Strategic Command, he said. “No soldier has to worry about what’s over the next hill,” he said, describing GPS capabilities, which have fundamentally transformed humanity’s way of life. Space needs to be available for exploration, he said. “I watch what goes on in space, and I worry about us destroying that environment for future generations.” He said that too many drifting objects and debris exist – about 22,000 right now. A recent Chinese satellite interception created a couple thousand more debris objects that now circle about the Earth at various altitudes and pose the risk of striking satellites. “We track every object in space” now, Hyten said, urging “international norms of behavior in space.” He added, “We have to deter bad behavior on space. We have to deter war in space. It’s bad for everybody. We could trash that forever.” But now rivals like China and Russia are building weapons to deploy in the lower levels of space. “How do we prevent this? It’s bigger than a space problem,” he said. Deterring conflict in the cyber, nuclear and space realms is the strategic deterrence goal of the 21st century, Hyten said. “The best way to prevent war is to be prepared for war,” he said. Hyten believes the U.S. needs a fundamentally different debate about deterrence. And it all starts with nuclear weapons. “In my deepest heart, I wish I didn’t have to worry about nuclear weapons,” he said. Hyten described his job as “pretty sobering, it’s not easy.” But he also noted the mass violence of the world prior to 1945 when the first atomic bomb was used. Roughly 80 million people died from 1939 to 1945 during World War II. Consider that in the 10-plus years of the Vietnam War, 58,000 Americans were killed. That’s equivalent to two days of deaths in WWII, he said. In a world without nuclear weapons, a rise in conventional warfare would produce great numbers of mass casualties, Hyten said. About war, he said, “Once you see it up close, no human will ever want to experience it.” Though America has “crazy enemies” right now, in many ways the world is more safe than during WWII, Hyten said. The irony is that nuclear weapons deterrence has kept us from the type of mass killings known in events like WWII. But the U.S. must know how to use its nuclear deterrence effectively. Looking ahead, Hyten said the U.S. needs to think about space as a potential war environment. An attack in space might not mean a response in space, but on the Earth. Hyten describes space as the domain that people look up at it and still dream about. “I love to look at the stars,” but said he wants to make sure he’s not looking up at junk orbiting in the atmosphere.

# Case

### OV

#### 1] Only evaluate the net amount of violence that the aff solves for – theres no impact to root cause if they cant solve for it

#### 2] They don’t solve for underlying issues of sats – they j get passed into state hands instead

#### 3] Vote neg to vote aff – passing the affirmative through the negative ballot hides the message of the 1AC behind the wall of the other side, making it harder for the state to infiltrate the movement. I am policymaking so im part of the university, voting for me is even better as articulated by them in cx

#### 4] The critique of truth-telling destroys global politics – their politics forecloses truth commissions and protests across the Global South focused on exposing governmental lies and atrocities

Kivisto ‘14(Peter, Richard Swanson Prof. of Social Thought, Chair of Sociology, Anthropology and Social Welfare @ Augustana College, “Postmodernity as an Internal Critique of Modernity”, *Postmodernism in a Global Perspective*, pp. 105-108)

Because signs no longer refer to real referents, because the real has collapsed into the hyperreal, meaning has evaporated. In a rather notorious instance of applying this thinking to a concrete event, Baudrillard (1991) claimed that the Gulf War was nothing more than a television and computer graphics spectacle—the difference between this war and the war games in a video arcade presumably having essentially disappeared. Of course, there is an element of truth to this claim. Indeed, a similar claim was made by Slavoj Zizek (2002: 37) about the war in Afghanistan that took place in the aftermath of September 11, 2001, which he depicted as “a virtual war fought behind computer screens.” Lost in Baudrillard’s vision, however, as David Lyon (1994: 52) pointedly noted, is the fact that there really (i.e., not hyperreally) were “blood—stained sand and bereaved families.” Lost, too, are beliefs about patriotic duty, geopolitical realities, the economics of oil, and similar very real considerations that lead nations into war. In his book on terrorism, which is described in the subtitle as a “Requiem for the Twin Towers,” Baudrillard (2002) describes Al Qaeda’s attack on the United States in terms of the “symbolism of slaughter” and “sacriﬁcial death” as a mode of challenging American hegemony. Again, he treats a bloody event only as a spectacle and not as the consequence of a complex interplay of political, economic, and social forces that underlie the spectacle. Incidentally, and not noted by Baudrillard, the architect of the Twin Towers was Minoru Yamasaki, who had earlier designed the ill-fated Pruitt-Igoe. My criticism of Baudrillard revolves around the obvious point that there is a reality that people experience, emotionally respond to, and attempt in some fashion to shape. There is a life outside of the television set and outside of cyberspace. The emotionless and meaningless worlds depicted in ﬁlms such as David Lynch’s Blue Velvet and Quentin Tarantino’s ﬁlms from Pulp Fiction to his more recent offerings, Inglourious Basterds and Django Unchained, are not synonymous with our lived experiences, nor do most people convolute the two (Denby, 2009; Bauman, 1992: 149-55; Best and Kellner, 1991: 137-44). Although it is certainly true that the world of consumerism has changed considerably in recent years, little evidence can be mustered to claim that we have left modern culture for postmodern culture. The continued potency of religious belief, for example, calls into question the pervasiveness of meaninglessness Baudrillard envisions. The existence of the new social movements concerned with such issues as the environment, peace, feminism, civil rights, and poverty also calls into question the extent to which people in advanced industrial societies have opted for political passivism and escapism. By claiming that we have moved from production to consumption, this version of postmodernism shows evidence of a serious blind spot. It is obvious that goods continue to be produced, although in a global economy this might mean that they are being produced in poor countries, where workers are paid abysmal wages and are forced to work exploitatively long hours in unsafe and unsanitary factories. The clothes purchased at the shopping mall and online are the products of this darker side of our contemporary culture. Moreover, as Alex Callinicos (1989: 162) has pointedly noted, not only are most of the world’s inhabitants excluded from the consumerism Lyotard and Baudrillard describe but also poor people in the advanced industrial societies have only a limited involvement in this kind of consumption. In a generous assessment of Baudrillard that appeared shortly after his death in 2007, Robert Antonio (2007: 2) pointed out that Baudrillard’s abandonment of leftist politics was a reflection of his assessment of the failure of the 1968 student/worker protests. This event led to his the abandonment of the Marxist dream of a radiant future. Unlike Zizek (2008), who some continue to describe as a Marxist, Baudrillard was not inclined to argue “in defense of lost causes.” Nor was he prepared to endorse the anti-utopian pragmatism of liberal democracy. Rather, in relentlessly promoting his often contradictory but deeply pessimistic diagnoses of our times, he became a media star, which included homage to him in one of the Matrix ﬁlms and a US lecture tour that was part of the Institute of Contemporary Arts’ “Big Thinkers” series. He played a major role in creating and sustaining the postmodern moment, but near the end of his life he claimed that the term that best deﬁned him was nihilist. Liquid Modernity Baudrillard was the most explicit and insistent advocate for radical postmodernism (Lemert, 2005: 36-40). Other postmodemists have offered more tempered assessments of the postmodern condition, viewing it in many respects as a new phase of modernity rather than constituting a radical rupture between past and present. No one better exempliﬁes this position than the Polish-born sociologist, Zygmunt Bauman, who has published a series of books explicitly devoted to postmodern concerns (Bauman, 1993, 1995, and 1997). Of particular emphasis in these theoretical reflections is an appreciation of the signiﬁcance of ambivalence in postmodernity. Peter Bielharz (2009: 97) sees a parallel between Bauman’s thought and that of Simmel, contending that in both one ﬁnds a commitment “to the idea of ambivalence as a central orienting device and motif of modernity." By the turn of the century, Bauman (2000) opted to replace the term postmodern with the idea of “liquid modernity.” Perhaps to avoid the confusions and incessant debates about postmodernism and perhaps also to distance himself from postmodernism’s more radical proponents, this original term can be seen as useful in carving out an intellectual space in which to articulate his own position. Agreeing with the claim that grand narratives had ceased to be compelling, Bauman (2007) sees the present as an “age of uncertainty.” The preceding stage of modernity can be characterized as “solid.” In contrast, the current stage is “liquid” insofar as patterned social conduct and the social structures essential to making such forms of everyday social relations durable no longer exist. Instead, we live during times in which these structures no longer keep their shape for very long, “because they decompose and melt faster than the time it takes to cast them...” The consequence is that structured forms today “cannot serve as frames of reference for human actions and long-term life strategies because of their short life expectations" (Bauman, 2007: 1). In short, people in the contemporary world are consigned to living out their lives with a far greater focus on the present and immediate future rather than with the “open horizon of the future" that Wagner (2008: 1) associated with the early phase of modernity. What makes Bauman so dramatically different from someone like Baudrillard is that his assessment of our current condition does not lead him to nihilism. On the contrary, he thinks that today, more than ever before, ethical conduct must be grounded in a sense of personal responsibility. We may live in uncertain times, but we don’t live in amoral times. It’s for this reason that Bauman continues to deﬁne himself as a socialist. He would thus likely agree with Bielharz (2009: 140) that socialism today should be viewed, not so much as an alternative economic system to capitalism, but as its “alter ego.”

#### 5] Meaning is possible and participation in politics is inevitable---the aff naturalizes oppression by conflating existing conditions with meaning per se---the aff can’t withdraw from, or collapse the system

Andy Robinson 4, Zizek hater, Baudrillard, Zizek and Laclau on "common sense" - a critique, http://andyrobinsontheoryblog.blogspot.com/2004/11/baudrillard-zizek-and-laclau-on-common.html

Baudrillard thinks his account of the masses is confirmed by disinterest in politics and "public" debates (12-13), and that this is a resistance to political manipulation (SSM 39). He is wrong. This disinterest is relative: at the time of The Consumer Society, Baudrillard still recognised that this disinterest can be shattered by sudden uprisings. Further, it is quite possible to explain such disinterest without falling back on the crude kind of theories of mystification Baudrillard cites as the only alternative to his view (SSM 12-13). Brinton, and Albert and Hahnel, for instance, have analysed disinterest as an insulation built into authoritarian character-structures which enables people to cope with capitalism. Baudrillard's earlier work similarly involves a model of how the consumer society produces disinterest. Furthermore, political manipulation is, as Gramsci and others show, closely intertwined with the supposedly "meaningless", "apolitical" discourses of everyday life. It is simply not possible to withdraw from politics; one always participates in practices which influence social outcomes and others' actions, so that the illusion of withdrawal from politics is actually a naturalisation of a particular kind of political system. Baudrillard's explicitly stated view that everyday practice is beyond representation and the politics (SSM 39) is therefore wholly mistaken and leads him to effectively endorse the naturalisation of politics (even though he tries to avoid ENDORSING something he sees as meaningless and therefore not endorsable - 40-1. Actually he does endorse indirectly via loaded language). He also misses the dimension of political INTRUSION into everyday life - for instance, the aggressive police presence which blights so many inner-city communities, and the linked phenomenon of a politicised fear of "crime". At this point, in contradiction to Vaneigem, Reich and Foucault as well as his earlier work, Baudrillard also wants to deny a liberatory potential to resistance in everyday life (SSM 40-1).¶ Baudrillard sometimes substitutes his own views for evidence, as when he discusses what "we" the audience experience (GW 39). ¶ Baudrillard's claim that the masses are "dumb", silent and conduct any and all beliefs (SSM 28) and "the reversion of any social" (SSM 49) is problematised by the persistence of subcultures and countercultures, while his claim that any remark could be attributed to the masses (SSM 29) hardly proves that it lacks its own demands or beliefs. He is leaping far too quickly from the confused and contradictory nature of mass beliefs to the idea that the masses lack - or even reject - meaning per se. He wants to portray the masses as disinterested in meaning, instinctual and "above and beyond all meaning" (SSM 11), lacking even conformist beliefs (87-8) and without a language of their own (22). This is contradicted by extensive evidence on the construction of meaning in everyday life, from Hoggart on working class culture to Becker, Lemert, Goffman and others on deviance. Even in the sphere of media effects, the evidence from research on audiences, such as Ang on Dallas viewers and Morley on the Nationwide audience, suggests an active construction of meaning by members of the masses, negotiating with or even opposing dominant codes of meaning. This may well show a decline of that kind of meaning promoted by the status quo - but it hardly shows a rejection of meaning per se. When the masses act stupid, it may well be due to what radical education theorists term "reactive stupidity" - an adaptive response to avoid being falsified and "beaten" by acting stupid. Baudrillard again wrongly conflates the dominant system with meaning as such. Indeed, Baudrillard seems to have changed his mind AGAIN by the time of the Gulf War essays, when he refers to the MEDIA, not the masses, as in control (GW 75), and to stupidity as a result of "mental deterrence" (GW 67-8), which produces a "suffocating atmosphere of deception and stupidity" (GW 68) and a control through the violence of consensus (GW 84).

### AT: Impact

#### 1] There is no impact to exhaustion – we might lose a little understanding of the world but ignoring all information can’t be a response since that collapses all forms of communication. Information is necessary for politics which can resolve existential threats.

#### 2] Semio cap isn’t an excuse for losing sensibility and empathy since not everyone commits things like police brutality or racism and it comes out of bad choices. We can still feel empathy for other people even if we can’t perfectly understand them.

### AT: Exhaustion Thesis

#### 1] Exhaustion is not verifiable – yes semio cap exists but we never know when we reach that point of exhaustion and lose understanding of the world which proves their thesis is non falsifiable. That means we can’t verify any of their claims.

#### 2] We aren’t constantly processing information since we can filter out and forget unimportant information while remembering the important stuff. You don’t remember every ad or pay attention to every capitalist sign since your brain choses what to remember. Proves we do have sensibility.

### Turns

#### Capitalism is psychologically inevitable due to evolutionary change – they can’t change anything. Vote neg on Presumption.

Wilkinson 5 Will, policy analyst @CATO, “Capitalism and Human Nature”, CATO Policy Report, XXVII(1), January/February, <http://www.cato.org/research/articles/wilkinson-050201.html>)

#### Perhaps the most depressing lesson of evolutionary psychology for politics is found in its account of the deep-seated human capacity for envy and, related, of our difficulty in understanding the idea of gains from trade and increases in productivity—the idea of an ever-expanding "pie" of wealth. There is evidence that greater skill and initiative could lead to higher status and bigger shares of resources for an individual in the EEA. But because of the social nature of hunting and gathering, the fact that food spoiled quickly, and the utter absence of privacy, the benefits of individual success in hunting or foraging could not be easily internalized by the individual, and were expected to be shared. The EEA was for the most part a zero-sum world, where increases in total wealth through invention, investment, and extended economic exchange were totally unknown. More for you was less for me. Therefore, if anyone managed to acquire a great deal more than anyone else, that was pretty good evidence that theirs was a stash of ill-gotten gains, acquired by cheating, stealing, raw force, or, at best, sheer luck. Envy of the disproportionately wealthy may have helped to reinforce generally adaptive norms of sharing and to help those of lower status on the dominance hierarchy guard against further predation by those able to amass power. Our zero-sum mentality makes it hard for us to understand how trade and investment can increase the amount of total wealth. We are thus ill-equipped to easily understand our own economic system. These features of human nature—that we are coalitional, hierarchical, and envious zero-sum thinkers—would seem to make liberal capitalism extremely unlikely. And it is. However, the benefits of a liberal market order can be seen in a few further features of the human mind and social organization in the EEA. Property Rights are Natural The problem of distributing scarce resources can be handled in part by implicitly coercive allocative hierarchies. An alternative solution to the problem of distribution is the recognition and enforcement of property rights. Property rights are prefigured in nature by the way animals mark out territories for their exclusive use in foraging, hunting, and mating. Recognition of such rudimentary claims to control and exclude minimizes costly conflict, which by itself provides a strong evolutionary reason to look for innate tendencies to recognize and respect norms of property. New scientific research provides even stronger evidence for the existence of such property "instincts." For example, recent experimental work by Oliver Goodenough, a legal theorist, and Christine Prehn, a neuroscientist, suggests that the human mind evolved specialized modules for making judgments about moral transgressions, and transgressions against property in particular. Evolutionary psychology can help us to understand that property rights are not created simply by strokes of the legislator's pen. Mutually Beneficial Exchange is Natural Trade and mutually beneficial exchange are human universals, as is the division of labor. In their groundbreaking paper, "Cognitive Adaptations for Social Exchange," Cosmides and Tooby point out that, contrary to widespread belief, hunter-gatherer life is not "a kind of retro-utopia" of "indiscriminate, egalitarian cooperation and sharing." The archeological and ethnographic evidence shows that hunter-gatherers were involved in numerous forms of trade and exchange. Some forms of hunter-gatherer trading can involve quite complex specialization and the interaction of supply and demand. Most impressive, Cosmides and Tooby have shown through a series of experiments that human beings are able easily to solve complex logical puzzles involving reciprocity, the accounting of costs and benefits, and the detection of people who have cheated on agreements. However, we are unable to solve formally identical puzzles that do not deal with questions of social exchange. That, they argue, points to the existence of "functionally specialized, content-dependent cognitive adaptations for social exchange."

**Global inequality decreasing---cap is key.**

**Tupy 15** (Marian L [a senior policy analyst at the Cato Institute's Center for Global Liberty and Prosperity]; Stop obsessing about inequality. It's actually decreasing around the world; Jan 8; www.washingtonpost.com/posteverything/wp/2015/01/08/stop-obsessing-about-inequality-its-actually-decreasing-around-the-world/)

Is **inequality** increasing or decreasing? The answer **depends on our point of reference.** In America, the income gap between the top 1 percent and the rest has grown. But **if we look** not **at** America, but **the world, inequality is shrinking. We are witnessing**, in the words of the World Bank’s Branko Milanovic, **“the first decline in global inequality between world citizens since the Industrial Revolution**.” For most of human history, incomes were more equal, but terribly low. Two thousand years ago, GDP per person in the most advanced parts of the world hovered around $3.50 per day. That was the global average 1,800 years later. But by the early 19th century, a pronounced income gap emerged between the West and the rest. Take the United States. In 1820, the U.S. was 1.9 times richer than the global average. The income gap grew to 4.1 in 1960 and reached its maximum level of 4.8 in 1999. By 2010, it had shrunk by 19 percent to 3.9. **That narrowing is not a function of declining Western incomes**. During the Great Recession, for example, U.S. GDP per capita decreased by 4.8 percent between 2007 and 2009**. It rebounded by 5.7 percent over the next 4 years and stands at an all-time high today**. Rather, the narrowing of the income gap is a result of growing incomes in the rest of the world. Consider the spectacular rise of Asia. In 1960, the U.S. was 11 times richer than Asia. Today, America is only 4.8 times richer than Asia. To understand why, let’s look at China. Between 1958 and 1961, Mao Zedong attempted to transform China’s largely agricultural economy into an industrial one through the “Great Leap Forward.” His stated goal was to overtake UK’s industrial production in 15 years. Industrialization, which included building of factories at home as well as large-scale purchases of machinery abroad, was to be paid for by food produced on collective farms. But the collectivization of agriculture resulted in famine that killed between 18 and 45 million people. Industrial initiatives, such as Mao’s attempt to massively increase production of steel, were equally disastrous. People burned their houses to stoke the fires of the steel mills and melted cooking wares to fulfil the steel production quotas. The result was destruction, rather than creation of wealth. Deng Xiaoping, Mao’s successor, partially privatized the farmland and allowed farmers to sell their produce. Trade liberalization ensured that Chinese industrial output would no longer be dictated by production quotas, but by the demands of the international economy. But **Following liberalization in 1978, China’s GDP per capita has increased 12.5 fold,** rising from $545 in 1980 to $6,807 in 2013. Over the same time period, the Chinese poverty rate fell from 84 percent to 10 percent. **What is true of China is also true in much of the developing world. As** Laurence Chandy and Geoffrey Gertz of the Brookings Institution wrote in 2011, “**poverty reduction of this magnitude is unparalleled in history: never before have so many people been lifted out of poverty over such a brief period of time.” Developing countries have made strides in other areas too**. Take life expectancy. Between 1960 and 2010, global life expectancy increased from 53 years to 70. In the U.S. over the same period it rose from 70 to 78**. Similar stories can be told about child and maternal mortality, treatment of communicable diseases, and the spread of technology. Many** Americans **point to globalization as a bogeyman,** robbing our country of good jobs and resources. But really, **the phenomenon has ushered a period of unprecedented prosperity in many poor countries**. Even as we struggle with economic problems at home let us remember the global – and largely positive – perspective on the state of the world.

**We’re past the tipping point – but carbon capture is attainable and solves**

**Mack 19** (Eric Mack, May 28, 2019, “Carbon positive: Turning a planetary pollutant into an asset”, Nesta, https://www.nesta.org.uk/feature/tipping-point/carbon-positive-turning-planetary-pollutant-asset/)

Last year, **the International Panel on Climate Change estimated** in a widely publicised and disturbing report that to avoid catastrophic change **we must not only drastically reduce our carbon dioxide output, but also begin actively pulling about 20 billion metric tons of CO2 out of the atmosphere each year** (IPCC, 2018). A suite of technologies known as “**carbon capture and utilisation” could go a long way** towards addressing the second part of the equation. While the name may sound drab and technical, these innovations could be one of our most powerful levers in addressing climate change. With justifiable scepticism about our collective ability and will to reduce emissions quickly enough, **carbon capture may be needed to stave off runaway climate change.** And even if it isn’t, there’s still a long-term need to get excess CO2 out of the system, a process that could take an extremely long time if left to nature’s depleted capacities. As “carbon wrangler” Julio Friedmann wrote in 2018: “We have a moral responsibility to clean up our mess and restore the world’s atmosphere to how we found it.” The basic concept behind capturing CO2 is to move vast amounts of air through a filter or solution that traps the carbon dioxide molecules. From there, it can be stored, used as-is or converted to a more useful molecule with the help of a little chemistry. Considerable attention has been paid to the idea of **simply burying it underground**: the idea that we can put it to good use has been comparatively neglected. But it is starting to gain traction. A **recent proposal suggests that the world’s air conditioners could also double as carbon capture systems, collecting CO2 and water vapor from the air** (Dittmeyer, R, et.al. 2019). Simple electrolysis can peel H2 off the water and combine it with carbon dioxide to locally produce hydrocarbon fuel using the Fischer-Tropsch process. Laboratory experiments have also used captured CO2, electricity and a little lithium to create carbon nanofibers (Ren, J., et.al. 2015) that **can be used in the manufacture of everything from better batteries and golf clubs to aircraft.** Climeworks is one of a handful of companies that has taken similar technology beyond the lab and is already pulling CO2 directly from the air. The Swiss start-up has set the ambitious goal of removing one per cent of global carbon dioxide emissions by 2025. The company’s small, modular direct air capture system is up and running in Switzerland and other locations in Europe, including a small demonstration unit in Italy that will capture 150 tons of CO2 per year to be converted into natural gas fuel. **Canada’s Carbon Engineering has also been capturing CO2 for several years, converting it into liquid fuels that could be used in today’s cars, trucks and even commercial jets.** CEO Steve Oldham claims the **technology can be “scaled up to capture gigatons of CO2 directly from the atmosphere**… we’re now ready to move into much larger scale.” The company published a breakdown of its technology in a peer-reviewed journal last year (Keith, 2018), and is aiming to scale up enough to pull a gigaton of CO2 from the air per year – more than two per cent of what the world emits in the same time-span.

#### Colonization of outer space is essential to humanity – 5 warrants

Orwig 15 [(Jessica, a senior editor at Insider. She has a Master of Science in science and technology journalism from Texas A&M University and a Bachelor of Science in astronomy and physics from The Ohio State University. Before NY she spent time as an intern at: American Physical Society in MD International Center for Theoretical Physics in Italy Fermi National Accelerator Laboratory in IL American Geophysical Union in DC), “5 undeniable reasons humans need to colonize Mars — even though it's going to cost billions,” Slate, 4/21/2015, https://www.businessinsider.com/5-undeniable-reasons-why-humans-should-go-to-mars-2015-4] MN

Establishing a permanent colony of humans on Mars is not an option. It's a necessity. At least, that's what some of the most innovative, intelligent minds of our age — Buzz Aldrin, Stephen Hawking, Elon Musk, Bill Nye, and Neil deGrasse Tyson — are saying. Of course, it's extremely difficult to foresee how manned missions to Mars that would cost hundreds of billions of dollars each, could benefit mankind. It's easier to imagine how that kind of money could immediately help in the fight against cancer or world hunger. That's because humans tend to be short-sighted. We're focused on what's happening tomorrow instead of 100 years from now. "If the human race is to continue for another million years, we will have to boldly go where no one has gone before," Hawking said in 2008 at a lecture series for NASA's 50th anniversary. That brings us to the first reason humans must colonize Mars: 1. Ensuring the survival of our species The only home humans have ever known is Earth. But history shows that surviving as a species on this tiny blue dot in the vacuum of space is tough and by no means guaranteed. The dinosaurs are a classic example: They roamed the planet for 165 million years, but the only trace of them today are their fossilized remains. A colossal asteroid wiped them out. Putting humans on more than one planet would better ensure our existence thousands if not millions of years from now. "Humans need to be a multiplanet species," Musk recently told astronomer and Slate science blogger Phil Plait. Musk founded the space transport company SpaceX to help make this happen. Mars is an ideal target because it has a day about the same length as Earth's and water ice on its surface. Moreover, it's the best available option: Venus and Mercury are too hot, and the Moon has no atmosphere to protect residents from destructive meteor impacts. 2. Discovering life on Mars Nye, the CEO of The Planetary Society, said during an episode of StarTalk Radio in March that humanity should focus on sending humans instead of robots to Mars because humans could make discoveries 10,000 times as fast as the best spacecraft explorers we have today. Though he was hesitant to say humans should live on Mars, he agreed there were many more discoveries to be made there. One monumental discovery scientists could make is determining whether life currently exists on Mars. If we're going to do that, we'll most likely have to dig much deeper than NASA's rovers can. The theory there is that life was spawned not from the swamps on adolescent Earth, but from watery chasms on Mars. The Mars life theory suggests that rocks rich with microorganisms could have been ejected off the planet's surface from a powerful impact, eventually making their way through space to Earth. It's not a stretch to imagine, because Martian rocks can be found on Earth. None of those, however, have shown signs of life. "You cannot rule out the fact that a Mars rock with life in it landing on the Earth kicked off terrestrial life, and you can only really test that by finding life on Mars," Christopher Impey, a British astronomer and author of over a dozen books in astronomy and popular science, told Business Insider. 3. Improving the quality of life on Earth "Only by pushing mankind to its limits, to the bottoms of the ocean and into space, will we make discoveries in science and technology that can be adapted to improve life on Earth." British doctor Alexander Kumar wrote that in a 2012 article for BBC News where he explored the pros and cons of sending humans to Mars. At the time, Kumar was living in the most Mars-like place on Earth, Antarctica, to test how he adapted to the extreme conditions both physiologically and psychologically. To better understand his poignant remark, let's look at an example: During its first three years in space, NASA's prized Hubble Space Telescope snapped blurry pictures because of a flaw in its engineering. The problem was fixed in 1993, but to try to make use of the blurry images during those initial years, astronomers developed a computer algorithm to better extract information from the images. It turns out the algorithm was eventually shared with a medical doctor who applied it to the X-ray images he was taking to detect breast cancer. The algorithm did a better job at detecting early stages of breast cancer than the conventional method, which at the time was the naked eye. "You can't script that. That happens all the time — this cross pollination of fields, innovation in one, stimulating revolutionary changes in another," Tyson, the StarTalk radio host, explained during an interview with Fareed Zakaria in 2012. It's impossible to predict how cutting-edge technologies used to develop manned missions to Mars and habitats on Mars will benefit other fields like medicine or agriculture. But we'll figure that out only by "pushing humankind to its limits" and boldy going where we've never been before. 4. Growing as a species Another reason we should go to Mars, according to Tyson, is to inspire the next generation of space explorers. When asked in 2013 whether we should go to Mars, he answered: "Yes, if it galvanizes an entire generation of students in the educational pipeline to want to become scientists, engineers, technologists, and mathematicians," he said. "The next generation of astronauts to land on Mars are in middle school now." Humanity's aspirations to explore space are what drive us toward more advanced technological innovations that will undoubtedly benefit mankind in one way or another. "Space is like a proxy for a lot of what else goes on in society, including your urge to innovate," Tyson said during his interview with Zakaria. He added: "There's nothing that drives ambitions the way NASA does." 5. Demonstrating political and economic leadership At a February 24 hearing, Aldrin told the US Senate's Subcommittee on Space, Science and Competitiveness that getting to Mars was a necessity not only for science, but also for policy. "In my opinion, there is no more convincing way to demonstrate American leadership for the remainder of this century than to commit to a permanent presence on Mars," he said. If Americans do not go to Mars, someone else will. And that spells political and economic benefit for whoever succeeds. "If you lose your space edge," Tyson said during his interview with Zakaria, "my deep concern is that you lose everything else about society that enables you to compete economically."

#### Space col key to innovation, space tourism, and heg

West 20 Darrell M. West, 8-18-2020, "Five reasons to explore Mars," Brookings, <https://www.brookings.edu/blog/techtank/2020/08/18/five-reasons-to-explore-mars/> TDI

The recent launch of the Mars rover Perseverance is the latest U.S. space mission seeking to understand our solar system. Its [expected arrival at the Red Planet in mid-February](https://www.nytimes.com/2020/07/30/science/nasa-mars-launch.html) 2021 has a number of objectives linked to science and innovation. The rover is equipped with sophisticated instruments designed to search for the remains of ancient microbial life, take pictures and videos of rocks, drill for soil and rock samples, and use a small helicopter to fly around the [Jezero Crater landing spot](https://mars.nasa.gov/resources/22474/jezero-crater-mars-2020s-landing-site/). Mars is a valuable place for exploration because it can be reached in 6 ½ months, is a major opportunity for scientific exploration, and has been mapped and studied for several decades. The mission represents the first step in a long-term effort to bring Martian samples back to Earth, where they can be analyzed for residues of microbial life. Beyond the study of life itself, there are a number of different benefits of Mars exploration. UNDERSTAND THE ORIGINS AND UBIQUITY OF LIFE The site where Perseverance is expected to land is the place where experts believe 3.5 billion years ago held a lake filled with water and flowing rivers. It is an ideal place to search for the residues of microbial life, test new technologies, and lay the groundwork for human exploration down the road. The mission plans to investigate whether microbial life existed on Mars billions of years ago and therefore that life is not unique to Planet Earth. As noted by Chris McKay, a research scientist at NASA’s Ames Research Science Center, that would be an extraordinary discovery. “Right here in our solar system, [if life started twice](https://www.space.com/9329-earth-unique-life-common-universe.html), that tells us some amazing things about our universe,” he pointed out. “It means the universe is full of life. Life becomes a natural feature of the universe, not just a quirk of this odd little planet around this star.” The question of the origins of life and its ubiquity around the universe is central to science, religion, and philosophy. For much of our existence, humans have assumed that even primitive life was unique to Planet Earth and not present in the rest of the solar system, let alone the universe. We have constructed elaborate religious and philosophical narratives around this assumption and built our identity along the notion that life is unique to Earth. If, as many scientists expect, future space missions cast doubt on that assumption or outright disprove it by finding remnants of microbial life on other planets, it will be both invigorating and illusion-shattering. It will force humans to confront their own myths and consider alternative narratives about the universe and the place of Earth in the overall scheme of things. As noted in my Brookings book, [Megachange](https://www.brookings.edu/book/megachange-economic-disruption-political-upheaval-and-social-strife-in-the-21st-century/), given the centrality of these issues for fundamental questions about human existence and the meaning of life, it would represent a far-reaching shift in existing human paradigms. As argued by scientist McKay, discovering evidence of ancient microbial life on Mars would lead experts to conclude that life likely is ubiquitous around the universe and not limited to Planet Earth. Humans would have to construct new theories about ourselves and our place in the universe. DEVELOP NEW TECHNOLOGIES The U.S. space program has been an extraordinary [catalyst for technology innovation](https://www.jpl.nasa.gov/infographics/infographic.view.php?id=11358). Everything from Global Positioning Systems and medical diagnostic tools to wireless technology and camera phones owe at least part of their creation to the space program. Space exploration required the National Aeronautics and Space Administration to learn how to communicate across wide distances, develop precise navigational tools, store, transmit, and process large amounts of data, deal with health issues through digital imaging and telemedicine, and develop collaborative tools that link scientists around the world. The space program has pioneered the miniaturization of scientific equipment and helped engineers figure out how to land and maneuver a rover from millions of miles away. Going to Mars requires similar inventiveness. Scientists have had to figure out how to search for life in ancient rocks, drill for rock samples, take high resolution videos, develop flying machines in a place with gravity that is 40 percent lower than on Earth, send detailed information back to Earth in a timely manner, and take off from another planet. In the future, we should expect large payoffs in commercial developments from Mars exploration and advances that bring new conveniences and inventions to people. ENCOURAGE SPACE TOURISM In the not too distant future, wealthy tourists likely will take trips around the Earth, visit space stations, orbit the Moon, and perhaps even take trips around Mars. For a substantial fee, they can experience weightlessness, take in the views of the entire planet, see the stars from outside the Earth’s atmosphere, and witness the wonders of other celestial bodies. The Mars program will help with space tourism by improving engineering expertise with space docking, launches, and reentry and providing additional experience about the impact of space travel on the human body. Figuring out how weightlessness and low gravity situations alter human performance and how space radiation affects people represent just a couple areas where there are likely to be positive by-products for future travel. The advent of space tourism will [broaden human horizons](https://unitedearth.us/religion-and-spirituality/does-seeing-earth-from-space-alter-your-perspective/) in the same way international travel has exposed people to other lands and perspectives. It will show them that the Earth has a delicate ecosystem that deserves protecting and why it is important for people of differing countries to work together to solve global problems. Astronauts who have had this experience say it has altered their viewpoints and had a profound impact on their way of thinking. FACILITATE SPACE MINING Many objects around the solar system are made of similar minerals and chemical compounds that exist on Earth. That means that some asteroids, moons, and planets could be rich in minerals and rare elements. Figuring out how to [harvest those materials](https://www.sciencefocus.com/space/space-mining-the-new-goldrush/) in a safe and responsible manner and bring them back to Earth represents a possible benefit of space exploration. Elements that are rare on Earth may exist elsewhere, and that could open new avenues for manufacturing, product design, and resource distribution. This mission could help resource utilization through advances gained with its Mars Oxygen Experiment (MOXIE) equipment that converts Martian carbon dioxide into oxygen. If MOXIE works as intended, it would help humans live and work on the Red Planet. ADVANCE SCIENCE One of the most crucial features of humanity is our curiosity about the life, the universe, and how things operate. Exploring space provides a means to satisfy our thirst for knowledge and improve our understanding of ourselves and our place in the universe. Space travel already has exploded centuries-old myths and promises to continue to confront our long-held assumptions about who we are and where we come from. The next decade promises to be an exciting period as scientists mine new data from space telescopes, space travel, and robotic exploration. Ten or twenty years from now, we may have [answers to basic questions](https://www.brookings.edu/book/turning-point/) that have eluded humans for centuries, such as how ubiquitous life is outside of Earth, whether it is possible for humans to survive on other planets, and how planets evolve over time.