## F/w

#### The meta ethic is consistency with empiricism. Prefer-

#### 1] Non-natural moral facts are epistemically inaccessible

Papinau ’07 (David [David Papineau is an academic philosopher. He works as Professor of Philosophy of Science at King's College London, having previously taught for several years at Cambridge University and been a fellow of Robinson College, Cambridge], “Naturalism”. [http://plato.stanford.edu/entries/naturalism/](http://plato.stanford.edu/entries/naturalism/)) 2007)

Moore took this argument to show that moral facts comprise a distinct species of non-natural fact. However, any such non-naturalist view of morality faces immediate difficulties, deriving ultimately from the kind of causal closure thesis discussed above. If **all physical effects are due to a limited range of natural causes, and if moral facts lie outside this range, then it follow that moral facts can never make any difference to what happens in the physical world** (Harman, 1986). At first sight **this** may seem tolerable (perhaps moral facts indeed don't have any physical effects). But it **has** **very awkward epistemological consequences.** For beings like us, **knowledge of the spatiotemporal world is mediated by physical processes involving our sense organs and cognitive systems. If moral facts cannot influence the physical world, then [we can’t] it is hard to see how we can have any knowledge of them.**

#### 2] Bindingness- only pursuing pleasure and avoiding pain can motivate action consistently- no external system of ethics has anything intrinsic that dictate it be followed. Chemical and biological responses to certain experiences provide objective markers of pleasure and pain while maximizing deontological ethical principles are unverifiable.

#### 3] If something happens 100 times we know it will happen again because of probability and mathematical analysis – only empirical processes can allow us to accurately make deductive predictions. Descionmakers have to use naturalism since its grounded in empirics, science, and facts while other moral theories can’t be reliably used.

#### Thus, the standard is maximizing expected utility. Prefer-

#### 1] Pleasure/pain is intrinsically valuable

**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] SJDI

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] Actor specificity:

#### A] Aggregation – every policy benefits some and harms others, which also means side constraints freeze action. There is no side constraints during times of revolution

#### B] No act-omission distinction – choosing to omit is an act itself – governments decide not to act which means being presented with the aff creates a choice between two actions, neither of which is an omission

#### C] No intent-foresight distinction – If we foresee a consequence, then it becomes part of our deliberation which makes it intrinsic to our action since we intend it to happen

o/w

#### 3] Extinction must be relevant given inevitable moral uncertainty

Pummer 15 [Theron, Junior Research Fellow in Philosophy at St. Anne's College, University of Oxford. “Moral Agreement on Saving the World” Practical Ethics, University of Oxford. May 18, 2015] AT

There appears to be lot of disagreement in moral philosophy. Whether these many apparent disagreements are deep and irresolvable, I believe there is at least one thing it is reasonable to agree on right now, whatever general moral view we adopt: that it is very important to reduce the risk that all intelligent beings on this planet are eliminated by an enormous catastrophe, such as a nuclear war. How we might in fact try to reduce such existential risks is discussed elsewhere. My claim here is only that we – whether we’re consequentialists, deontologists, or virtue ethicists – should all agree that we should try to save the world. According to consequentialism, we should maximize the good, where this is taken to be the goodness, from an impartial perspective, of outcomes. Clearly one thing that makes an outcome good is that the people in it are doing well. There is little disagreement here. If the happiness or well-being of possible future people is just as important as that of people who already exist, and if they would have good lives, it is not hard to see how reducing existential risk is easily the most important thing in the whole world. This is for the familiar reason that there are so many people who could exist in the future – there are trillions upon trillions… upon trillions. There are so many possible future people that reducing existential risk is arguably the most important thing in the world, even if the well-being of these possible people were given only 0.001% as much weight as that of existing people. Even on a wholly person-affecting view – according to which there’s nothing (apart from effects on existing people) to be said in favor of creating happy people – the case for reducing existential risk is very strong. As noted in this seminal paper, this case is strengthened by the fact that there’s a good chance that many existing people will, with the aid of life-extension technology, live very long and very high quality lives. You might think what I have just argued applies to consequentialists only. There is a tendency to assume that, if an argument appeals to consequentialist considerations (the goodness of outcomes), it is irrelevant to non-consequentialists. But that is a huge mistake. Non-consequentialism is the view that there’s more that determines rightness than the goodness of consequences or outcomes; it is not the view that the latter don’t matter. Even John Rawls wrote, “All ethical doctrines worth our attention take consequences into account in judging rightness. One which did not would simply be irrational, crazy.” Minimally plausible versions of deontology and virtue ethics must be concerned in part with promoting the good, from an impartial point of view. They’d thus imply very strong reasons to reduce existential risk, at least when this doesn’t significantly involve doing harm to others or damaging one’s character. What’s even more surprising, perhaps, is that even if our own good (or that of those near and dear to us) has much greater weight than goodness from the impartial “point of view of the universe,” indeed even if the latter is entirely morally irrelevant, we may nonetheless have very strong reasons to reduce existential risk. Even egoism, the view that each agent should maximize her own good, might imply strong reasons to reduce existential risk. It will depend, among other things, on what one’s own good consists in. If well-being consisted in pleasure only, it is somewhat harder to argue that egoism would imply strong reasons to reduce existential risk – perhaps we could argue that one would maximize her expected hedonic well-being by funding life extension technology or by having herself cryogenically frozen at the time of her bodily death as well as giving money to reduce existential risk (so that there is a world for her to live in!). I am not sure, however, how strong the reasons to do this would be. But views which imply that, if I don’t care about other people, I have no or very little reason to help them are not even minimally plausible views (in addition to hedonistic egoism, I here have in mind views that imply that one has no reason to perform an act unless one actually desires to do that act). To be minimally plausible, egoism will need to be paired with a more sophisticated account of well-being. To see this, it is enough to consider, as Plato did, the possibility of a ring of invisibility – suppose that, while wearing it, Ayn could derive some pleasure by helping the poor, but instead could derive just a bit more by severely harming them. Hedonistic egoism would absurdly imply she should do the latter. To avoid this implication, egoists would need to build something like the meaningfulness of a life into well-being, in some robust way, where this would to a significant extent be a function of other-regarding concerns (see chapter 12 of this classic intro to ethics). But once these elements are included, we can (roughly, as above) argue that this sort of egoism will imply strong reasons to reduce existential risk. Add to all of this Samuel Scheffler’s recent intriguing arguments (quick podcast version available here) that most of what makes our lives go well would be undermined if there were no future generations of intelligent persons. On his view, my life would contain vastly less well-being if (say) a year after my death the world came to an end. So obviously if Scheffler were right I’d have very strong reason to reduce existential risk. We should also take into account moral uncertainty. What is it reasonable for one to do, when one is uncertain not (only) about the empirical facts, but also about the moral facts? I’ve just argued that there’s agreement among minimally plausible ethical views that we have strong reason to reduce existential risk – not only consequentialists, but also deontologists, virtue ethicists, and sophisticated egoists should agree. But even those (hedonistic egoists) who disagree should have a significant level of confidence that they are mistaken, and that one of the above views is correct. Even if they were 90% sure that their view is the correct one (and 10% sure that one of these other ones is correct), they would have pretty strong reason, from the standpoint of moral uncertainty, to reduce existential risk. Perhaps most disturbingly still, even if we are only 1% sure that the well-being of possible future people matters, it is at least arguable that, from the standpoint of moral uncertainty, reducing existential risk is the most important thing in the world. Again, this is largely for the reason that there are so many people who could exist in the future – there are trillions upon trillions… upon trillions. (For more on this and other related issues, see this excellent dissertation). Of course, it is uncertain whether these untold trillions would, in general, have good lives. It’s possible they’ll be miserable. It is enough for my claim that there is moral agreement in the relevant sense if, at least given certain empirical claims about what future lives would most likely be like, all minimally plausible moral views would converge on the conclusion that we should try to save the world. While there are some non-crazy views that place significantly greater moral weight on avoiding suffering than on promoting happiness, for reasons others have offered (and for independent reasons I won’t get into here unless requested to), they nonetheless seem to be fairly implausible views. And even if things did not go well for our ancestors, I am optimistic that they will overall go fantastically well for our descendants, if we allow them to. I suspect that most of us alive today – at least those of us not suffering from extreme illness or poverty – have lives that are well worth living, and that things will continue to improve. Derek Parfit, whose work has emphasized future generations as well as agreement in ethics, described our situation clearly and accurately: “We live during the hinge of history. Given the scientific and technological discoveries of the last two centuries, the world has never changed as fast. We shall soon have even greater powers to transform, not only our surroundings, but ourselves and our successors. If we act wisely in the next few centuries, humanity will survive its most dangerous and decisive period. Our descendants could, if necessary, go elsewhere, spreading through this galaxy…. Our descendants might, I believe, make the further future very good. But that good future may also depend in part on us. If our selfish recklessness ends human history, we would be acting very wrongly.” (From chapter 36 of On What Matters)

#### 4] Use epistemic modesty for evaluating the framework debate:

#### A] Substantively true since it maximizes the probability of achieving net most moral value—beating a framework acts as mitigation to their impacts but the strength of that mitigation is contingent.

#### B] Clash—disincentives debaters from going all in for framework which means we get the ideal balance between topic ed and phil ed—it’s important to talk about contention-level offense

## K

#### COVID-19 is a symptom of the disease that is late-stage capitalism— it represents the intrinsic contradictions that have arisen within capitalist economies and the inevitable collapse.

Waitzkin 21 [Howard Waitzkin is at the Department of Sociology and Health Sciences Center, University of New Mexico, Albuquerque, New Mexico, USA, 2021, International Journal of Health Services, DOI: 10.1177/0020731420977711, 8-22-21 amrita]

The official narrative of COVID-19 states that the pandemic has caused the global capitalist economy to collapse, or at least to enter a deep recession and possibly a great depression, but is that correct? **A more accurate interpretation is that the pandemic has triggered a collapse that was going to happen anyway. For many years, the global capitalist economy has been crisis-ridden, unstable**, and “bubbly...subject to blowups.”1 **In August 2019, the interest yield on a 10-year US Treasury bond fell below that of a twoyear bond.** This inversion, indicating a **marked decline in investors’ confidence in long-term earnings, has preceded every recession since the 1950s.** These and other economic trends led the editors of Monthly Review to predict: “**There is now little doubt that the world economy is on the verge of a recession after a long sluggish recovery from the Great Financial Crisis of 2007– 09**.... In this instance, however, there lurks a bigger fear, the possibility of a financial Armageddon on the level of the Great Financial Crisis of 2008—or worse.”2 Conveniently, **the COVID-19 narrative assigns blame for the economic crash to a virus, taking attention away from the structural contradictions and instabilities that would have led to a crash in any case, as predicted for many months before the pandemic began.** The global capitalist **economy has switched to the expansion of finance capital and away from production of useful goods and services.** Financialization now creates “fictitious capital” such as packages of risk, derivatives, and futures. These fictional financial instruments involve gambles on the future valuation of an imaginary reality that does not correspond to any concrete economic good, service, or property. Global markets in financial instruments therefore become a more elite version of gambling that traditionally takes place in poker games, casinos, and racetracks. Creation of fictitious capital and **accumulation of capital through gambling create a vulnerability to burst financial bubbles and crashes like that of 2008.** That particular crash derived from the collapse of collateralized loan obligations: financial instruments that bundled housing loans for investment in global financial markets. **As the COVID-19 pandemic worsened, large investors spurred the rapid decline in prices of stocks and fictional financial instruments, as they rapidly sold off holdings that had become overvalued.** Later, **global stock markets have become more volatile while economic recession has deepened, throwing millions of people into unemployment, housing insecurity, and hunger. Blaming a virus for the crash mystifies the economic contradictions actually responsible for the abrupt end of the latest capitalist bubble**.3

#### The affirmative invests within capitalism in two way. First, is false liberalism. The plan is representative of the idea that capitalism can be saved- eliminating “intellectual property protections” is a scheme that aims to increase market competition for the purpose of profit.

Gilbert 19 [Geoff Gilbert is a Professor of Law in the School of Law and Human Rights Centre at the University of Essex. He was Head of Department between 2000-2003 and 2011-13. In 2012, he was appointed a Professorial Visiting Fellow at the University of New South Wales in Sydney. He was Editor-in-Chief of the International Journal of Refugee Law from 2002-15 and is co-Editor-in-Chief as of September 2019; he also sits on the Advisory Board., “Free trade” is today’s imperialism by the 1 percent, 1-13-2019,No Publication,https://www.bilaterals.org/?free-trade-is-today-s-imperialism, 8-21-2021 amrita]

As Lawrence Summers, economic adviser to the Clinton and Obama administrations, points out, the GATT/WTO free trade regime has been so successful that today’s free trade agreements aren’t even about the traditional obstacles to free trade, as these obstacles are already effectively eliminated in most countries. **Instead, today’s agreements involve protecting the property rights (especially the intellectual property rights) of multinationals and harmonizing the regulatory regimes across countries with which multinationals must comply. In other words, today’s free trade agreements are about enforcing the unequal economic relationships that global North corporations have continued to enjoy since the times of colonialism. The most egregious example of global North countries using the WTO to codify their colonial unequal economic relationships is the Trade-Related Aspects of Intellectual Property Rights (TRIPs), an agreement that is part of the WTO. TRIPs extend patent, copyright and trademark protections to all WTO members — effectively the entire world economy.** However, **the global North is a net intellectual property producer and the global South is a net intellectual property consumer. TRIPs’ intellectual property protections extend to goods like pharmaceuticals**, digital technology hardware and software, and most art and media entertainment**. Intellectual property protections allow the global North corporations that own the patents, copyrights and trademarks for these products to maintain monopoly control over them. Global North corporations can charge high prices for pharmaceuticals and digital technology to global South consumers, transferring wealth to global North corporations. Further, intellectual property protections make it impossible for global South corporations to compete with global North corporations to produce these goods, meaning that global North corporations can continue to monopolize the profits**. Since the post-WWII restructuring of the international economy, global South countries have needed to find capital to develop their own industries. **The GATT/WTO free trade framework bars global South countries from creating policies that can help their own industries develop their own surplus capital, as described above, so global South countries have resorted to borrowing money from the financial sector**. The IMF and the World Bank have promoted and subsidized global North banks lending to global South countries, and have only made capital available to global South countries if they accept the conditions of the North’s free trade policies, as well as privatization of any state-owned businesses and deregulation of their economies. **Through the work of GATT/WTO, the IMF and the World Bank, global South governments and corporations have been kept in the unequal economic position developed during colonialism.** As Vijay Prashad explains, US and Western militaries have also helped to expand free trade throughout the world by supporting military dictators and military coups throughout Asia, Africa and Latin America. **This economic and military violence is the visible hand the global North governments and corporations have used to concentrate the world’s wealth**. This visible hand explains how global North, and especially US, corporations continue to own and control a disproportionate amount of the most profitable industries in the global economy.

#### Second is WTO legitimacy. The plan is a colonialist revision that re-packages the WTO as a legitimate organization that can overcome its insidious past towards a future of equal free trade—that decks class consciousness.

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Free Trade Imperialism: **Continuing the Unequal Trade of Colonialism With mass global South resistance to colonialism increasing in the early 1900s and intensifying in the aftermath of the world wars, global North corporations and governments no longer needed colonialism.** From their perspective, moving toward the international economic model that would become free trade was much more cost-effective. As the US sociologist Johanna Bockman writes of US government and business elites in the aftermath of the second world war, **“[They] supported neither free trade nor globalization imagined as a level playing field with flows moving evenly around the globe. Instead, they supported the international neocolonial system through the [General Agreement on Tariffs and Trade (GATT)], while using the rhetoric of free trade and modernization to support US national interests.”** Roughly 70 years after the global North created the post-second world war international order, global North corporations continue to own and control a disproportionate amount of the most profitable industries in the global economy. Though many US commentators warn of the rise of Brazil, Russia, India and China, US corporations, in 2013, still had leading positions in 18 of the 25 most profitable industries. Moreover**, US corporations are dominant in the most profitable advanced industries, including banking and financial services, aerospace and defense, chemicals, computer hardware and software, insurance, pharmaceuticals, heavy machinery, and oil and gas.** While the US has roughly 5 percent of the world’s population and 25 percent of the global share of gross domestic product, US corporations likely control far more than 25 percent of the profit-producing capital in the world. **These profits are concentrated among the shareholders of multinationals incorporated in the US, which, according to one estimate, are at least 85 percent owned by US citizens. These profits are not being shared with vast majority of people in the world, most of whom do not own any wealth, let alone shares in corporations.** Global North and US multinational dominance of the world economy is not an accident, as global North governments and multinationals have used the international institutions they created following the second world war to continue to dominate the world economy. **These institutions include the United Nations; the GATT, which has since become the World Trade Organization (WTO); the International Monetary Fund (IMF); and the World Bank. The WTO is the main international institution that makes and enforces trade policies. The core GATT/WTO principles are “non-discrimination” and “national treatment.**” Non-discrimination means that countries will not use their trade policies to discriminate between goods that are produced in different foreign countries. National treatment means that countries will not use their trade policies to favor products produced in their own country over products produced in any other country. As described above, global North countries used their trade policies to promote the products of the corporations based in their countries for centuries. **The free trade principles of non-discrimination and national treatment deny the ability of any country to use those same policies today. This allows global North corporations to ensure that global South governments will not create policies that can help their own corporations develop the wealth they need to compete**. **Additionally, since the GATT/WTO free trade framework facilitates continued global North corporate control over advanced industries, global North corporations are far more likely to develop the high-tech industries of the future, as they own the profits from today’s advanced industries which they can invest in research and development.**

#### Capitalism will, without a doubt, cause us to die by climate change

Foster 18 [John Bellamy Foster, John Bellamy Foster is a professor of sociology at the University of Oregon and also editor of Monthly Review. He writes about political economy of capitalism and economic crisis, ecology and ecological crisis, and Marxist theory. “Making War on the Planet.” Monthly Review. September 1, 2018. <https://monthlyreview.org/2018/09/01/making-war-on-the-planet/> recut 8-22-2021 amrita]

A short fuse is burning. At the present rate of global emissions, the world is projected to reach the trillionth metric ton of cumulative carbon emissions, breaking the global carbon budget, in less than two decades.[1](https://monthlyreview.org/2018/09/01/making-war-on-the-planet/#en1) This would usher in a period of dangerous climate change that could well prove irreversible, affecting the climate for centuries if not millennia. Even if the entire world economy were to cease emitting carbon dioxide at the present moment, the extra carbon already accumulated in the atmosphere virtually guarantees that climate change will continue with damaging effects to the human species and life in general. However, reaching the 2°C increase in global average temperature guardrail, associated with a level of carbon concentration in the environment of 450 ppm, would lead to a qualitatively different condition. At that point, climate feedbacks would increasingly come into play threatening to catapult global average temperatures to 3°C or 4°C above preindustrial levels within this century, in the lifetime of many individuals alive today. The situation is only made more serious by the emission of other greenhouse gases, including methane and nitrous oxide. The enormous dangers that rapid climate change present to humanity as a whole, and the inability of the existing capitalist political-economic structure to address them, symbolized by the presence of Donald Trump in the White House, have engendered a desperate search for technofixes in the form of schemes for geoengineering, defined as massive, deliberate human interventions to manipulate the entire climate or the planet as a whole. Not only is geoengineering now being enthusiastically pushed by today’s billionaire class, as represented by figures like Bill Gates and Richard Branson; by environmental organizations such as the Environmental Defense Fund and the Natural Resources Defense Council; by think tanks like the Breakthrough Institute and Climate Code Red; and by fossil-fuel corporations like Exxon Mobil and Shell—it is also being actively pursued by the governments of the United States, the United Kingdom, China, and Russia. The UN Intergovernmental Panel on Climate Change (IPCC) has incorporated negative emissions strategies based on geoengineering (in the form of Bio-energy with Carbon Capture and Storage, or BECCS) into nearly all of its climate models. Even some figures on the political left (where “accelerationist” ideas have recently taken hold in some quarters) have grabbed uncritically onto geoengineering as a deus ex machina—a way of defending an ecomodernist economic and technological strategy—as witnessed by a number of contributions to Jacobin magazine’s Summer 2017 Earth, Wind, and Fire issue.[2](https://monthlyreview.org/2018/09/01/making-war-on-the-planet/#en2) If the Earth System is to avoid 450 ppm of carbon concentration in the atmosphere and is to return to the Holocene average of 350 ppm, some negative emissions by technological means, and hence geoengineering on at least a limited scale, will be required, according to leading climatologist James Hansen.[3](https://monthlyreview.org/2018/09/01/making-war-on-the-planet/#en3) Hansen’s strategy, however, like most others, remains based on the current system, that is, it excludes the possibility of a full-scale ecological revolution, involving the self-mobilization of the population around production and consumption. What remains certain is that any attempt to implement geoengineering (even in the form of technological schemes for carbon removal) as the dominant strategy for addressing global warming, subordinated to the ends of capital accumulation, would prove fatal to humanity. The costs of such action, the burden it would put on future generations, and the dangers to living species, including our own, are so great that the only rational course is a long ecological revolution aimed at the most rapid possible reduction in carbon dioxide and other greenhouse gas emissions, coupled with an emphasis on agroecology and restoration of global ecosystems, including forests, to absorb carbon dioxide.[4](https://monthlyreview.org/2018/09/01/making-war-on-the-planet/#en4) This would need to be accompanied by a far-reaching reconstitution of society at large, aimed at the reinstitution on a higher level of collective and egalitarian practices that were undermined by the rise of capitalism. Geoengineering the Planet Under the Regime of Fossil Capital Geoengineering as an idea dates back to the period of the first discoveries of rapid anthropogenic climate change. Beginning in the early 1960s, the Soviet Union’s (and at that time the world’s) leading climatologist, Mikhail Budyko, was the first to issue a number of warnings on the inevitably of accelerated global climate change in the case of industrial systems based on the burning of fossil fuels.[5](https://monthlyreview.org/2018/09/01/making-war-on-the-planet/#en5) Although anthropogenic climate change had long been recognized, what was new was the discovery of major climate feedbacks such as the melting of Arctic ice and the disruption of the albedo effect as reflective white ice was replaced with blue seawater, increasing the amount of solar radiation absorbed by the planet and ratcheting up global average temperature. In 1974, Budyko offered, as a possible solution to climate change, the use of high-flying planes to release sulfur particles (forming sulfate aerosols) into the stratosphere. This was meant to mimic the role played by volcanic action in propelling sulfur into the atmosphere, thus creating a partial barrier, limiting incoming solar radiation. **The rationale he offered was that capitalist economies, in particular, would not be able to curtail capital-accumulation-based growth, energy use, and emissions, despite the danger to the climate**.[6](https://monthlyreview.org/2018/09/01/making-war-on-the-planet/#en6) Consequently, technological alternatives to stabilize the climate would have to be explored. But it was not until 1977 when the Italian physicist Cesare Marchetti proposed a scheme for capturing carbon dioxide emissions from electrical power plants and using pipes to sequester them in the ocean depths that the word “geoengineering” itself was to appear.[7](https://monthlyreview.org/2018/09/01/making-war-on-the-planet/#en7) Budyko’s pioneering proposal to use sulfur particles to block a part of the sun’s rays, now known as “stratospheric aerosol injection,” and Marchetti’s early notion of capturing and sequestering carbon in the ocean, stand for the two main general approaches to geoengineering—respectively, solar radiation management (SRM) and carbon dioxide removal (CDR). SRM is designed to limit the solar radiation reaching the earth. CDR seeks to capture and remove carbon to decrease the amount entering the atmosphere. Besides stratospheric aerosol injection, first proposed by Budyko, another approach to SRM that has gained influential adherents in recent years is marine cloud brightening. This would involve cooling the earth by modifying low-lying, stratocumulus clouds covering around a third of the ocean, making them more reflective. In the standard scenario, a special fleet of 1,500 unmanned, satellite-controlled ships would roam the ocean spraying submicron drops of seawater in the air, which would evaporate leaving salty residues. These bright salt particles would reflect incoming solar radiation. They would also act as cloud condensation nuclei, increasing the surface area of the clouds, with the result that more solar radiation would be reflected. Both stratospheric aerosol injection and marine cloud brightening are widely criticized as posing enormous hazards on top of climate change itself, while simply addressing the symptoms not the cause of climate change. Stratospheric aerosol injection—to be delivered to the stratosphere by means of hoses, cannons, balloons, or planes—would alter the global hydrological cycle with enormous unpredictable effects, likely leading to massive droughts in major regions of the planet. It is feared that it could shut down the Indian monsoon system disrupting agriculture for as many as 2 billion people.[8](https://monthlyreview.org/2018/09/01/making-war-on-the-planet/#en8) There are also worries that it might affect photosynthesis and crop production over much of the globe.[9](https://monthlyreview.org/2018/09/01/making-war-on-the-planet/#en9) The injection of sulfur particles into the atmosphere could contribute to depletion of the ozone layer.[10](https://monthlyreview.org/2018/09/01/making-war-on-the-planet/#en10) Much of the extra sulfur would end up dropping to the earth, leading to acid rain.[11](https://monthlyreview.org/2018/09/01/making-war-on-the-planet/#en11) **Most worrisome of all, stratospheric aerosol injection would have to be repeated year after year. At termination the rise in temperature associated with additional carbon buildup would come almost at once with world temperature conceivably rising by 2–3°C in a decade—a phenomenon referred to as the “termination problem.”**[12](https://monthlyreview.org/2018/09/01/making-war-on-the-planet/#en12) As with stratospheric aerosol injection, **marine cloud brightening would drastically affect the hydrological cycle in unpredictable ways**. For example, it could generate a severe drought in the Amazon, drying up the world’s most vital terrestrial ecosystem with incalculable and catastrophic effects for Earth System stability.[13](https://monthlyreview.org/2018/09/01/making-war-on-the-planet/#en13) Many of the dangers of cloud brightening are similar to those of stratospheric aerosol depletion. Like other forms of SRM, it would do nothing to stop ocean acidification caused by rising carbon dioxide levels. The first form of CDR to attract significant attention from economic interests and investors was the idea of fertilizing the ocean with iron, thereby boosting the growth of phytoplankton so as to promote greater ocean uptake of carbon. There have been a dozen experiments in this area and the difficulties attending this scheme have proven to be legion. The effects on the ecological cycles of phytoplankton, zooplankton, and a host of other marine species all the way up to whales at the top of the food chain are indeterminate. Although some parts of the ocean would become greener due to the additional iron, other parts would become bluer, more devoid of life, because they would be deprived of the nutrients—nitrate, phosphorus, and silica—needed for growth.[14](https://monthlyreview.org/2018/09/01/making-war-on-the-planet/#en14) Evidence suggests that the vast portion of the carbon taken in by the ocean would stay on the surface or the intermediate levels of the ocean, with only a tiny part entering the ocean depths, where it would be naturally sequestered.[15](https://monthlyreview.org/2018/09/01/making-war-on-the-planet/#en15) Among the various CDR schemas, it is BECCS, because of its promise of negative emissions, which today is attracting the most support. This is because it seems to allow nations to overshoot climate targets on the basis that the carbon can be removed from the atmosphere decades later. Although BECCS exists at present largely as an untested computer model, it is now incorporated into almost all climate models utilized by the IPCC.[16](https://monthlyreview.org/2018/09/01/making-war-on-the-planet/#en16) As modeled, **BECCS would burn cultivated crops in order to generate electricity, with the capture and underground storage of the resulting carbon dioxide. In theory, since plant crops can be seen as carbon neutral—taking carbon dioxide from the atmosphere and then eventually releasing it again—BECCS, by burning biomass and then capturing and sequestering the resulting carbon emissions, would be a means of generating electricity while at the same time resulting in a net reduction of atmospheric carbon. BECCS, however, comes into question the moment one moves from the abstract to the concrete.** The IPCC’s median-level models are projected to remove 630 gigatons of carbon dioxide from the atmosphere, around two thirds of the total emitted between the Industrial Revolution and 2011.[17](https://monthlyreview.org/2018/09/01/making-war-on-the-planet/#en17) This would occur on vast crop plantations to be run by agribusiness. **To remove a trillion tons of carbon dioxide from the atmosphere as envisioned in the more ambitious scenarios would take up a land twice the size of India (or equal to Australia), about half as much land as currently farmed globally, requiring a supply of freshwater equal to current total global agricultural usage.**[18](https://monthlyreview.org/2018/09/01/making-war-on-the-planet/#en18) The costs of implementing BECCS on the imagined scales have been estimated by climatologist James Hansen—who critically notes that negative emissions have “spread like a cancer” in the IPCC climate models—to be on the order of hundreds of trillions of dollars, with “minimal estimated costs” ranging as high as $570 trillion this century.[19](https://monthlyreview.org/2018/09/01/making-war-on-the-planet/#en19) The effects of BECCS—used as a primary mechanism and designed to avoid confrontation with the present system of production—would therefore be a massive displacement of small farmers and global food production. Moreover, the notion that the forms of large-scale, commercial agricultural production presumed in BECCS models would be carbon neutral and would thus result in negative emissions with sequestration has been shown to be exaggerated or false when the larger effects on global land use are taken into account. BECCS crop cultivation is expected to take place on vast monoculture plantations, displacing other forms of land use. Yet, biologically diverse ecosystems have substantially higher rates of carbon sequestration in soil and biomass than does monocrop agriculture.[20](https://monthlyreview.org/2018/09/01/making-war-on-the-planet/#en20) An alternative to BECCS in promoting carbon sequestration would be to promote massive, planetary ecological restoration, including reforestation, together with the promotion of agroecology modeled on traditional forms of agriculture organized around nutrient recycling and improved soil management methods.[21](https://monthlyreview.org/2018/09/01/making-war-on-the-planet/#en21)This would avoid the metabolic rift associated with agribusiness monocultures, which are less efficient both in terms of food production per hectare and carbon sequestration. Another commonly advocated technofix, carbon capture and sequestration (CCS), is not strictly a form of geoengineering since it is directed at capturing and sequestering carbon emissions of particular electrical plants, such as coal-fired power plants. However, **the promotion of a CCS infrastructure on a planetary scale as a means of addressing climate change—thereby skirting the necessity of an ecological revolution in production and consumption—is best seen as a form of planetary geoengineering due to its immense projected economic and ecological scale**. Although CCS would theoretically allow the burning of fossil fuels from electrical power plants with no carbon emissions into the atmosphere, **the scale and the costs of CCS operations are prohibitive.** As Clive Hamilton writes in Earthmasters: The Dawn of the Age of Climate Engineering, CCS for a single “standard-sized 1,000 megawatt coal-fired plant….would need 30 kilometers of air-sucking machinery and six chemical plants, with a footprint of 6 square kilometers.”[22](https://monthlyreview.org/2018/09/01/making-war-on-the-planet/#en22) Energy expert Vaclav Smil has calculated that, “in order to sequester just a fifth of current [2010] CO2 emissions we would have to create an entirely new worldwide absorption-gathering-compression-transportation-storage industry whose annual throughput would have to be about 70 percent larger than the annual volume now handled by the global crude oil industry, whose immense infrastructure of wells, pipelines, compressor stations and storage took generations to build.”[23](https://monthlyreview.org/2018/09/01/making-war-on-the-planet/#en23) **Capturing and sequestering current U.S. carbon dioxide emissions would require 130 billion tons of water per year, equal to about half the annual flow of the Columbia River. This new gigantic infrastructure would be placed on top of the current fossil fuel infrastructure—all in order to allow for the continued burning of fossil fuels**.[24](https://monthlyreview.org/2018/09/01/making-war-on-the-planet/#en24) A Planetary Precautionary Principle for the Anthropocene If today’s planetary ecological emergency is a product of centuries of war on the planet as a mechanism of capital accumulation, fossil-capital generated geoengineering schemes can be seen as gargantuan projects for keeping the system going by carrying this war to its ultimate level. Geoengineering under the present regime of accumulation has the sole objective of keeping the status quo intact—neither disturbing the dominant relations of capitalist production nor even seeking so much as to overturn the fossil-fuel industry with which capital is deeply intertwined. Profits, production, and overcoming energy poverty in the poorer parts of the world thus become justifications for keeping the present fossil-capital system going, maintaining at all cost the existing capitalist environmental regime. The Promethean mentality behind this is well captured by a question that Rex Tillerson then CEO of Exxon Mobil Corporation asked—without a trace of irony—at an annual shareholders meeting in 2013: “What good is it to save the planet if humanity suffers?”[25](https://monthlyreview.org/2018/09/01/making-war-on-the-planet/#en25) The whole history of ecological crisis leading up the present planetary emergency, punctuated by numerous disasters—from the near total destruction of the ozone layer, to nutrient loading and the spread of dead zones in the ocean, to climate change itself—serves to highlight the march of folly associated with any attempt to engineer the entire planet. The complexity of the Earth System guarantees that enormous unforeseen consequences would emerge. As Frederick Engels warned in the nineteenth century, “Let us not…flatter ourselves overmuch on account of our human victories over nature. For each such victory nature takes its revenge on us. Each victory, it is true, in the first place brings about the results we expected, but in the second and third places it has quite different, unforeseen effects which only too often cancel the first.”[26](https://monthlyreview.org/2018/09/01/making-war-on-the-planet/#en26) In the face of uncertainty, coupled with an extremely high likelihood of inflicting incalculable harm on the Earth System, it is essential to invoke what is known as the Precautionary Principle whenever the question of planetary geoengineering is raised. As ecological economist Paul Burkett has explained, the strong version of the Precautionary Principle, necessarily encompasses the following: (1) The Precautionary Principle Proper, which says that if an action may cause serious harm, there is a case for counteracting measures to ensure that the action does not take place. (2) The Principle of Reverse Onus, under which it is the responsibility of those supporting an action to show that it is not seriously harmful, thereby shifting the burden of proof off those potentially harmed by the action (e.g. the general population and other species occupying the environment). In short, it is safety, rather than potential harm, that needs to be demonstrated. (3) The Principle of Alternative Assessment, stipulating that no potentially harmful action will be undertaken if there are alternative actions available that safely achieve the same goals as the action proposed. (4) All societal deliberations bearing on the application of features 1 through 3 must be open, informed, and democratic, and must include all affected parties.[27](https://monthlyreview.org/2018/09/01/making-war-on-the-planet/#en27) It is clear that geoengineering promoted in a context of a capitalist regime of maximum accumulation would be ruled out completely by a strong Precautionary Principle based on each of the criteria listed above. There is a near certainty of extreme damage to the human species as a whole arising from all of the major geoengineering proposals. If the onus were placed on status quo proponents of capitalist geoengineering to demonstrate that great harm to the planet as a place of human habitation would not be inflicted, such proposals would fail the test. Since the alternative of not burning fossil fuels and promoting alternative forms of energy is entirely feasible, while planetary geoengineering carries with it immense added dangers for the Earth System as a whole, such a technofix as a primary means of checking global warming would be excluded by that criterion, too. Finally, geoengineering under the present economic and social system invariably involves some entity from the power structure—a single multi-billionaire, a corporation, a government, or an international organization—implementing such action ostensibly on behalf of humanity as a whole, while leaving most affected parties worldwide out of the decision-making process, with hundreds of millions, perhaps billions, of people paying the environmental costs, often with their lives. In short, geoengineering, particularly if subordinated to the capital accumulation process, violates the most sacred version of the Precautionary Principle, dating back to antiquity: First Do No Harm. Eco-Revolution as the Only Alternative As an extension of the current war on the planet, a regime of climate geoengineering designed to keep the present mode of production going is sharply opposed to the view enunciated by Barry Commoner in 1992 in Making Peace with the Planet, where he wrote: “If the environment is polluted and the economy is sick, the virus that causes both will be found in the system of production.”[28](https://monthlyreview.org/2018/09/01/making-war-on-the-planet/#en28) There can be no doubt today that it is the present mode of production, particularly the system of fossil capital, that needs to change on a global scale. In order to stop climate change, the world economy must quickly shift to zero net carbon dioxide emissions. This is well within reach with a concerted effort by human society as a whole utilizing already existing sustainable technological means—particularly when coupled with necessary changes in social organization to reduce the colossal waste of resources and lives that is built into the current alienated system of production. Such changes could not simply be implemented from the top by elites, but rather would require the self-mobilization of the population, inspired by the revolutionary actions of youth aimed at egalitarian, ecological, collective, and socialized solutions—recognizing that it is the world that they will inherit that is most at stake. Today’s necessary ecological revolution would include for starters: (1) an emergency moratorium on economic growth in the rich countries coupled with downward redistribution of income and wealth; (2) radical reductions in greenhouse gas emissions; (3) rapid phase-out of the entire fossil fuel energy structure; (4) substitution of an alternative energy infrastructure based on sustainable alternatives such as solar and wind power and rooted in local control; (5) massive cuts in military spending with the freed-up economic surplus to be used for ecological conversion; (6) promotion of circular economies and zero-waste systems to decrease the throughput of energy and resources; (7) building effective public transportation, together with measures to decrease dependence on the private automobile; (8) restoration of global ecosystems in line with local, including indigenous, communities; (9) transformation of destructive, energy-and chemical-intensive agribusiness-monocultural production into agroecology, based on sustainable small farms and peasant cultivation with their greater productivity of food per acre; (10) institution of strong controls on the emission of toxic chemicals; (11) prohibition of the privatization of freshwater resources; (12) imposition of strong, human-community-based management of the ocean commons geared to sustainability; (13) institution of dramatic new measures to protect endangered species; (14) strict limits imposed on excessive and destructive consumer marketing by corporations; (15) reorganization of production to break down current commodity chains geared to rapacious accumulation and the philosophy of après moi le déluge; and (16) the development of more rational, equitable, less wasteful, and more collective forms of production.[29](https://monthlyreview.org/2018/09/01/making-war-on-the-planet/#en29) Priority in such an eco-revolution would need to be given to the fastest imaginable elimination of fossil fuel emissions, but this would in turn require fundamental changes in the human relationship to the earth and in the relationship of human beings to each other. A new emphasis would have to be placed on sustainable human development and the creation of an organic system of social metabolic reproduction. Centuries of exploitation and expropriation, including divisions on the basis of class, gender, race, and ethnicity, would have to be transcended. The historical logic posed by current conditions thus points to the necessity of a long ecological revolution, putting into place a new system of sustainable human development aimed at addressing the totality of needs of human beings as both natural and social beings: what is now called ecosocialism.

#### Endorse a dictatorship of the proletariat. Global capitalism’s inequities can only be fully purged once its intrinsic contradictions expose themselves and allow for the collapse of the bourgeoisie state. A dictatorship is required to solidify our transition to communism and is why you should reject any perm that attempts to preserve the state apparatus.

Revolution 73 Proletarian Dictatorship Vs. Bourgeois “Democracy”; Encyclopedia of Anti-Revisionism On-Line; Revolution; May 1973; Edited by Paul Saba; <https://www.marxists.org/history/erol/ncm-1/pd-v-bd.htm>; CE

This situation can only be reversed by socialist revolution to overthrow capitalist rule. The first task of this revolution is to smash the power of the bourgeois state through the armed might of the workers and their allies. The bourgeoisie and its armed forces are disarmed. The political structure and the courts and bureaucracies of the bourgeois state–and all its rules and regulations aimed at enslaving the people–are abolished. Once in power the working class moves to socialize the ownership of the means of production-making them the common property of society–to resolve the basic contradiction of capitalism, to break down the obstacles capitalism puts in the way of progress, and makes possible the rapid development of society. Socialism is a higher form of society than capitalism, and is bound to replace it all over the world, just as capitalism replaced the feudal system of landlords and serfs. In the process of socialist revolution the working class and its allies builds up their own state machine, the dictatorship of the proletariat. Workers are armed and organized into people’s militias and armed forces. The capitalists and their enforcers are punished for their crimes against the people. This dictatorship imposed by the working class on the former exploiters and over new capitalist elements who arise under socialism is absolutely necessary in order to crush their resistance and prevent them from wrecking socialism and restoring their rule. Although this country’s capitalists like to point to the Soviet Union today and say, “This is what communism means,” the dictatorship of the proletariat is not what exists in the Soviet Union today. The working class was once in power in the Soviet Union and was building a powerful socialist society which was the bright hope of workers around the world. But the capitalist class was able to stage a comeback, when a new bourgeoisie seized power in the mid-’50s and turned the Soviet Union back from a socialist country to a capitalist country. Today the Soviet Union, as well as Cuba and most Eastern European countries under its thumb, are examples of bourgeois dictatorships. They disguise themselves as socialist countries where the working class rules, but in reality a new capitalist class rules and enforces its strict dictatorship over the working class. The dramatic events in China since the death of Mao Tsetung and the arrest of those most closely associated with him are signs of the fact that a new bourgeoisie has seized the reins in China and is attempting to steer this country, too, down the capitalist road. The dictatorship of the proletariat is qualitatively different from the bourgeois state that exists in the U.S. and the Soviet Union and other capitalist countries. Its purpose is not to enforce exploitation and the rule of a tiny minority. The proletarian state for the first time in history means the rule of the majority, the working class, allied with all of the oppressed. At the same time that there is a dictatorship over the former capitalist exploiters there is the unparalleled extension of real democracy for those oppressed by capitalism–the working people. The proletarian state is a million times more democratic than even the most democratic capitalist state. No longer do a handful of parasites run society for their own private profit and the working class sets out to transform all of society. To accomplish this the government is set up and run by workers, and the press, television stations, schools, etc., which the capitalists use to mold public opinion and shore up their rule, are stripped from them and become the common property of the working class and the masses of people. Since the working class and the socialist society built under its leadership represent the interests of the great majority of society, the workers openly proclaim their rule and openly dictate to their former exploiters and tormentors. The rule of the working class cannot be exercised by deceiving the masses of people, but only by their active involvement in every part of the political life of society and raising their political consciousness. But socialism is not a Utopia. It replaces capitalism, but cannot do away in one stroke with the inequalities, the old selfish ideas and the remnants of capitalism. Socialism itself is only the lower stage and transition to a still higher form of society, communism, where there will no longer be any classes, and, therefore, there will no longer be any need for the dictatorship of the proletariat. During this entire transition period, the working class must maintain and strengthen its rule over the former exploiters and the new bourgeois elements that arise under socialism, prevent them from subverting the new society and restoring the old, and overcome the remaining influences of their dog-eat-dog, “look out for number one” philosophy. When everyone in society can share equally in mental and manual work, in producing goods and services and managing the affairs of society; when the outlook of the working class, putting the common good above narrow, individual interests, has become “second nature” to members of society; when goods and services can be produced so abundantly that money is no longer needed to exchange them and they can be distributed to people solely according to their needs; then society will have reached the stage of communism. Classes will have been completely eliminated, and the state as such will be replaced by the common administration of society by all its members. As this happens, throughout the world, mankind will have scaled a great mountain and will look out on a whole new horizon. The experience of the socialist countries, the Soviet Union under the leadership of Lenin and Stalin and the People’s Republic of China during the lifetime of Mao Tsetung, has shown that the working class can overthrow the exploiters and run society in the interests of the masses of people. The fact that the rule of the working class was overthrown in the Soviet Union and now temporarily in China also shows how stubborn the class struggle is under socialism and the need for the proletarian dictatorship to be maintained. Communism will show that the people can do away completely and forever with the institutions and influences of capitalism and all other forms of class society. Karl Marx, founder of communist philosophy and of the revolutionary workers movement, wrote, “The existence of classes is only bound up with particular phases in the development of production . . . the class struggle necessarily leads to the dictatorship of the proletariat. . . [and] this dictatorship itself only constitutes the transition to the abolition of classes and to a classless society. ”

#### We allow for innovation but better—our Marxist dictatorship still provides the incentive for innovating without the profit and productivity based mindset that pushes us to overconsumption and death.

Nieto 20 [Nieto, Maxi & Mateo Tomé, Juan. Maxi Nieto is a doctoral candidate at Universidad Miguel Hernández de Elche. Juan Mateo Tome is a professor at Complutense University of Madrid (2020). Dynamic Efficiency in a Planned Economy: Innovation and Entrepreneurship Without Markets. Science & Society. 84. 42-66. 10.1521/siso.2020.84.1.42. 8-28-2021 amrita]

4. Innovation and Entrepreneurship in a Planned Economy 4.1. Innovation and social property. **Innovation occurs as a result of a long and complex accumulation process of knowledge and creativity, where very rarely is a single individual solely responsible. This is an essentially social process in which a plurality of actors and institutions contribute in very different spheres and circumstances.** The Austrian School presents an idealized image of innovation in capitalist economies, attributing it exclusively to the figure of the enterprising entrepreneur — whether in a disruptive sense (Schumpeter), or in a strictly coordinating sense (Kirzner). In fact, the entrepreneurial function develops within specific institutional frameworks and organized structures, both at the micro and macro levels. In this sense, **a socialist economy has significant advantages for developing technological and business innovation, as opposed to a capitalist economy: i) socialism allows for greater and more efficient allocation of resources to R&D&I activities, thanks to centralized control of the surplus and the absence of sumptuous consumption and a rentier population; ii) there are no obstacles (property rights) to the free dissemination of new products and techniques; iii) the equal distribution of resources (which guarantees that no basic needs go unmet) allows for discovery and fuller development of talent, which likewise occurs when work is undertaken through tasks that are more balanced for the majority and less routine; iv) in allocating investment, more information is available and the criteria are more varied than mere expectation of profit; v) social ownership is more inclusive and participatory than capitalist enterprise in terms of generating and mobilizing knowledge (tacit or not) and encouraging innovation; vi) socialism does not impose short-term innovation cycles looking to generate products that can be commercialized in, say, four to six months, as is typical in capitalist economies.** Under these favorable general conditions, the development of innovation in a socialist economy would unfold in three fundamental areas: G4774.indd 59 11/26/2019 10:34:47 AM 60 SCIENCE & SOCIETY i) **Strategic planning: this traces the main lines of scientific, technological, and innovation research**. Here would enter programs for the development of new technologies and infrastructures, as well as visionary projects that explore eventualities and future scenarios. This sort of research is carried out in universities, scientific academies, technological institutes, and other specialized centers in coordination with the business world. The process would consist in testing different alternative productive projects or techniques in order to verify results, in connection with the companies and sectors being served. ii) **Companies: research, design, and innovation departments**. iii) **Business entrepreneurship: individuals and teams put forward proposals in hopes of securing financing.** For any of these three areas, material incentives would exist that reward the degree to which the freely programmed objectives are achieved, in addition to purely social or moral incentives such as social recognition or professional and personal fulfilment. In the next section, we focus on how socialist entrepreneurship — something that the Austrian School considers impossible — would ostensibly work.

#### The aff must defend their epistemic orientation and not just the causal consequences of the plan:

#### Interrogation DA: A dissection of the aff at the level of scholarship is crucial to ensure that capitalist and reactionary logics are not being reproduced in the debate space.

#### Movement DA: Anti-capitalist discussion is crucial to un-indoctrinate people from the hold of capitol. Movement building starts inside the classroom.