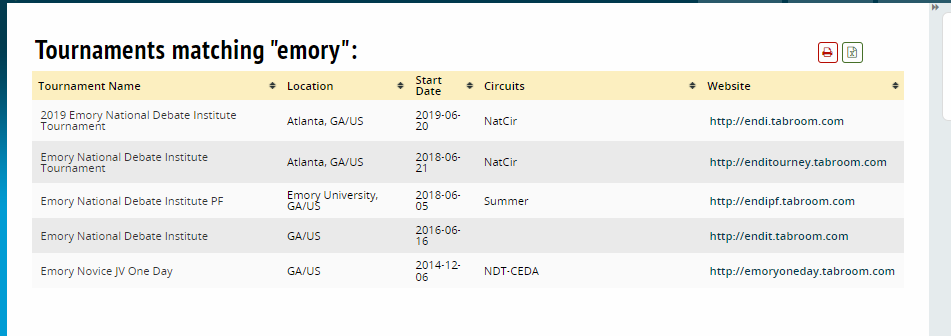
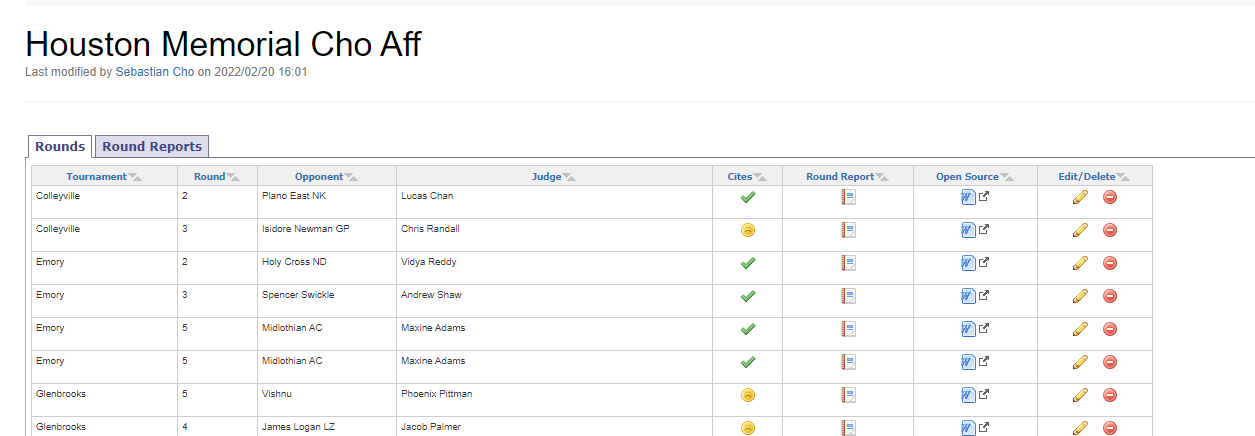
## 1

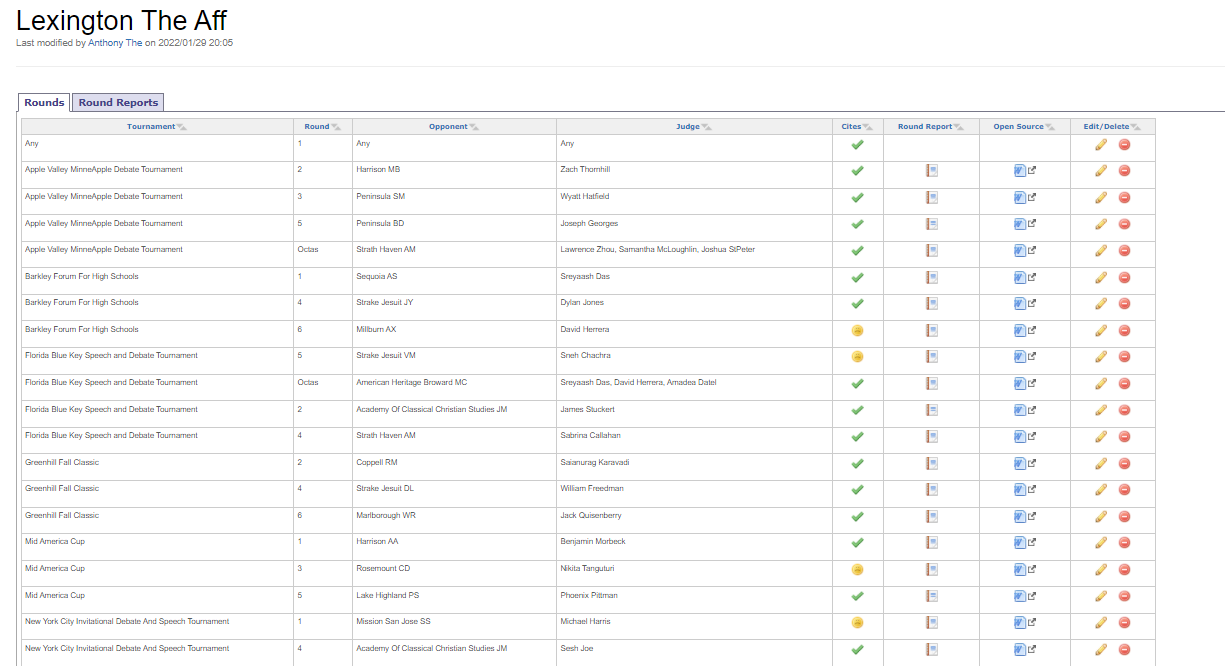
#### Interp: Debaters must disclose tournaments on the 2021-2022 NDCA LD wiki under the actual name of the tournament on tabroom for every round at said tournament. To clarify- when you look up the tournament name from the wiki on tab, the entry must pop up

#### Violation – They put ‘emory’ in their tournament entries but when you search up ‘emory’ on tab, nothing comes up that Sebastian went to with these pairings. Screenshots in the doc.





Shows I meet



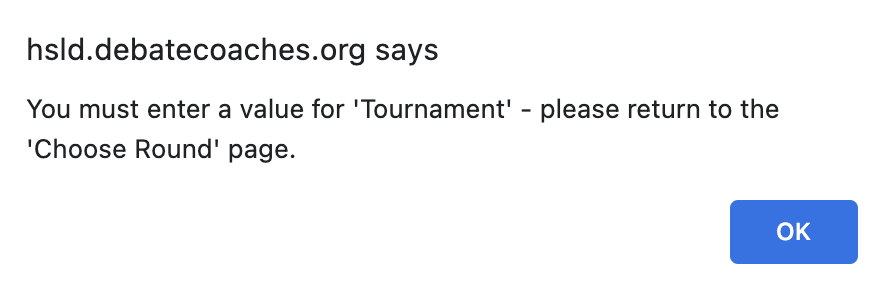
#### Inclusion, 2 internal links-

#### 1] you make the debate space inacessible to small school debaters and novices who compete on the circuit but don’t have knowledge of lingo in order to know what tournament is what. The ability to see the round on tab is uniquely key a) means that debaters can see if you won or lost while you went for a specific argument and your opponent went for another one. They know what you are good at and what your weaknesses are. B) debaters can see what speaks the judge gave you, which provides at least some standard for how well you debated going for x thing.

#### 2] People will never be able to go to new tournaments if they don’t know what the tournament is, if they like your arguments and others who have read similar ones at the tournament, they cant sign up, two reasons a) cant see logistical details like how many people, how much it costs, which controls whether or not they can go to the tournament, even if they somehow knew those things, they lack the ability to find the tab page to enter on. Inclusion ow, other impacts assume that you have the ability to access the round in the first place. Reject reasonability on inclusion impacts- 1% of exclusion is still terrible and enough to affirm on

#### Reject every reason why disclosure is bad- you concede to the validitiy of putting tournament names by putting it on your wiki in the first,

#### They will say the shell is arbitrary but literal wiki rules prove otherwise, the wiki wont let you disclose a round without a valid tournament name



#### Fairness straight turns the aff and answers their ROTB arguments

Bjerg, 11—Department of Management, Politics and Philosophy, Copenhagen Business School (Ole, *Poker: the parody of capitalism* pg 190-198)

In order to understand the conceptual difference, it is important to note that when Baudrillard speaks of the law, he is not referring to law only in the strictly judicial meaning of the term. Baudrillard is rather drawing on a psychoanalytical tradition from Freud and Lacan in which the concept of law stands for any kind of social regularity, such as prohibitions, norms, values, morals, conventions, and so on, that structures the way we act and construct meaning in society. Law constitutes the social order of society. Viewed from the perspective of an individual immersed in the daily life of society, the difference between the law of society and the rule of the game is a difference between necessity and arbitrariness. The law consists not only of a series of prohibitions and norms. It carries also an account of the justification and rationality of the law. The law tells us not only what we should and should not do; it tells us also why we should or should not do this or that. The law claims to be valid and necessary regardless of the opinions held by the individual subject included in the law. The necessity of law is founded on transcendence. This may be the transcendence of a religious order, a principle of reason and rationality, or a system of tradition. In any case the law justifies itself with reference to some order beyond the immediate content of itself. Contrary to the law, the game and the rule are characterized by their arbitrariness. The rule claims no justification beyond its immediate appearance. It does not profess to represent a higher religious order or rational principle. In this way the rule is purely immanent to the game. Furthermore, the rule tells the subject engaged in the game what to do and not to do, but it does not give him [them] any reasons why he [they] should follow the rule. When asked, the rule provides no other justification for itself than the mere reference to the game itself: “Because these are the rules of the game!” Baudrillard sums up the difference between the rule and the law: “The Rule plays on an immanent sequence of arbitrary signs, while the Law is based on a transcendent sequence of necessary signs.”4 Think of the very simple game you can play when walking on the street in which you are not allowed to step on the lines between the flags of the pavement. The game is instituted by the invocation of the rule “Don’t step on the lines!” This rule is purely arbitrary. The game could be played just as well with the complete opposite rule: “You must step on a line for every single step you take!” Furthermore, the rule gives no reason that it should be followed. It has no “formal, moral or psychological structure or superstructure”5 to support its functioning. The functioning of the game is dependent on the voluntary submission to the rule by the players engaging in the game. Compare this to the traffic regulations prescribed by law: “Don’t walk in the street.” “Cross the street only at the green light.” These regulations apply unconditionally and must be obeyed by anyone regardless of whether he wants [they want] to or not. Traffic regulations come with a series of explicit and implicit reasons why they should be followed, for instance, that they secure the social order of the traffic situation for the safety of everyone. The transcendence of law makes the validity of law unconditional. It is not up to the individual subject of law to decide whether he wants to submit to the law or not. Conversely, the purely arbitrary character of the rule sets free the subject and leaves it up to the individual whether he [they] wants to participate in the game and become obliged by the rules of the game or not. In Homo Ludens Huizinga indeed proposes voluntariness and freedom as the first in his list of characteristics of play.6 “because it’s fun” Law as understood by Baudrillard not only constitutes society. In the psychoanalytic tradition that Baudrillard is drawing on, law also plays a crucial role in the very constitution of the subject. To be a subject is to be subject to law. Without law, there would be no subject. At first glance, law manifests itself as a prohibition banning our access to certain objects and acts. We may think of the law as an institution necessary in order to discipline our wild and otherwise uncontrolled desires for different forbidden things such as other people’s property (Thou shalt not steal) or transgressive sexual acts (Thou shalt not commit adultery). In this line of thinking, a society without law would be an anarchical allagainst-all with everybody satisfying her every desire at the expense of everybody else. However, working along similar lines as Baudrillard, Zizek argues that law has also the latent function of structuring our very being as subjects since the law is what institutes our desires in the first place. When the law tells us not to do this or that, it carries an underlying fantasmatic message promising that beyond the prohibition of the law lie the objects that may satisfy the desire of the subject. Inherent in the law is the fantasy of what might happen if the law was not there to prevent me from pursuing my immediate desires. As was the case with the concept of law, it is important to note that the concept of fantasy differs from its usual meaning. Here is how Zizek explains the term: Fantasy is usually c]onceived as a scenario that realizes the subject’s desire. This elementary definition is quite adequate, on condition that we take it literally, what the fantasy stages is not a scene in which our desire is fulfilled, fully satisfied, but on the contrary, a scene that realizes, stages, the desire as such. The fundamental point of psychoanalysis is that desire is not something given in advance, but something that has to be constructed—and it is precisely the role of fantasy to give the coordinates of the subject’s desire, to specify its object, to locate the position the subject assumes in it. It is only through fantasy that the subject is constituted as desiring: through fantasy, we learn how to desire.7 Based on this understanding, Zizek often uses the concept of fantasy in conjunction with the concept of ideology.8 Only on a very superficial level is fantasy opposed to law in the sense that we fantasize about the transgression or even the abolition of law. We might think here of consumerist fantasies of the kind where we imagine gaining access to products that we cannot afford to buy: “If only the law of property or the law of equivalences did not prevent me from having this sweater or that car I would . . .” On another level, fantasy and law work together in structuring the desire of the subject. By restraining the subject’s access to the objects of desire designated by fantasy, law prevents the subject from realizing that the qualities and possibilities for enjoyment imagined to belong to the object are in fact projections of the subject’s own fantasy. In this way, the different laws of the market restraining our access to consumer goods are the condition of possibility for the fantasmatic projections about the amount of happiness, enjoyment, and fulfillment we would attain if we had free and unlimited access to these goods.

Don’t allow crossaps from case A) Fairness acts as an epistemic filter – I wasn’t given a fair shot to answer your arguments so we don’t know if they are true B) the shell indicts the aff so weighing it just proves the abuse

Fairness is a voter a) it’s an intrinsic good – debate is fundamentally a game proven by wins, losses and speaker points which proves its inescapable b) probability – debate can’t alter subjectivity, but it can rectify skews which means the only impact to a ballot is fairness and deciding who wins, c] it link turns the aff – your role of the ballot is to promote discussion but unfairness means the debate turns into a one sided monologue. D] if they don’t care about fairness vote against them since they don’t care if their arguments are evaluated fairly

Procedural fairness outweighs structural A) it makes debate more fair for everybody so its most accessible overall B) it’s the only thing we have control over because we cant control out of round factors.

#### DTD- dta illogical, time skew

#### No RVI’s- illogical, baiting

#### CI- race to top, intervention

Norming outweighs – a] end goal of theory b] controls internal link to in round

NC theory first – 1] Norming, spillover verified 2] Scope – disclosure impacts out of round

## 2

#### Space Commercialization drives Tech Innovation in the Status Quo – it provides a unique impetus.

Hampson 17 Joshua Hampson 1-25-2017 “The Future of Space Commercialization” <https://republicans-science.house.gov/sites/republicans.science.house.gov/files/documents/TheFutureofSpaceCommercializationFinal.pdf> (Security Studies Fellow at the Niskanen Center)//Elmer

The size of the space economy is far larger than many may think. In 2015 alone, the global market amounted to $323 billion. Commercial infrastructure and systems accounted for 76 percent of that 9 total, with satellite television the largest subsection at $95 billion. The global space launch market’s 10 11 share of that total came in at $6 billion dollars. It can be hard to disaggregate how space benefits 12 particular national economies, but in 2009 (the last available report), the Federal Aviation Administration (FAA) estimated that commercial space transportation and enabled industries generated $208.3 billion in economic activity in the United States alone. Space is not just about 13 satellite television and global transportation; while not commercial, GPS satellites also underpin personal navigation, such as smartphone GPS use, and timing data used for Internet coordination.14 Without that data, there could be problems for a range of Internet and cloud-based services.15 There is also room for growth. The FAA has noted that while the commercial launch sector has not grown dramatically in the last decade, there are indications that there is latent demand. This 16 demand may catalyze an increase in launches and growth of the wider space economy in the next decade. The Satellite Industry Association’s 2015 report highlighted that their section of the space economy outgrew both the American and global economies. The FAA anticipates that growth to 17 continue, with expectations that small payload launch will be a particular industry driver.18 In the future, emerging space industries may contribute even more the American economy. Space tourism and resource recovery—e.g., mining on planets, moons , and asteroids—in particular may become large parts of that industry. Of course, their viability rests on a range of factors, including costs, future regulation, international problems, and assumptions about technological development. However, there is increasing optimism in these areas of economic production. But the space economy is not just about what happens in orbit, or how that alters life on the ground. The growth of this economy can also contribute to new innovations across all walks of life. Technological Innovation Innovation is generally hard to predict; some new technologies seem to come out of nowhere and others only take off when paired with a new application. It is difficult to predict the future, but it is reasonable to expect that a growing space economy would open opportunities for technological and organizational innovation. In terms of technology, the difficult environment of outer space helps incentivize progress along the margins. Because each object launched into orbit costs a significant amount of money—at the moment between $27,000 and $43,000 per pound, though that will likely drop in the future —each 19 reduction in payload size saves money or means more can be launched. At the same time, the ability to fit more capability into a smaller satellite opens outer space to actors that previously were priced out of the market. This is one of the reasons why small, affordable satellites are increasingly pursued by companies or organizations that cannot afford to launch larger traditional satellites. These small 20 satellites also provide non-traditional launchers, such as engineering students or prototypers, the opportunity to learn about satellite production and test new technologies before working on a full-sized satellite. That expansion of developers, experimenters, and testers cannot but help increase innovation opportunities. Technological developments from outer space have been applied to terrestrial life since the earliest days of space exploration. The National Aeronautics and Space Administration (NASA) maintains a website that lists technologies that have spun off from such research projects. Lightweight 21 nanotubes, useful in protecting astronauts during space exploration, are now being tested for applications in emergency response gear and electrical insulation. The need for certainty about the resiliency of materials used in space led to the development of an analytics tool useful across a range of industries. Temper foam, the material used in memory-foam pillows, was developed for NASA for seat covers. As more companies pursue their own space goals, more innovations will likely come from the commercial sector. Outer space is not just a catalyst for technological development. Satellite constellations and their unique line-of-sight vantage point can provide new perspectives to old industries. Deploying satellites into low-Earth orbit, as Facebook wants to do, can connect large, previously-unreached swathes of 22 humanity to the Internet. Remote sensing technology could change how whole industries operate, such as crop monitoring, herd management, crisis response, and land evaluation, among others. 23 While satellites cannot provide all essential information for some of these industries, they can fill in some useful gaps and work as part of a wider system of tools. Space infrastructure, in helping to change how people connect and perceive Earth, could help spark innovations on the ground as well. These innovations, changes to global networks, and new opportunities could lead to wider economic growth.

#### Strong Innovation solves Extinction.

Matthews 18 Dylan Matthews 10-26-2018 “How to help people millions of years from now” <https://www.vox.com/future-perfect/2018/10/26/18023366/far-future-effective-altruism-existential-risk-doing-good> (Co-founder of Vox, citing Nick Beckstead @ Rutgers University)//Re-cut by Elmer

If you care about improving human lives, you should overwhelmingly care about those quadrillions of lives rather than the comparatively small number of people alive today. The 7.6 billion people now living, after all, amount to less than 0.003 percent of the population that will live in the future. It’s reasonable to suggest that those quadrillions of future people have, accordingly, hundreds of thousands of times more moral weight than those of us living here today do. That’s the basic argument behind Nick Beckstead’s 2013 Rutgers philosophy dissertation, “On the overwhelming importance of shaping the far future.” It’s a glorious mindfuck of a thesis, not least because Beckstead shows very convincingly that this is a conclusion any plausible moral view would reach. It’s not just something that weird utilitarians have to deal with. And Beckstead, to his considerable credit, walks the walk on this. He works at the Open Philanthropy Project on grants relating to the far future and runs a charitable fund for donors who want to prioritize the far future. And arguments from him and others have turned “long-termism” into a very vibrant, important strand of the effective altruism community. But what does prioritizing the far future even mean? The most literal thing it could mean is preventing human extinction, to ensure that the species persists as long as possible. For the long-term-focused effective altruists I know, that typically means identifying concrete threats to humanity’s continued existence — like unfriendly artificial intelligence, or a pandemic, or global warming/out of control geoengineering — and engaging in activities to prevent that specific eventuality. But in a set of slides he made in 2013, Beckstead makes a compelling case that while that’s certainly part of what caring about the far future entails, approaches that address specific threats to humanity (which he calls “targeted” approaches to the far future) have to complement “broad” approaches, where instead of trying to predict what’s going to kill us all, you just generally try to keep civilization running as best it can, so that it is, as a whole, well-equipped to deal with potential extinction events in the future, not just in 2030 or 2040 but in 3500 or 95000 or even 37 million. In other words, caring about the far future doesn’t mean just paying attention to low-probability risks of total annihilation; it also means acting on pressing needs now. For example: We’re going to be better prepared to prevent extinction from AI or a supervirus or global warming if society as a whole makes a lot of scientific progress. And a significant bottleneck there is that the vast majority of humanity doesn’t get high-enough-quality education to engage in scientific research, if they want to, which reduces the **odds that we have enough trained scientists to come up with the breakthroughs** we need as a civilization to survive and thrive. So maybe one of the best things we can do for the far future is to improve school systems — here and now — to harness the group economist Raj Chetty calls “lost Einsteins” (potential innovators who are thwarted by poverty and inequality in rich countries) and, more importantly, the hundreds of millions of kids in developing countries dealing with even worse education systems than those in depressed communities in the rich world. What if living ethically for the far future means living ethically now? Beckstead mentions some other broad, or very broad, ideas (these are all his descriptions): Help make computers faster so that people everywhere can work more efficiently Change intellectual property law so that technological innovation can happen more quickly Advocate for open borders so that people from poorly governed countries can move to better-governed countries and be more productive Meta-research: improve incentives and norms in academic work to better advance human knowledge Improve education Advocate for political party X to make future people have values more like political party X ”If you look at these areas (economic growth and technological progress, access to information, individual capability, social coordination, motives) a lot of everyday good works contribute,” Beckstead writes. “An implication of this is that a lot of everyday good works are good from a broad perspective, even though hardly anyone thinks explicitly in terms of far future standards.” Look at those examples again: It’s just a list of what normal altruistically motivated people, not effective altruism folks, generally do. Charities in the US love talking about the lost opportunities for innovation that poverty creates. Lots of smart people who want to make a difference become scientists, or try to work as teachers or on improving education policy, and lord knows there are plenty of people who become political party operatives out of a conviction that the moral consequences of the party’s platform are good. All of which is to say: Maybe effective altruists aren’t that special, or at least maybe we don’t have access to that many specific and weird conclusions about how best to help the world. If the far future is what matters, and generally trying to make the world work better is among the best ways to help the far future, then effective altruism just becomes plain ol’ do-goodery.

#### Extinction.

Specktor 19 [Brandon; writes about the science of everyday life for Live Science, and previously for Reader's Digest magazine, where he served as an editor for five years; "Human Civilization Will Crumble by 2050 If We Don't Stop Climate Change Now, New Paper Claims," livescience, 6/4/19; <https://www.livescience.com/65633-climate-change-dooms-humans-by-2050.html>] Justin

The current climate crisis, they say, is larger and more complex than any humans have ever dealt with before. General climate models — like the one that the [United Nations' Panel on Climate Change](https://www.ipcc.ch/sr15/) (IPCC) used in 2018 to predict that a global temperature increase of 3.6 degrees Fahrenheit (2 degrees Celsius) could put hundreds of millions of people at risk — fail to account for the **sheer complexity of Earth's many interlinked geological processes**; as such, they fail to adequately predict the scale of the potential consequences. The truth, the authors wrote, is probably far worse than any models can fathom. How the world ends What might an accurate worst-case picture of the planet's climate-addled future actually look like, then? The authors provide one particularly grim scenario that begins with world governments "politely ignoring" the advice of scientists and the will of the public to decarbonize the economy (finding alternative energy sources), resulting in a global temperature increase 5.4 F (3 C) by the year 2050. At this point, the world's ice sheets vanish; brutal droughts kill many of the trees in the [Amazon rainforest](https://www.livescience.com/57266-amazon-river.html) (removing one of the world's largest carbon offsets); and the planet plunges into a feedback loop of ever-hotter, ever-deadlier conditions. "Thirty-five percent of the global land area, and **55 percent of the global population, are subject to more than 20 days a year of** [lethal heat conditions](https://www.livescience.com/55129-how-heat-waves-kill-so-quickly.html), beyond the threshold of human survivability," the authors hypothesized. Meanwhile, droughts, floods and wildfires regularly ravage the land. Nearly **one-third of the world's land surface turns to desert**. Entire **ecosystems collapse**, beginning with the **planet's coral reefs**, the **rainforest and the Arctic ice sheets.** The world's tropics are hit hardest by these new climate extremes, destroying the region's agriculture and turning more than 1 billion people into refugees. This mass movement of refugees — coupled with [shrinking coastlines](https://www.livescience.com/51990-sea-level-rise-unknowns.html) and severe drops in food and water availability — begin to stress the fabric of the world's largest nations, including the United States. Armed conflicts over resources, perhaps culminating in nuclear war, are likely. The result, according to the new paper, is "outright chaos" and perhaps "the end of human global civilization as we know it."

## 3

#### Counterplan: States should implement the hybrid Public Trust Doctrine approach outlined in Babcock 21 to allow for private appropriation of outer space.

#### That solves sustainable space development and the aff, Babcock 21

[Hope M. Babcock, 29 October 2021, "22 - Using the Public Trust Doctrine to Manage Property on the Moon", Cambridge University Press, https://www.cambridge.org/core/books/abs/cambridge-handbook-of-commons-research-innovations/using-the-public-trust-doctrine-to-manage-property-on-the-moon/18298C56686CA8A396517AB8D217666E, date accessed 1-25-2022] //Lex AT

Having a lottery or an auction of “ownership rights,” or establishing a system of tradable credits might lessen the equity and technical problems with the economic zone management proposal. While an auction theoretically would open up the market in development rights to non spacefaring nations, in practice, only the wealthy nations would be able to effectively bid on and secure those rights.58 However, the idea of tradable credits might work.59 Under an outer space trading system, participant nations, regardless of their space faring capacity, would be allotted a fixed number of resource development credits, allowing the credit holder to extract a certain tonnage of materials or develop a fixed amount of celestial surface, during a specified time period.60 The credits could apply to the amount of the resource a participant was allowed to extract, regardless of location, or could be tied to a particular area of a celestial body. Participants could buy credits from and sell them to other participants.61 The proposal would allow developing nations to benefit from space exploration and exploitation, and participants would run the market reducing the need for an administering international agency. Even though market participants would run the market, an international institution will be needed to allocate tradable credits and devise an allocation methodology that assures non-spacefaring nations receive some benefit. International oversight also will be needed to ensure that nations do not exceed their allotted credits. And tradable credits would need to be anchored by some form of authorization, like a permit, creating another need for a central administrative body. While the idea of tradable development credits is consistent with international law, could assure equitable distribution of the benefits of space development, and provide sufficient incentives for development of these resources, the approach may be too administratively encumbered. The public trust doctrine offers another approach for managing an open access commons. 62 Under this doctrine, the sovereign holds certain common properties in trust in perpetuity for the free and unimpeded use of the general public. The public’s right of access to and use of trust resources is never lost, and neither the government nor private individuals can alienate or otherwise adversely affect those resources unless for a comparable public purpose. Showing its adaptability, supporters of the doctrine are currently arguing in court that it applies to the atmosphere.63 The doctrine places on governments an affirmative, ongoing duty to safeguard the perpetual preservation of trust resources for the benefit of the general public, limiting the sovereign’s power on behalf of both present and future entities. It directs the government not to manage them for private gain and applies to private as well as public resources. Uses of trust resources that are inconsistent with the doctrine can be rescinded. The doctrine effectively places a permanent easement over trust resources that burdens their ownership with an overriding public interest in their preservation. Thus, the public trust doctrine protects the “people’s common heritage,” 64 just as the Moon Treaty protects outer space as part of the common heritage of mankind. A doctrine that imposes an enforceable perpetual duty on the sovereign to preserve trust resources, prevents their alienation for private benefit, and assures public access to them seems a particularly apt property management tool in outer space. The fact that public access to trust resources is so central to the doctrine65 is consistent with international space law’s open access principles. It avoids the problems of alienation and exclusion associated with private property management approaches and does not require the creation of a new administrative authority, as anyone can invoke the doctrine. Of all the management approaches discussed, the public trust doctrine seems the most suited to managing property in outer space. However, the doctrine provides no incentives for development of trust resources.66 Its traditional use has been to curtail development, making it potentially a counter productive solution to the beneficial development of outer space. Allowing limited use of private property management approaches, like tradable development credits, might buffer that effect – a form of overlapping hybridity67 between one type of property, a commons, and a management regime from another, private property, enabled by application of the public trust doctrine. This approach might allow development of outer space, while assuring that it will not just be profitable for a few; rather, space’s development will be sustainable and equitable, ideally for all.

## 4

#### RoB is to evaluate the fiated consequeunces and effects of the plan. Consequences are tied to epistemology and inform material violence which means they are inseparable from the aff.

#### The standard is maximizing expected well being or saving lives

#### Pleasure and pain are intrinsic value and disvalue – everything else regresses – robust neuroscience.

Blum et al. 18

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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 outweighs –

#### 1 – Paternalism – taking everyones lives without their consent is actively violent and takes away people’s autonomy.

#### 2 – Suffering – warming dispropritionately hurts marginalized groups with less resources.

#### 3 – Objectivity – body count is the most objective way to calculate impacts because comparing suffering is unethical

#### 4 – Moral uncertainty – if we’re unsure about which interpretation of the world is true – we ought to preserve the world to keep debating about it

Doesn’t paper over we win probanlity

#### Apocalyptic images challenge dominant power structures by contesting the implausibility that inequitable structures can produce catastrophe – attempts to describe the world in its totality lock in the squo and close of revolutionary potentiality.

Jessica Hurley 17, Assistant Professor in the Humanities at the University of Chicago, “Impossible Futures: Fictions of Risk in the Longue Durée”, Duke University Press, https://read.dukeupress.edu/american-literature/article/89/4/761/132823/Impossible-Futures-Fictions-of-Risk-in-the-Longue

If contemporary ecocriticism has a shared premise about environmental risk it is that genre is the key to both perceiving and, possibly, correcting ecological crisis. Frederick Buell’s 2003 From Apocalypse to Way of Life: Environmental Crisis in the American Century has established one of the most central oppositions of this paradigm. As his title suggests, Buell tells the story of a discourse that began in the apocalyptic mode in the 1960s and 70s, when discussions of “the immanent end of nature” most commonly took the form of “prophecy, revelation, climax, and extermination” before turning away from apocalypse when the prophesied ends failed to arrive (112, 78). Buell offers his suggestion for the appropriate literary mode for life lived within a crisis that is both unceasing and inescapable: new voices, “if wise enough….will abandon apocalypse for a sadder realism that looks closely at social and environmental changes in process and recognizes crisis as a place where people dwell” (202-3). In a world of threat, Buell demands a realism that might help us see risks more clearly and aid our survival.¶ Buell’s argument has become a broadly held view in contemporary risk theory and ecocriticism, overlapping fields in the social sciences and humanities that address the foundational question of second modernity: “how do you live when you are at such risk?” (Woodward 2009, 205).1 Such an assertion, however, assumes both that realism is a neutral descriptive practice and that apocalypse is not something that is happening now in places that we might not see, or cannot hear. This essay argues for the continuing importance of apocalyptic narrative forms in representations of environmental risk to disrupt conservative realisms that maintain the status quo. Taking the ecological disaster of nuclear waste as my case study, I examine two fictional treatments of nuclear waste dumps that create different temporal structures within which the colonial history of the United States plays out. The first, a set of Department of Energy documents that use statistical modeling and fictional description to predict a set of realistic futures for the site of the Waste Isolation Pilot Plant in New Mexico (1991), creates a present that is fully knowable and a future that is fully predictable. Such an approach, I suggest, perpetuates the state logics of implausibility that have long undergirded settler colonialism in the United States. In contrast, Leslie Marmon Silko’s contemporaneous novel Almanac of the Dead (1991) uses its apocalyptic form to deconstruct the claims to verisimilitude that undergird state realism, transforming nuclear waste into a prophecy of the end of the United States rather than a means for imagining its continuation. In Almanac of the Dead, the presence of nuclear waste introjects a deep-time perspective into contemporary America, transforming the present into a speculative space where environmental catastrophe produces not only unevenly distributed damage but also revolutionary forms of social justice that insist on a truth that probability modeling cannot contain: that the future will be unimaginably different from the present, while the present, too, might yet be utterly different from the real that we think we know.¶ Nuclear waste is rarely treated in ecocriticism or risk theory, for several reasons: it is too manmade to be ecological; its catastrophes are ongoing, intentionally produced situations rather than sudden disasters; and it does not support the narrative that subtends ecocritical accounts of risk perception in which the nuclear threat gives rise to an awareness of other kinds of threat before reaching the end of its relevance at the end of the Cold War.2 In what follows, I argue that the failure of nuclear waste to fit into the critical frames created by ecocriticism and risk theory to date offers an opportunity to expand those frames and overcome some of their limitations, especially the impulse towards a paranoid, totalizing realism that Peter van Wyck (2005) has described as central to ecocriticism in the risk society. Nuclear waste has durational forms that dwarf the human. It therefore dwells less in the economy of risk as it is currently conceptualized and more in the blown-out realm of deep time. Inhabiting the temporal scale that has recently been christened the Anthropocene, the geological era defined by the impact of human activities on the world’s geology and climate, nuclear waste unsettles any attempt at realist description, unveiling the limits of human imagination at every turn.3 By analyzing risk society through a heuristic of nuclear waste, this essay offers a critique of nuclear colonialism and environmental racism. At the same time, it shows how the apocalyptic mode in deep time allows narratives of environmental harm and danger to move beyond the paranoid logic of risk. In the world of deep time, all that might come to pass will come to pass, sooner or later. The endless maybes of risk become certainties. The impossibilities of our own deaths and the deaths of everything else will come. But so too will other impossibilities: talking macaws and alien visitors; the end of the colonial occupation of North America, perhaps, or a sudden human determination to let the world live. The end of capitalism may yet become more thinkable than the end of the world. Just wait long enough. Stranger things will happen.¶ Realism and Risk in the Longue Durée¶ The nature of risk, as Ulrich Beck notes in his foundational Risk Society (1986, 72), is fundamentally anti-realist; in the risk society, “dangerous, hostile substances lie concealed behind the harmless façades. Everything must be viewed with a double gaze, and can only be correctly understood and judged through this doubling. The world of the visible must be investigated, relativized and evaluated with respect to a second reality, only existent in thought and yet concealed in the world.” The traumatic nature of living in a world of risk, exemplified in the canonical toxic-world novels White Noise (Don DeLillo, 1985) and Gain (Richard Powers, 1998), lies in the way that the real world is no longer accessible to perception.4 Risks become perceptible only when they are already no longer threats but events, a condition that makes risk itself appear in a fundamentally literary mode; as Susan Mizruchi (2010, 119) writes, “when improbable risks are actualized in catastrophe, the familiar becomes the uncanny.” What Mizruchi calls the uncanny, Laurence Buell (2001) describes as the gothic; in both cases, Beck’s description of a second, real-er world beneath the phenomenological one finds a strong descriptor and a place in literary history as critics connect risk fiction to more established genres that account for what we cannot perceive and cannot understand. No longer haunted by falling helmets or animate dolls, the risk novel tries instead to theorize the connections between tumors and the factory that closed down two generations ago, between what we know of bioaccumulation and what we feel when we look at a carrot.¶ For many critics, as for F. Buell, the gothic terror of a world of risk produces apocalypticism as a symptom and realism as a solution. 5 Even when apocalypse is recognized as a potentially valuable tool for approaching risk, as in Ursula K. Heise’s insight that in a world of world-threatening danger “apocalyptic narrative….can appropriately be understood as a form of risk perception” (2008, 141), the potential benefit of apocalypse is as the most realistic genre for representing a scenario that is genuinely apocalyptic (as in the exponentially increasing flood of contemporary apocalypse novels depicting climate change, for example).6 As Peter van Wyck has argued, however, the realist commitment to describing the totality of the world’s relations produces its own set of epistemic anxieties in a world defined by risk: contemporary ecological threats can come to make ecological thought itself look like a particularly advanced form of cultural paranoia. I mean this in the sense that once we say that everything is connected in this fashion, we mean that everything is, if not already, then at least potentially integrated into a framework of understanding. And it isn’t. To make everything connected is to see the fissures and cracks rendered by ecological threats—whether the threats posed by wastes or the threats retroactively discovered through accidents— as a kind of recompense for a failure to have properly understood the connections. The real punishing the epistemic for its sins of omission. (ix) Realism, in van Wyck’s account, becomes visible as itself a symptom of the paranoid mindset that the risk society tends to produce, a mindset that insists, as Eve Sedgwick writes concurrently with van Wyck, that “there must be no bad surprises” (2003, 130). In such a mode, comfort comes not from ameliorating the danger that produced the original discomfort, but rather from constructing a model of the world that can give an illusion of totality (ibid. 133-6). A realist approach to representing risk thus has real-world consequences in second modernity, “blotting out any sense of the possibility of alternative ways of understanding or things to understand” (131). Such consequences can be seen nowhere more clearly than in the government experiment with realism that goes by the unglamorous name of the Waste Isolation Pilot Plant (WIPP), where the realism is that of the settler colonial state and the alternative ways of understanding are those of the Native nations who are most vulnerable to the site’s dangers.7

## Case

### Framing

#### ROJ – Counter RoJ is to vote for the better debater, anything else is arbitrary and slef serving.

#### Using the judge as an educator to enforce ideas strips educations value and turns their one dimentional thought args, Rickert 01

Thomas Rickert , 2001 "Hands Up, You're Free", <http://jaconlinejournal.com/archives/vol21.2/rickert-hands.pdf>

**An example of the connection between violence and pedagogy is implicit in the notion of being "schooled" as it has been conceptualized by Giroux and Peter McLaren.** They explain, "**Fundamental to the principles that inform critical pedagogy is the conviction that schooling for self- and social empowerment is ethically prior to questions of epistemology or to a mastery of technical or social skills that are primarily tied to the logic of the marketplace**" (153-54**). A presumption here is that it is the teacher who knows (best), and this orientation gives the concept of schooling a particular bite**: though critical pedagogy it presents itself as oppositional to the state and **the dominant forms of pedagogy** that serve the state and its capitalist interests, it **nevertheless reinscribes an authoritarian model** that is congruent with any number of oedipalizing pedagogies that "school" the student in proper behavior. As Diane Davis notes, radical, feminist, and **liberatory pedagogies** "often camouflage pedagogical violence in their move from one mode of 'normalization' to another" and "function within a disciplinary matrix of power, a covert carceral system, that **aims to create useful subjects for particular political agendas**" (212). Such oedipalizing pedagogies are less effective in practice than what the claims for them assert; indeed, the attempt to "school" students in the manner called for by Giroux and McLaren is complicitous with the malaise of postmodern cynicism. Students will dutifully go through their liberatory motions, producing the proper assignments, **but it remains an open question whether they carry an oppositional politics with them. The "critical distance" supposedly created with liberatory pedagogy also opens up a cynical distance toward the writing produced in class**.

### Tech good – impact turns their entire aff

#### Capitalism is self-correcting and sustainable.

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Democratic capitalism is a system built for survival. It has adapted successfully to shocks of every kind, to upheavals in technology and economics, to political revolutions and world wars. Capitalism has been able to do this because, unlike communism or socialism or feudalism, it has an inner dynamic akin to a living thing. It can adapt and refine itself in response to the changing environment. And it will evolve into a new species of the same capitalist genus if that is what it takes to survive. In the panic of 2008—09, many politicians, businesses, and pundits forgot about the astonishing adaptability of the capitalist system. Predictions of global collapse were based on static views of the world that extrapolated a few months of admittedly terrifying financial chaos into the indefinite future. The self-correcting mechanisms that market economies and democratic societies have evolved over several centuries were either forgotten or assumed defunct. The language of biology has been applied to politics and economics, but rarely to the way they interact. Democratic capitalism’s equivalent of the biological survival instinct is a built-in capacity for solving social problems and meeting material needs. This capacity stems from the principle of competition, which drives both democratic politics and capitalist markets. Because market forces generally reward the creation of wealth rather than its destruction, they direct the independent efforts and ambitions of millions of individuals toward satisfying material demands, even if these demands sometimes create unwelcome by-products. Because voters generally reward politicians for making their lives better and safer, rather than worse and more dangerous, democratic competition directs political institutions toward solving rather than aggravating society’s problems, even if these solutions sometimes create new problems of their own. Political competition is slower and less decisive than market competition, so its self-stabilizing qualities play out over decades or even generations, not months or years. But regardless of the difference in timescale, capitalism and democracy have one crucial feature in common: Both are mechanisms that encourage individuals to channel their creativity, efforts, and competitive spirit into finding solutions for material and social problems. And in the long run, these mechanisms work very well. If we consider democratic capitalism as a successful problem-solving machine, the implications of this view are very relevant to the 2007-09 economic crisis, but diametrically opposed to the conventional wisdom that prevailed in its aftermath. Governments all over the world were ridiculed for trying to resolve a crisis caused by too much borrowing by borrowing even more. Alan Greenspan was accused of trying to delay an inevitable "day of reckoning” by creating ever-bigger financial bubbles. Regulators were attacked for letting half-dead, “zombie” banks stagger on instead of putting them to death. But these charges missed the point of what the democratic capitalist system is designed to achieve. In a capitalist democracy whose raison d’etre is to devise new solutions to long-standing social and material demands, a problem postponed is effectively a problem solved. To be more exact, a problem whose solution can be deferred long enough is a problem that is likely to be solved in ways that are hardly imaginable today. Once the self-healing nature of the capitalist system is recognized, the charge of “passing on our problems to our grand-children”—whether made about budget deficits by conservatives or about global warming by liberals—becomes morally unconvincing. Our grand-children will almost certainly be much richer than we are and will have more powerful technologies at their disposal. It is far from obvious, therefore, why we should make economic sacrifices on their behalf. Sounder morality, as well as economics, than the Victorians ever imagined is in the wistful refrain of the proverbially optimistic Mr. Micawber: "Something will turn up."