## 1

#### The topic should define the division of affirmative and negative ground

#### Resolved means a legislative policy

Words and Phrases 64 Words and Phrases Permanent Edition. “Resolved”. 1964. ED

Definition of the word “resolve,” given by Webster is “to express an opinion or determination by resolution or vote; as ‘it was resolved by the legislature;” It is of similar force to the word “enact,” which is defined by Bouvier as meaning “to establish by law”.

#### Topicality as a procedural constraint is necessary for effective debate—post-hoc topic changes structurally favor the aff by manipulating the balance of prep which is anchored around the resolution as a stasis point. Not debating the topic allows someone to specialize in one area of the library for 4 years giving them a huge edge over people who switch research focus every 2 months, which means their arguments are presumptively false because they haven’t been subject to well-researched scrutiny.

#### Three impacts -

#### 1) fairness – debate is fundamentally a game which requires both sides to have a relatively equal shot at winning and is necessary for any benefit to the activity. That outweighs:

#### A] decision-making: every argument concedes to the validity of fairness i.e. that the judge will make a fair decision based on the arguments presented. This means if they win fairness bad vote neg on presumption because you have no obligation to fairly evaluate their arguments.

#### B] probability: voting aff can’t solve any of their impacts but it can solve ours. All the ballot does is tell tab who won which can’t stop any violence but can resolve the fairness imbalance in this particular debate.

#### Second is switch side and idea-testing --- only a limited topic that leaves a role for the negative allows contestation and second-order testing that overcomes polarization. Switching sides forces them to scrutinize their own beliefs, which is valuable for developing and defending their own convictions more robustly.

#### Third—small schools disad: under-resourced are most adversely affected by a massive, unpredictable caselist which worsens structural disparities

#### Disads to the TVA prove there’s negative ground and that it’s a contestable stasis point, and if their critique is incompatible with the topic reading it on the neg solves and is better because it promotes switch-side debate

#### Winning baudrillard doesn’t answer T because only through the process of clash can they refine their defense of it—they need an explanation of why we switch sides and why there’s a winner and loser under their model

#### Reject the team—T is question of models of debate and the damage to our strategy was already done

#### Competing interps—they have to proactively to justify their model and reasonability links to our offense

#### No rvis or impact turns—it’s their burden to prove their topical. Beating back T doesn’t prove their advocacy is good

## 2

#### Capitalism is self-correcting and sustainable – war and environmental destruction are not profitable and innovation solves their impacts

Kaletsky ’11 (Anatole, editor-at-large of *The Times* of London, where he writes weekly columns on economics, politics, and international relationsand on the governing board of the New York-based Institute for New Economic Theory (INET), a nonprofit created after the 2007-2009 crisis to promote and finance academic research in economics, Capitalism 4.0: The Birth of a New Economy in the Aftermath of Crisis, p. 19-21)

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."

#### Free market capitalism has drastically improved the world.

Empirical education in child mortality and increase in life expectancy, development of tech innovation in the private market k2 medical advances, food production increased with agriculture tech green revolution, also decreased armed conflicts

Feyman 14 Yevgeniy [adjunct fellow at the Manhattan Institute. He writes on health care policy, entitlement reform, and the Affordable Care Act. His research has focused on a variety of topics, including the physician shortage, the cost of health care reform, and consumer-directed health care. Feyman was previously the deputy director of health policy at the Manhattan Institute and is currently a research assistant in the department of health policy at the Harvard T.H. Chan School of Public Health] “The Golden Age Is Now” May 23, 2014. IB

In How Much Have Global Problems Cost the World? Lomborg and a group of economists conclude that, with a few exceptions, the world is richer, freer, healthier, and smarter than it’s ever been. These gains have coincided with the near-universal rejection of statism and the flourishing of capitalist principles. At a time when political figures such as New York City mayor Bill de Blasio and religious leaders such as Pope Francis frequently remind us about the evils of unfettered capitalism, this is a worthwhile message. The doubling of human life expectancy is one of the most remarkable achievements of the past century. Consider, Lomborg writes, that “the twentieth century saw life expectancy rise by about 3 months for every calendar year.” The average child in 1900 could expect to live to just 32 years old; now that same child should make it to 70. This increase came during a century when worldwide economic output, driven by the spread of capitalism and freedom, grew by more than 4,000 percent. These gains occurred in developed and developing countries alike; among men and women; and even in a sense among children, as child mortality plummeted. Why are we living so much longer? Massive improvements in public health certainly played an important role. The World Health Organization’s global vaccination efforts essentially eradicated smallpox. But this would have been impossible without the innovative methods of vaccine preservation developed in the private sector by British scientist Leslie Collier. Oral rehydration therapies and antibiotics have also been instrumental in reducing child mortality. Simply put, technological progress is the key to these gains—and market economies have liberated, and rewarded, technological innovation. People are not just living longer, but better—sometimes with government’s help, and sometimes despite it. Even people in the developing countries of Africa and Latin America are better educated and better fed than ever before. Hundreds of thousands of children who would have died during previous eras due to malnutrition are alive today. Here, we can thank massive advancements in agricultural production unleashed by the free market. In the 1960s, privately funded agricultural researchers bred new, high-yield strains of corn, wheat, and various other crops thanks to advances in molecular genetics. Globalization helped spread these technologies to developing countries, which used them not only to feed their people, but also to become export powerhouses. This so-called “green revolution” reinforced both the educational progress (properly nourished children tend to learn more) and the life-expectancy gains (better nutrition leads to better health) of the twentieth century. These children live in a world with fewer armed conflicts, netting what the authors call a “peace dividend.” Globalization and trade liberalization have surely contributed to this more peaceful world (on aggregate). An interdependent global economy makes war costly. Of course, problems remain. As Lomborg points out, most foreign aid likely does little to boost economic welfare, yet hundreds of billions of dollars in “development assistance” continue to flow every year from developed countries to the developing world. Moreover, climate change is widely projected to intensify in the second half of the twenty-first century, and will carry with it a significant economic cost. But those familiar with the prior work of the “skeptical environmentalist” understand that ameliorating these effects over time could prove wasteful. Lomborg notes that the latest research on climate change estimates a net cost of 0.2 to 2 percent of GDP from 2055 to 2080. The same report points out that in 2030, mitigation costs may be as high as 4 percent of GDP. Perhaps directing mitigation funding to other priorities—curing AIDS for instance—would be a better use of the resources. Lomborg’s main message? Ignore those pining for the “good old days.” Thanks to the immense gains of the past century, there has never been a better time to be alive.

#### Empirics outweigh everything – they take into account every factor, which predictive evidence can’t.

#### Rejection of capitalism causes massive transition wars

Harris 03. Lee, Analyst – Hoover Institution and Author of The Suicide of Reason, “The Intellectual Origins of America-Bashing”, Policy Review, January, http://www.hoover.org/publications/policyreview/3458371.html

This is the immiserization thesis of Marx. And it is central to revolutionary Marxism, since if capitalism produces no widespread misery, then it also produces no fatal internal contradiction: If everyone is getting better off through capitalism, who will dream of struggling to overthrow it? Only genuine misery on the part of the workers would be sufficient to overturn the whole apparatus of the capitalist state, simply because, as Marx insisted, the capitalist class could not be realistically expected to relinquish control of the state apparatus and, with it, the monopoly of force. In this, Marx was absolutely correct. No capitalist society has ever willingly liquidated itself, and it is utopian to think that any ever will. Therefore, in order to achieve the goal of socialism, nothing short of a complete revolution would do; and this means, in point of fact, a full-fledged civil war not just within one society, but across the globe. Without this catastrophic upheaval, capitalism would remain completely in control of the social order and all socialist schemes would be reduced to pipe dreams.

#### Extinction

Nyquist 5. J.R. renowned expert in geopolitics and international relations, WorldNetDaily contributing editor, “The Political Consequences of a Financial Crash,” February 4, www.financialsense.com/stormw...2005/0204.html

Should the United States experience a severe economic contraction during the second term of President Bush, the American people will likely support politicians who advocate further restrictions and controls on our market economy – guaranteeing its strangulation and the steady pauperization of the country. In Congress today, Sen. Edward Kennedy supports nearly all the economic dogmas listed above. It is easy to see, therefore, that the coming economic contraction, due in part to a policy of massive credit expansion, will have serious political consequences for the Republican Party (to the benefit of the Democrats). Furthermore, an economic contraction will encourage **the formation of anti-capitalist majorities and a turning away from the free market system. The danger here is not merely economic. The political left openly favors the collapse of America’s strategic position abroad. The withdrawal of the United States from the Middle East, the Far East and Europe would catastrophically impact an international system that presently allows 6 billion people to live on the earth’s surface in relative peace. Should anti-capitalist dogmas overwhelm the global market and trading system that evolved under American leadership, the planet’s economy would contract and untold millions would die of starvation. Nationalistic totalitarianism, fueled by a politics of blame, would once again bring war to Asia and Europe.** But **this time the war would be waged with mass destruction weapons** and the United States would be blamed because it is the center of global capitalism. Furthermore, **if the anti-capitalist party gains power in Washington, we can expect to see policies of appeasement and unilateral disarmament enacted. American appeasement and disarmament, in this context, would be an admission of guilt before the court of world opinion. Russia and China,** above all, **would exploit this** admission **to justify aggressive wars, invasions and mass destruction attacks**. A future financial crash, therefore, must be prevented at all costs.

#### Independently profit motive key to effective resource management

Fitzmaurice 15. Matthew, CEO, EcoAlpha Asset Management LLC. “ONLY CAPITALISM CAN SAVE THE PLANET,” Ensla. 3/23/2015. http://ensia.com/voices/only-capitalism-can-save-the-planet/

Here’s the thing, though: where there are problems to be solved, there’s money to be made. And where there’s money to be made, we awaken one of the world’s most powerful forces for change: capitalism. ¶ Of course capitalism has played a starring role in distressing the planet’s resources. Historically, the combination of unchecked industry, a readiness to externalize costs and a relentless thirst for growth have plundered and polluted the earth. It’s not a debate, but simple fact that our population size and economies cannot continue on their present trajectories without exhausting the world’s resources. Yet, a rapidly expanding global middle class — increasingly urbanized and hungry for protein — threatens further and accelerating distress. ¶ The hopeful news is that businesses, with their almost singular focus on economic self-interest, and governments, motivated by a variety of interests, are beginning to recognize and address in earnest these inevitable problems. ¶ Today, the businesses that develop practical and affordable solutions to burdened resource problems will end up being the world’s most profitable companies. No longer can they be considered “sustainability” businesses. They are everyday businesses with a long view, targeting problems that are not going away. That’s smart business. Burdened resources have become a strong economic driver for businesses of all sizes, in all industries everywhere to spend and change — and one that will only grow in scope and intensity over time. ¶ The companies that provide effective solutions to burdened resources will provide superior risk-adjusted returns to their investors as business and governments accelerate their solutions spending out of their own economic self-interest. And because the products, technologies and services these companies provide are common solutions to global problems — and are therefore exponentially repeatable — these investments will have amplified positive impact on global resource scarcity issues. ¶ Too often people have a narrow view of these solutions, thinking only of solar panels and windmills. But solutions are enormously diverse: They include, among many others, agricultural drones that monitor soil conditions, smart irrigation technology that delivers water only where and when it’s really needed, more efficient distributed energy generation and component suppliers that make cars use less gas. ¶ We face a new reality in which our economic self-interest and the long-term well-being of the planet are coming into alignment.¶ As a whole, the human race has a poor track record when it comes to altruism. Although there are a great many saints among us who spend — and even sacrifice — their lives to help others, most of us are hard pressed to take care of ourselves and our families. We have a much better track record when it comes to investing money in our own self- interest, which has fueled the unprecedented innovation, economic and life-expectancy growth of the past century. ¶ In the past, many people who invested in sustainable solutions were motivated principally by conscience, willing to accept reduced returns in order to invest their money in a way that was consistent with their beliefs and convictions — be they religious, social or environmental. Now, however, we face a new reality in which our economic self-interest and the long-term well-being of the planet are coming into alignment. Because we have to face the reality of burdened resources, there’s money in it. ¶ Recently, some asset managers have based investments on environmental, social and governance screening, betting that good corporate citizens are inherently better-managed companies, which will therefore be more profitable over time. Increasingly, however, ESG screening is becoming more pervasive and will likely over time become commonplace, robbing this sort of screening as a differentiator when making investment decisions. ¶ The primary goal for investing in sustainable solutions is to achieve superior risk-adjusted returns. Companies that provide solutions to the issues of burdened resources will be the recipients of a massive global spend cycle, no matter one’s motivation. The fact that one’s investment is also part of the solution rather than the problem is worth getting excited about. Self-interest is what moves markets. According to McKinsey’s report, How to make Green Growth the new normal, “In order to mobilize the US$3 trillion a year that will be needed to build a resource-efficient growth model, investing in the markets of the future needs to be seen as possessing superior risk-return characteristics.”¶ No government subsidy or charity case can move the needle for long. Only capitalism has the power to retool industries, reshape economies and rebuild infrastructure across the planet. It’s a big part of what got us into this mess, but it’s also what will get us out.

#### Ineffective resource management degrades public health, kills global air quality, and causes tensions over water scarcity in South Asia—culminates in extinction

Thompson 13. Thomas, President of Analytics Inc., a financial research and economic analysis firm. Citing Wang Shucheng, China’s former minister of water resources. “Choking on China,” Foreign Affairs. 6/8/2013. https://www.foreignaffairs.com/articles/china/2013-04-08/choking-china

The dangers of China’s environmental degradation go well beyond the country’s borders, as pollution threatens global health more than ever. Chinese leaders have argued that their country has the right to pollute, claiming that, as a developing nation, it cannot sacrifice economic growth for the sake of the environment. In reality, however, China is holding the rest of the world hostage -- and undermining its own prosperity.¶ According to the World Bank, only one percent of China’s 560 million urban residents breathe air considered safe by EU standards. Beijing’s levels of PM2.5s -- particles that are smaller than 2.5 micrometers in diameter and can penetrate the gas exchange regions of the lungs -- are the worst in the world. Beijing’s 2012 March average reading was 469 micrograms of such particles per cubic meter, which compares abysmally with Los Angeles’ highest 2012 reading of 43 micrograms per cubic meter.¶ Such air pollution contributed to 1.2 million premature deaths in China in 2010, according to the Global Burden of Disease Study. The unrelenting pace of construction of coal-fired power plants is only making matters worse. In his recent monograph, Climate Change: The China Problem, environmental scholar Michael Vandenbergh writes, “On average, a new coal-powered electric plant large enough to serve a city the size of Dallas opens in China every seven to ten days.” The lack of widespread coal-washing infrastructure and scrubbers at Chinese industrial facilities exacerbates the problem.¶ Carbon dioxide emissions from cars in China are also growing exponentially, replacing coal-fired power plants as the major source of pollution in major Chinese cities. Deutsche Bank estimates that the number of passenger cars in China will reach 400 million by 2030, up from today’s 90 million. And the sulfur levels produced by diesel trucks in China are at least 23 times worse than those in the United States. Acid rain, caused by these emissions, has damaged a third of China’s limited cropland, in addition to forests and watersheds on the Korean Peninsula and in Japan. This pollution reaches the United States as well, sometimes at levels prohibited by the U.S. Clean Water Act. In 2006, researchers at the University of California–Davis discovered that almost all of the harmful particulates over Lake Tahoe originated in China. The environmental experts Juli Kim and Jennifer Turner note in their essay “China’s Filthiest Export” that “by the time it reaches the U.S., mercury transforms into a reactive gaseous material that dissolves easily in the wet climates of the Pacific Northwest.” At least 20 percent of the mercury entering the Willamette River in Oregon most likely comes from China. Black carbon soot from China also threatens to block sunlight, lower crop yields, heat the atmosphere, and destabilize weather throughout the Pacific Rim.¶ China’s use of fresh water resources also threatens those beyond its borders. As Mark Twain reportedly said, in reference to California in the late nineteenth century, “Whiskey is for drinking; water is for fighting over.” The sentiment holds true in modern-day Asia as well. Asia’s per capita fresh water availability is less than half the global average. China and India, for example, are home to 40 percent of the world’s population but make do with ten percent of the world’s fresh water. China is guzzling and polluting this limited resource at an alarming rate. The country has dammed every major river on the Tibetan plateau, including the Mekong, the Salween, the Brahmaputra, the Yangtze, the Yellow, the Indus, the Sutlej, the Shweli, and the Karnali, and there are large-scale plans to dam others. Of the 50,000 largest dams in the world, more than half are in China. As a result, China now controls the river water supply to 13 nearby countries but so far has refused to sign any treaties or cooperate with other countries on water issues. Beijing also voted against the UN attempt to regulate water sharing in the region. China’s former minister of water resources, Wang Shucheng, described China’s water policy as “fight for every drop of water or die.” This philosophy, combined with China’s unabated pursuit of economic development, will have profoundly destabilizing consequences

for the region, both politically and environmentally.¶ Unfortunately for China, compromising the environment and health in pursuit of economic growth is not a sustainable strategy. The threat of water scarcity and the adverse domestic health effects of pollution darken China’s future. Pollution-related illnesses are soaring. A recent social media campaign led by locals and international activities shed light on the growing phenomena of “cancer villages” -- areas where water pollution is so bad that it has led to a sharp rise in diseases like stomach cancer. China’s own Ministry of Environmental Protection has concluded that 70 percent of the country’s major waterways are heavily polluted. According to Scott Moore of the Sustainability Science Program at Harvard’s Kennedy School of Government, pollutants have even seeped into the country’s subsurfaces, with more than half of monitored wells deemed unsafe to use for drinking water. The China Geological Survey now estimates that 90 percent of China’s cities depend on polluted groundwater supplies. Water that has been purified at treatment plants is often recontaminated en route to homes. China has plundered its groundwater reserves, drilling massive underground tunnels that have even caused some cities to literally sink.¶ China has also completely botched its waste-removal efforts. Eighty percent of the East China Sea, one of the world’s largest fisheries, is now unsuitable for fishing, according to Elizabeth C. Economy, a China and environmental expert at the Council on Foreign Relations. Most Chinese coastal cities pump at least half of their waste directly into the ocean, which causes red tides and coastal fish die-offs. According to the World Wildlife Fund, the country is now the largest polluter of the Pacific Ocean.¶ The economic costs of pollution have been the focus of various government-backed studies in China. A recent study by the Chinese Academy of Environmental Planning found that environmental damage to forests, wetlands, and grasslands shaved 3.5 percent off China’s 2012 GDP. The World Bank puts the total cost of China’s environmental degradation in the late 1990s at between 3.5 and 8 percent of GDP. China’s pollution problem is holding back its economy -- and poisoning its own people and the rest of the world in the process. The international community should push China to realize that if it continues to ravage the environment, it will be unable to secure its future health and prosperity -- or avoid a global disaster.

#### Existential threats outweigh – all life has infinite value and extinction eliminates the possibility for future generations – err negative, because of innate cognitive biases

GPP 17 (Global Priorities Project, Future of Humanity Institute at the University of Oxford, Ministry for Foreign Affairs of Finland, “Existential Risk: Diplomacy and Governance,” Global Priorities Project, 2017, <https://www.fhi.ox.ac.uk/wp-content/uploads/Existential-Risks-2017-01-23.pdf>,

1.2. THE ETHICS OF EXISTENTIAL RISK In his book Reasons and Persons, Oxford philosopher Derek Parfit advanced an influential argument about the importance of avoiding extinction: I believe that if we destroy mankind, as we now can, this outcome will be much worse than most people think. Compare three outcomes: (1) Peace. (2) A nuclear war that kills 99% of the world’s existing population. (3) A nuclear war that kills 100%. (2) would be worse than (1), and (3) would be worse than (2). Which is the greater of these two differences? Most people believe that the greater difference is between (1) and (2). I believe that the difference between (2) and (3) is very much greater. ... The Earth will remain habitable for at least another billion years. Civilization began only a few thousand years ago. If we do not destroy mankind, these few thousand years may be only a tiny fraction of the whole of civilized human history. The difference between (2) and (3) may thus be the difference between this tiny fraction and all of the rest of this history. If we compare this possible history to a day, what has occurred so far is only a fraction of a second.65 In this argument, it seems that Parfit is assuming that the survivors of a nuclear war that kills 99% of the population would eventually be able to recover civilisation without long-term effect. As we have seen, this may not be a safe assumption – but for the purposes of this thought experiment, the point stands. What makes existential catastrophes especially bad is that they would “destroy the future,” as another Oxford philosopher, Nick Bostrom, puts it.66 This future could potentially be extremely long and full of flourishing, and would therefore have extremely large value. In standard risk analysis, when working out how to respond to risk, we work out the expected value of risk reduction, by weighing the probability that an action will prevent an adverse event against the severity of the event. Because the value of preventing existential catastrophe is so vast, even a tiny probability of prevention has huge expected value.67 Of course, there is persisting reasonable disagreement about ethics and there are a number of ways one might resist this conclusion.68 Therefore, it would be unjustified to be overconfident in Parfit and Bostrom’s argument. In some areas, government policy does give significant weight to future generations. For example, in assessing the risks of nuclear waste storage, governments have considered timeframes of thousands, hundreds of thousands, and even a million years.69 Justifications for this policy usually appeal to principles of intergenerational equity according to which future generations ought to get as much protection as current generations.70 Similarly, widely accepted norms of sustainable development require development that meets the needs of the current generation without compromising the ability of future generations to meet their own needs.71 However, when it comes to existential risk, it would seem that we fail to live up to principles of intergenerational equity. Existential catastrophe would not only give future generations less than the current generations; it would give them nothing. Indeed, reducing existential risk plausibly has a quite low cost for us in comparison with the huge expected value it has for future generations. In spite of this, relatively little is done to reduce existential risk. Unless we give up on norms of intergenerational equity, they give us a strong case for significantly increasing our efforts to reduce existential risks. 1.3. WHY EXISTENTIAL RISKS MAY BE SYSTEMATICALLY UNDERINVESTED IN, AND THE ROLE OF THE INTERNATIONAL COMMUNITY In spite of the importance of existential risk reduction, it probably receives less attention than is warranted. As a result, concerted international cooperation is required if we are to receive adequate protection from existential risks. 1.3.1. Why existential risks are likely to be underinvested in There are several reasons why existential risk reduction is likely to be underinvested in. Firstly, it is a global public good. Economic theory predicts that such goods tend to be underprovided. The benefits of existential risk reduction are widely and indivisibly dispersed around the globe from the countries responsible for taking action. Consequently, a country which reduces existential risk gains only a small portion of the benefits but bears the full brunt of the costs. Countries thus have strong incentives to free ride, receiving the benefits of risk reduction without contributing. As a result, too few do what is in the common interest. Secondly, as already suggested above, existential risk reduction is an intergenerational public good: most of the benefits are enjoyed by future generations who have no say in the political process. For these goods, the problem is temporal free riding: the current generation enjoys the benefits of inaction while future generations bear the costs. Thirdly, many existential risks, such as machine superintelligence, engineered pandemics, and solar geoengineering, pose an unprecedented and uncertain future threat. Consequently, it is hard to develop a satisfactory governance regime for them: there are few existing governance instruments which can be applied to these risks, and it is unclear what shape new instruments should take. In this way, our position with regard to these emerging risks is comparable to the one we faced when nuclear weapons first became available. Cognitive biases also lead people to underestimate existential risks. Since there have not been any catastrophes of this magnitude, these risks are not salient to politicians and the public.72 This is an example of the misapplication of the availability heuristic, a mental shortcut which assumes that something is important only if it can be readily recalled. Another cognitive bias affecting perceptions of existential risk is scope neglect. In a seminal 1992 study, three groups were asked how much they would be willing to pay to save 2,000, 20,000 or 200,000 birds from drowning in uncovered oil ponds. The groups answered $80, $78, and $88, respectively.73 In this case, the size of the benefits had little effect on the scale of the preferred response. People become numbed to the effect of saving lives when the numbers get too large. 74 Scope neglect is a particularly acute problem for existential risk because the numbers at stake are so large. Due to scope neglect, decision-makers are prone to treat existential risks in a similar way to problems which are less severe by many orders of magnitude. A wide range of other cognitive biases are likely to affect the evaluation of existential risks.75

#### Death comes first under any framework

Paterson 03 – Department of Philosophy, Providence College, Rhode Island. (Craig, “A Life Not Worth Living?”, Studies in Christian Ethics, <http://sce.sagepub.com>)

Contrary to those accounts, I would argue that it is death per se that is really the objective evil for us, not because it deprives us of a prospective future of overall good judged better than the alter- native of non-being. It cannot be about harm to a former person who has ceased to exist, for no person actually suffers from the sub-sequent non-participation. Rather, death in itself is an evil to us because it ontologically destroys the current existent subject — it is the ultimate in metaphysical lightening strikes.80 The evil of death is truly an ontological evil borne by the person who already exists, independently of calculations about better or worse possible lives. Such an evil need not be consciously experienced in order to be an evil for the kind of being a human person is. Death is an evil because of the change in kind it brings about, a change that is destructive of the type of entity that we essentially are. Anything, whether caused naturally or caused by human intervention (intentional or unintentional) that drastically interferes in the process of maintaining the person in existence is an objective evil for the person. What is crucially at stake here, and is dialectically supportive of the self-evidency of the basic good of human life, is that death is a radical interference with the current life process of the kind of being that we are. In consequence, death itself can be credibly thought of as a ‘primitive evil’ for all persons, regardless of the extent to which they are currently or prospectively capable of participating in a full array of the goods of life.81 In conclusion, concerning willed human actions, it is justifiable to state that any intentional rejection of human life itself cannot therefore be warranted since it is an expression of an ultimate disvalue for the subject, namely, the destruction of the present person; a radical ontological good that we cannot begin to weigh objectively against the travails of life in a rational manner. To deal with the sources of disvalue (pain, suffering, etc.) we should not seek to irrationally destroy the person, the very source and condition of all human possibility.82

## Case

#### The critique of truth-telling destroys global politics – truth commissions and protests across the Global South rely on making public governmental lies and atrocities, which the K’s politics foreclose.

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

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