## 1 A screenshot of a computer Description automatically generated with medium confidence

#### A screenshot of a computer Description automatically generated with medium confidenceInterpretation: Debaters must disclose affirmative frameworks, advocacy texts, and advantage areas thirty minutes before round if they haven’t read the affirmative before

#### Violation: They didn’t

#### Standards: 1] Clash- Not disclosing incentivizes surprise tactics and poorly refined positions that rely on artificial and vague negative engagement to win debates 2] Shiftiness- Not knowing enough about the affirmative coming into round incentivizes 1ar shiftiness about what the aff is and what their framework/advocacy entails.

#### Fairness – debate is a competitive activity that requires fairness for objective evaluation. Outweighs because it’s the only intrinsic part of debate – all other rules can be debated over but rely on some conception of fairness to be justified-1. You adhere to it through speechtimes 2. Assume judge evaluates argument 3. Controls the internal link to K-education, only in a fair debate can we learn why the K is good

#### Drop the debater – a~ deter future abuse and b~ set better norms for debate.

#### Competing interps – ~a~ reasonability is arbitrary and encourages judge intervention since there’s no clear norm, ~b~ it creates a race to the top where we create the best possible norms for debate.

#### No RVIs/Impact turns- A] Illogical- you don’t win for being fair B] Encourages baiting theory which proliferates abuse C] Chills checking theory for fear of the RVI D] Exclusions inevitable- neg has burden of rejoinder which means we inevitably have to exclude the aff.

## 2

#### The starting point of morality is practical reason. 3 warrants:

#### 1] Regress: A theory is only binding when you can answer the question “why should I do this?” and not continue to ask “why”. Only practical reason provides a deductive foundation for ethics since the question “why should I be rational” already concedes the authoritative power of agency since your agency is at work. Metaethical standards outweigh: they determine what counts as a warrant for a standard, so absent grounding in some metaethical framework, their arguments aren’t relevant normative considerations.

#### 2] Action theory: only evaluating action through reason solves since reason is key to evaluate intent, otherwise we could infinitely divide actions.

#### And, reason must be universal – [A] a reason for one agent is a reason for another agent. I can’t say 2+2=4 is true for me but not for you – that’s incoherent.

#### [B] any non-universalizable norm justifies someone’s ability to impede on your ends i.e. if I want to eat ice cream, I must recognize that others may affect my pursuit of that end and demand the value of my end be recognized by others.

#### Thus, counter-methodology: Vote negative to engage in a liberation strategy of universal reason. This entails a starting point where we abstract from individual perspectives to understand the universal, and use this starting point to apply it to empirical institutions and agents.

#### Prefer:

#### Performativity: freedom is the key to the process of justification of arguments through talking freely. Willing that we should abide by their ethical theory presupposes that we own ourselves in the first place. Thus, denying self-ownership in the round automatically implies the truth of the aff framework.

#### Negate:

#### [1] Only univeralizable reason can effectively explain the perspectives of agents – that’s the best method for combatting oppression.

Farr 02 Arnold Farr (prof of phil @ UKentucky, focusing on German idealism, philosophy of race, postmodernism, psychoanalysis, and liberation philosophy). “Can a Philosophy of Race Afford to Abandon the Kantian Categorical Imperative?” JOURNAL of SOCIAL PHILOSOPHY, Vol. 33 No. 1, Spring 2002, 17–32.

**One** of the most popular **criticism**s **of Kant’s moral philosophy is that it is too formalistic.**13 That is, the universal nature of the categorical imperative leaves it devoid of content. Such a principle is useless since moral decisions are made by concrete individuals in a concrete, historical, and social situation. This type of criticism lies behind Lewis Gordon’s rejection of any attempt to ground an antiracist position on Kantian principles. The rejection of universal principles for the sake of emphasizing the historical embeddedness of the human agent is widespread in recent philosophy and social theory. I will argue here on Kantian grounds that **although a distinction between the universal and the concrete is** a **valid** distinction, **the unity of the two is required for** an understanding of human **agency.** The attack on Kantian formalism began with Hegel’s criticism of the Kantian philosophy.14 The list of contemporary theorists who follow Hegel’s line of criticism is far too long to deal with in the scope of this paper. Although these theorists may approach the problem of Kantian formalism from a variety of angles, the spirit of their criticism is basically the same: The universality of the categorical imperative is an abstraction from one’s empirical conditions. **Kant is** often **accused of making the moral agent an abstract, empty**, noumenal **subject. Nothing could be further from the truth. The Kantian subject is** an embodied, empirical, concrete subject. However, this concrete subject has a dual nature. Kant claims in the Critique of Pure Reason as well as in the Grounding that human beings have an intelligible and empirical character.15 It is impossible to understand and do justice to Kant’s moral theory without taking seriously the relation between these two characters. The very concept of morality is impossible without the tension between the two. By “empirical character” Kant simply means that we have a sensual nature. We are physical creatures with physical drives or desires. **The** very **fact that I cannot simply satisfy my desires without considering the rightness** or wrongness **of my actions suggests that my empirical character must be held in check** by something, or else I behave like a Freudian id. My empiri- cal character must be held in check **by my intelligible character**, which is the legislative activity of practical reason. It is through our intelligible character that **we formulate principles that keep our** empirical **impulses in check.** The categorical imperative is the supreme principle of morality that is constructed by the moral agent in his/her moment of self-transcendence. What I have called self-transcendence may be best explained in the following passage by Onora O’Neill: In restricting our maxims to those that meet the test of the categorical imperative we refuse to base our lives on maxims that necessarily make our own case an exception. The reason why a universilizability criterion is morally signiﬁcant is that it makes our own case no special exception (G, IV, 404). In accepting the Categorical Imperative we accept the moral reality of other selves, and hence the possibility (not, note, the reality) of a moral community. **The Formula of Universal Law enjoins no more than that we act only on maxims that are open to others also.**16 O’Neill’s description of the universalizability criterion includes the notion of self-transcendence that I am working to explicate here to the extent that like self-transcendence, universalizable moral principles require that the individ- ual think beyond his or her own particular desires. The individual is not allowed to exclude others **as** rational **moral agents** who have the right to act as he acts in a given situation. For example, if I decide to use another person merely as a means for my own end I must recognize the other person’s right to do the same to me. I cannot consistently will that I use another as a means only and will that I not be used in the same manner by another. **Hence,** the **universalizability** criterion **is a principle of consistency and** a principle of **inclusion.** That is, in choosing my maxims **I** attempt to **include the perspective of other moral agents.**

#### 2] A model of freedom mandates a market-oriented approach to space—that negates

Broker 20 [(Tyler, work has been published in the Gonzaga Law Review, the Albany Law Review and the University of Memphis Law Review.) “Space Law Can Only Be Libertarian Minded,” Above the Law, 1-14-20, <https://abovethelaw.com/2020/01/space-law-can-only-be-libertarian-minded/>] TDI

The impact on human daily life from a transition to the virtually unlimited resource reality of space cannot be overstated. However, when it comes to the law, a minimalist, dare I say libertarian, approach appears as the only applicable system. In the words of NASA, “2020 promises to be a big year for space exploration.” Yet, as Rand Simberg points out in Reason magazine, it is actually private American investment that is currently moving space exploration to “a pace unseen since the 1960s.” According to Simberg, due to this increase in private investment “We are now on the verge of getting affordable private access to orbit for large masses of payload and people.” The impact of that type of affordable travel into space might sound sensational to some, but in reality the benefits that space can offer are far greater than any benefit currently attributed to any major policy proposal being discussed at the national level. The sheer amount of resources available within our current reach/capabilities simply speaks for itself. However, although those new realities will, as Simberg says, “bring to the fore a lot of ideological issues that up to now were just theoretical,” I believe it will also eliminate many economic and legal distinctions we currently utilize today. For example, the sheer number of resources we can already obtain in space means that in the rapidly near future, the distinction between a nonpublic good or a public good will be rendered meaningless. In other words, because the resources available within our solar system exist in such quantities, all goods will become nonrivalrous in their consumption and nonexcludable in their distribution. This would mean government engagement in the public provision of a nonpublic good, even at the trivial level, or what Kevin Williamson defines as socialism, is rendered meaningless or impossible. In fact, in space, I fail to see how any government could even try to legally compel collectivism in the way Simberg fears. Similar to many economic distinctions, however, it appears that many laws, both the good and the bad, will also be rendered meaningless as soon as we begin to utilize the resources within our solar system. For example, if every human being is given access to the resources that allows them to replicate anything anyone else has, or replace anything “taken” from them instantly, what would be the point of theft laws? If you had virtually infinite space in which you can build what we would now call luxurious livable quarters, all without exploiting human labor or fragile Earth ecosystems when you do it, what sense would most property, employment, or commercial law make? Again, this is not a pipe dream, no matter how much our population grows for the next several millennia, the amount of resources within our solar system can sustain such an existence for every human being. Rather than panicking about the future, we should try embracing it, or at least meaningfully preparing for it. Currently, the Outer Space Treaty, or as some call it “the Magna Carta of Space,” is silent on the issue of whether private individuals or corporate entities can own territory in space. Regardless of whether governments allow it, however, private citizens are currently obtaining the ability to travel there, and if human history is any indicator, private homesteading will follow, flag or no flag. We Americans know this is how a Wild West starts, where most regulation becomes the impractical pipe dream. But again, this would be a Wild West where the exploitation of human labor and fragile Earth ecosystem makes no economic sense, where every single human can be granted access to resources that even the wealthiest among us now would envy, and where innovation and imagination become the only things we would recognize as currency. Only a libertarian-type system, that guarantees basic individual rights to life, liberty, and the pursuit of happiness could be valued and therefore human fidelity to a set of laws made possible, in such an existence.

#### Put away your generic Kant indicts – our framework is a rejection of the western foundations of Kantianism in favor of a radical reconstruction of inclusion of the racialized and marginalized struggle.

**Mills 18** Charles W. Mills. “Black Radical Kantianism.” Res Philosophica, Vol. 95, No. 1, January 2018, pp. 1–33 https:// doi.org/ 10.11612/ resphil.1622 SJCP//JG

Far from being monolithic, however, it should be regarded as a general category extending over many different variants. Depending on the respec- tive diagnoses offered of the dynamic of these regimes, and the correspond- ing prescriptions for their overturning or reform, one can derive varieties of black liberalism, black Marxism, black nationalism, black feminism, and even black conservatism (Dawson 2001). My own project in recent years has become the articulation of a “black radical liberalism” that draws on what are standardly judged to be the “radical” strains of Afro-modern thought—black Marxism, black nationalism, and black feminism—while incorporating their key insights into a modified and radicalized liberal framework (Mills 2017a, epilogue). And a “black radical Kantianism” is supposed to be a key element of this proposed synthesis, though not in the sense of documenting the actual uptake of Kant by black radical theorists (unlike their actual reading of Marx), but in the sense of demonstrating how classic themes in this literature can illuminatingly be translated into a Kantian discourse reshaped by the realities of racial subordination. So the agenda is both descriptive and prescriptive, looking at the fortunes of “personhood” as a general liberal category under illiberal circumstances, and suggesting a “Kantian” reconstruction as a de-ghettoizing approach for bringing together these segregated conversations. Why Kant, though? To begin with, there is the strategic argument from Kant’s rise to centrality in contemporary Western normative theory over the last half-century. With the demise or at least considerable diminution in significance of the utilitarian liberalism (Jeremy Bentham, James and John Stuart Mill, Henry Sidgwick) that was hegemonic from the early 1800s to the mid-twentieth century, it is deontological/contractarian liberalism that is now most influential, whether in analytic Anglo-American political theory or Continental critical theory. Immanuel Kant is now regarded not merely as the most important ethicist of modernity, but as one of its most significant normative political theorists also.1 So a racially informed engagement with this body of discourse would have the virtues of being in dialogue with what is now the central strand in Western ethico-political theory: Afro-modern political thought in conversation with Euro-modern political thought. But second, in addition to these strategic considerations (and perhaps more importantly), the key principles and ideals of Kant’s ethico-political thought are, once deracialized, very attractive: the respect for the rights of individual persons, the ideal of the Rechtsstaat (admittedly somewhat modified from Kant’s own version), and the vision of a global cosmopolitan order of equals. The problem, in my opinion, has been less Kant’s own racism (since it is simply bracketed by most contemporary Kantians)2 than the failure to rethink these principles and ideals in the light of a modernity structured by racial domination. And that brings me to the third point. In contrast with, say, a dialogue between European and Asian political traditions, which at least for long periods of time developed largely separately from one another, the Euro-modern and the Afro-modern traditions are intimately and dialectically linked. As emphasized at the start, the latter develops in specific contestation of the former, involving both resistance to and rejection of its crucial tenets insofar as they rational- ize and justify Euro-domination, while nonetheless sometimes seeking to appropriate and modify others for emancipatory ends (Bogues 2003). So de- veloping a “black radical Kantianism” as a self-conscious enterprise should be not merely instrumentally and intrinsically valuable, but illuminative of a counter-hegemonic normative system already present in Afro-modern thought, if not self-denominatedly “Kantian,” formed in opposition to a white domination predicated on the denial of equal personhood to blacks.

## Case

#### ROB is to vote for the better debater—rigorous contestation and testing are key the self-reflexivity that creates ethical subjects. Anything else is arbitrary and self-serving.

#### Apocalyptic images challenge power structures to create futures of social justice

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

If contemporary ecocriticism has a shared premise about environmental risk it is that genre is the key to both perceiving and, possibly, correcting ecological crisis. Frederick Buell’s 2003 From Apocalypse to Way of Life: Environmental Crisis in the American Century has established one of the most central oppositions of this paradigm. As his title suggests, Buell tells the story of a discourse that began in the apocalyptic mode in the 1960s and 70s, when discussions of “the immanent end of nature” most commonly took the form of “prophecy, revelation, climax, and extermination” before turning away from apocalypse when the prophesied ends failed to arrive (112, 78). Buell offers his suggestion for the appropriate literary mode for life lived within a crisis that is both unceasing and inescapable: new voices, “if wise enough….will abandon apocalypse for a sadder realism that looks closely at social and environmental changes in process and recognizes crisis as a place where people dwell” (202-3). In a world of threat, Buell demands a realism that might help us see risks more clearly and aid our survival.¶ Buell’s argument has become a broadly held view in contemporary risk theory and ecocriticism, overlapping fields in the social sciences and humanities that address the foundational question of second modernity: “how do you live when you are at such risk?” (Woodward 2009, 205).1 Such an assertion, however, assumes both that realism is a neutral descriptive practice and that apocalypse is not something that is happening now in places that we might not see, or cannot hear. This essay argues for the continuing importance of apocalyptic narrative forms in representations of environmental risk to disrupt conservative realisms that maintain the status quo. Taking the ecological disaster of nuclear waste as my case study, I examine two fictional treatments of nuclear waste dumps that create different temporal structures within which the colonial history of the United States plays out. The first, a set of Department of Energy documents that use statistical modeling and fictional description to predict a set of realistic futures for the site of the Waste Isolation Pilot Plant in New Mexico (1991), creates a present that is fully knowable and a future that is fully predictable. Such an approach, I suggest, perpetuates the state logics of implausibility that have long undergirded settler colonialism in the United States. In contrast, Leslie Marmon Silko’s contemporaneous novel Almanac of the Dead (1991) uses its apocalyptic form to deconstruct the claims to verisimilitude that undergird state realism, transforming nuclear waste into a prophecy of the end of the United States rather than a means for imagining its continuation. In Almanac of the Dead, the presence of nuclear waste introjects a deep-time perspective into contemporary America, transforming the present into a speculative space where environmental catastrophe produces not only unevenly distributed damage but also revolutionary forms of social justice that insist on a truth that probability modeling cannot contain: that the future will be unimaginably different from the present, while the present, too, might yet be utterly different from the real that we think we know.¶ Nuclear waste is rarely treated in ecocriticism or risk theory, for several reasons: it is too manmade to be ecological; its catastrophes are ongoing, intentionally produced situations rather than sudden disasters; and it does not support the narrative that subtends ecocritical accounts of risk perception in which the nuclear threat gives rise to an awareness of other kinds of threat before reaching the end of its relevance at the end of the Cold War.2 In what follows, I argue that the failure of nuclear waste to fit into the critical frames created by ecocriticism and risk theory to date offers an opportunity to expand those frames and overcome some of their limitations, especially the impulse towards a paranoid, totalizing realism that Peter van Wyck (2005) has described as central to ecocriticism in the risk society. Nuclear waste has durational forms that dwarf the human. It therefore dwells less in the economy of risk as it is currently conceptualized and more in the blown-out realm of deep time. Inhabiting the temporal scale that has recently been christened the Anthropocene, the geological era defined by the impact of human activities on the world’s geology and climate, nuclear waste unsettles any attempt at realist description, unveiling the limits of human imagination at every turn.3 By analyzing risk society through a heuristic of nuclear waste, this essay offers a critique of nuclear colonialism and environmental racism. At the same time, it shows how the apocalyptic mode in deep time allows narratives of environmental harm and danger to move beyond the paranoid logic of risk. In the world of deep time, all that might come to pass will come to pass, sooner or later. The endless maybes of risk become certainties. The impossibilities of our own deaths and the deaths of everything else will come. But so too will other impossibilities: talking macaws and alien visitors; the end of the colonial occupation of North America, perhaps, or a sudden human determination to let the world live. The end of capitalism may yet become more thinkable than the end of the world. Just wait long enough. Stranger things will happen.¶

#### Under your ROB Death is bad and o/w—ontologically destroys the subject.

Paterson 1 – 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

#### Extinction outweighs under your ROB:

#### Mathematically outweighs.

MacAskill 14 [William, Oxford Philosopher and youngest tenured philosopher in the world, Normative Uncertainty, 2014]

The human race might go extinct from a number of causes: asteroids, supervolcanoes, runaway climate change, pandemics, nuclear war, and the development and use of dangerous new technologies such as synthetic biology, all pose risks (even if very small) to the continued survival of the human race.184 And different moral views give opposing answers to question of whether this would be a good or a bad thing. It might seem obvious that human extinction would be a very bad thing, both because of the loss of potential future lives, and because of the loss of the scientific and artistic progress that we would make in the future. But the issue is at least unclear. The continuation of the human race would be a mixed bag: inevitably, it would involve both upsides and downsides. And if one regards it as much more important to avoid bad things happening than to promote good things happening then one could plausibly regard human extinction as a good thing.For example, one might regard the prevention of bads as being in general more important that the promotion of goods, as defended historically by G. E. Moore,185 and more recently by Thomas Hurka.186 One could weight the prevention of suffering as being much more important that the promotion of happiness. Or one could weight the prevention of objective bads, such as war and genocide, as being much more important than the promotion of objective goods, such as scientific and artistic progress. If the human race continues its future will inevitably involve suffering as well as happiness, and objective bads as well as objective goods. So, if one weights the bads sufficiently heavily against the goods, or if one is sufficiently pessimistic about humanity’s ability to achieve good outcomes, then one will regard human extinction as a good thing.187 However, even if we believe in a moral view according to which human extinction would be a good thing, we still have strong reason to prevent near-term human extinction. To see this, we must note three points. First, we should note that the extinction of the human race is an extremely high stakes moral issue. Humanity could be around for a very long time: if humans survive as long as the median mammal species, we will last another two million years. On this estimate, the number of humans in existence in the The future, given that we don’t go extinct any time soon, would be 2×10^14. So if it is good to bring new people into existence, then it’s very good to prevent human extinction. Second, human extinction is by its nature an irreversible scenario. If we continue to exist, then we always have the option of letting ourselves go extinct in the future (or, perhaps more realistically, of considerably reducing population size). But if we go extinct, then we can’t magically bring ourselves back into existence at a later date. Third, we should expect ourselves to progress, morally, over the next few centuries, as we have progressed in the past. So we should expect that in a few centuries’ time we will have better evidence about how to evaluate human extinction than we currently have. Given these three factors, it would be better to prevent the near-term extinction of the human race, even if we thought that the extinction of the human race would actually be a very good thing. To make this concrete, I’ll give the following simple but illustrative model. Suppose that we have 0.8 credence that it is a bad thing to produce new people, and 0.2 certain that it’s a good thing to produce new people; and the degree to which it is good to produce new people, if it is good, is the same as the degree to which it is bad to produce new people, if it is bad. That is, I’m supposing, for simplicity, that we know that one new life has one unit of value; we just don’t know whether that unit is positive or negative. And let’s use our estimate of 2×10^14 people who would exist in the future, if we avoid near-term human extinction. Given our stipulated credences, the expected benefit of letting the human race go extinct now would be (.8-.2)×(2×10^14) = 1.2×(10^14). Suppose that, if we let the human race continue and did research for 300 years, we would know for certain whether or not additional people are of positive or negative value. If so, then with the credences above we should think it 80% likely that we will find out that it is a bad thing to produce new people, and 20% likely that we will find out that it’s a good thing to produce new people. So there’s an 80% chance of a loss of 3×(10^10) (because of the delay of letting the human race go extinct), the expected value of which is 2.4×(10^10). But there’s also a 20% chance of a gain of 2×(10^14), the expected value of which is 4×(10^13). That is, in expected value terms, the cost of waiting for a few hundred years is vanishingly small compared with the benefit of keeping one’s options open while one gains new information.

#### Capitalism is sustainable – solves war, environment, and quality of life – prefer empirics

Mark Budolfson 21. PhD in Philosophy. Assistant Professor in the Department of Environmental and Occupational Health and Justice at the Rutgers School of Public Health and Center for Population–Level Bioethics "Arguments for Well-Regulated Capitalism, and Implications for Global Ethics, Food, Environment, Climate Change, and Beyond". Cambridge Core. 5-7-2021. https://www-cambridge-org.proxy.library.emory.edu/core/journals/ethics-and-international-affairs/article/arguments-for-wellregulated-capitalism-and-implications-for-global-ethics-food-environment-climate-change-and-beyond/96F422D04E171EECDEF77312266AE9DD

However, things are more complicated than the arguments above would suggest, and the benefits of capitalism, especially for the world's poorest and most vulnerable people, are in fact myriad and significant. In addition, as we will see in this section, many experts argue that capitalism is not the fundamental cause of the previously described problems but rather an essential component of the best solutions to them and of the best methods for promoting our goals of health, well-being, and justice. To see where the defenders of capitalism are coming from, consider an analogy involving a response to a pandemic: if a country administered a rushed and untested vaccine to its population that ended up killing people, we would not say that vaccines were the problem. Instead, the problem would be the flawed and sloppy policies of vaccine implementation. Vaccines might easily remain absolutely essential to the correct response to such a pandemic and could also be essential to promoting health and flourishing, more generally. The argument is similar with capitalism according to the leading mainstream arguments in favor of it: Capitalism is an essential part of the best society we could have, just like vaccines are an essential part of the best response to a pandemic such as COVID-19. But of course both capitalism and vaccines can be implemented poorly, and can even do harm, especially when combined with other incorrect policy decisions. But that does not mean that we should turn against them—quite the opposite. Instead, we should embrace them as essential to the best and most just outcomes for society, and educate ourselves and others on their importance and on how they must be properly designed and implemented with other policies in order to best help us all. In fact, the argument in favor of capitalism is even more dramatic because it claims that much more is at stake than even what is at stake in response to a global pandemic—what is at stake with capitalism is nothing less than whether the world's poorest and most vulnerable billion people will remain in conditions of poverty and oppression, or if they will instead finally gain access to what is minimally necessary for basic health and wellbeing and become increasingly affluent and empowered. The argument in favor of capitalism proceeds as follows: Premise 1. Development and the past. Over the course of recorded human history, the majority of historical increases in health, wellbeing, and justice have occurred in the last two centuries, largely as a result of societies adopting or moving toward capitalism. Capitalism is a relevant cause of these improvements, in the sense that they could not have happened to such a degree if it were not for capitalism and would not have happened to the same degree under any alternative noncapitalist approach to structuring society. The argument in support of this premise relies on observed relationships across societies and centuries between indicators of degree of capitalism, wealth, investments in public goods, and outcomes for health, wellbeing, and justice, together with econometric analysis in support of the conclusion that the best explanation of these correlations and the underlying mechanism is that large increases in health, wellbeing, and justice are largely driven by increasing investments in public goods. The scale of increased wealth necessary to maximize these investments requires capitalism. Thus, as capitalist societies have become dramatically wealthier over the past hundred years (and wealthier than societies with alternative systems), this has allowed larger investments in public goods, which simply has not been possible in a sustained way in societies without the greater wealth that capitalism makes possible. Important investments in public goods include investments in basic medical knowledge, in health and nutrition programs, and in the institutional capacity and know-how to regulate society and capitalism itself. As a result, capitalism is a primary driver of positive outcomes in health and wellbeing (such as increased life expectancy, lowered child and maternal mortality, adequate calories per day, minimized infectious disease rates, a lower percentage and number of people in poverty, and more reported happiness);5 and in justice (such as reduced deaths from war and homicide; higher rankings in human rights indices; the reduced prevalence of racist, sexist, homophobic opinions in surveys; and higher literacy rates).6 These quantifiable positive consequences of global capitalism dramatically outweigh the negative consequences (such as deaths from pollution in the course of development), with the result that the net benefits from capitalism in terms of health, wellbeing, and justice have been greater than they would have been under any known noncapitalist approach to structuring society.7 Premise 2. Economics, ethics, and policy. Although capitalism has often been ill-regulated and therefore failed to maximize net benefits for health, wellbeing, and justice, it can become well-regulated so that it maximizes these societal goals, by including mechanisms identified by economists and other policy experts that do the following: optimally8 regulate negative effects such as pollution and monopoly power, and invest in public goods such as education, basic healthcare, and fundamental research including biomedical knowledge (more generally, policies that correct the failures of free markets that economists have long recognized will arise from “externalities” in the absence of regulation);9 ensure equity and distributive justice (for example, via wealth redistribution);10 ensure basic rights, justice, and the rule of law independent of the market (for example, by an independent judiciary, bill of rights, property rights, and redistribution and other legislation to correct historical injustices due to colonialism, racism, and correct current and historical distortions that have prevented markets from being fair);11 and ensure that there is no alternative way of structuring society that is more efficient or better promotes the equity, justice, and fairness goals outlined above (by allowing free exchange given the regulations mentioned).12 To summarize the implication of the first two premises, well-regulated capitalism is essential to best achieving our ethical goals—which is true even though capitalism has certainly not always been well regulated historically. Society can still do much better and remove the large deficits in terms of health, wellbeing, and justice that exist under the current inferior and imperfect versions of capitalism. Premise 3. Development and the future. If the global spread of capitalism is allowed to continue, desperate poverty can be essentially eliminated in our lifetimes. Furthermore, this can be accomplished faster and in a more just way via well-regulated global capitalism than by any alternatives. If we instead opt for less capitalism, less growth, and less globalization, then desperate poverty will continue to exist for a significant portion of the world's population into the further future, and the world will be a worse and less equitable place than it would have been with more capitalism. For example, in a world with less capitalism, there would be more overpopulation, food insecurity, air pollution, ill health, injustice, and other problems. In part, this is because of the factors identified by premise 1, which connect a turn away from capitalism with a turn away from continuing improvements in health, wellbeing, and justice, especially for the developing world. In addition, fertility declines are also a consequence of increased wealth, and the size of the population is a primary determinant of food demand and other environmental stressors.13 Finally, as discussed at length in the next section of the essay, capitalism can be naturally combined with optimal environmental regulations.14 Even bracketing anything like optimal regulation, it remains true that sufficiently wealthy nations reduce environmental degradation as they become wealthier, whereas developing nations that are nearing peak degradation will remain stuck at the worst levels of degradation if we stall growth, rather than allowing them to transition to less and less degradation in the future via capitalism and economic growth.15 In contrast, well-regulated capitalism is a key part of the best way of coping with these problems, as well as a key part of dealing with climate change, global food production, and other specific challenges, as argued at length in the next section. Here it is important to stress that we should favor well-regulated capitalism that includes correct investments in public goods over other capitalist systems such as the neoliberalism of the recent past that promoted inadequately regulated capitalism with inadequate concern for externalities, equity, and background distortions and injustices.16

#### States obliterate revolutionaries

deBoer 16 [Fredrik deBoer 16, Limited-Term Lecturer, Introductory Composition at Purdue Program, 3/15/16, “c’mon, guys,” http://fredrikdeboer.com/2016/03/15/cmon-guys/]

I could be wrong about the short-term dangers, and the stakes are incredibly high. But in the end we’re left with the same old question: what tactics will actually work to secure a better world?

In a sharp, sober piece about the meaning of left-wing political violence in the 1970s, Tim Barker writes “If you can’t acknowledge radical violence, radicals are reduced to mere victims of repression, rather than political actors who made definite tactical choices under given political circumstances.” The problem, as Barker goes on to imply, is those tactical choices: in today’s America they will essentially never break on the side of armed opposition against the state. The government knows everything about you, I’m sorry to say, your movements and your associations and the books you read and the things you buy and what you’re saying to the people you communicate with. That’s simply on the level of information, before we even get to the state’s incredible capacity to inflict violence. Look, the world has changed. The relative military capacity of regular people compared to establishment governments has changed, especially in fully developed, technology-enabled countries like the United States. The Czar had his armies, yes, but the Czar’s armies depended on manpower above and beyond everything else. The fighting was still mostly different groups of people with rifles shooting at each other. If tomorrow you could rally as many people as the Bolsheviks had at their revolutionary peak, you’re still left in a world of F-15s, drones, and cluster bombs. And that’s to say nothing of the fact that establishment governments in the developed world can rely on the numbing agents of capitalist luxuries and the American dream to damper revolutionary enthusiasm even among the many millions who have been marginalized and impoverished. This just isn’t 1950s Cuba, guys. It’s just not. In a very real way, modern technology effectively lowers the odds of armed political revolution in a country like the United States to zero, and so much the worse for us. This isn’t fatalism. It doesn’t mean there’s no hope. It means that there is little alternative to organization, to changing minds through committed political action and using the available nonviolent means to create change: a concert of grassroots organizing, labor tactics, and partisan politics. Those things aren’t exactly likely to work, either, but they’re a hell of a lot more plausible than us dweebs taking the Pentagon. Bernie Sanders isn’t really a socialist, but he’s a social democrat that moves the conversation to the left, and if people are dedicated and committed to organizing, the local, state, and national candidates he inspires will move it further to the left still. You got any better suggestions? Listen, commie nerds. My people. I love you guys. I really do. And I want to build a better world. Not incrementally, either, but with the kind of sweeping and transformative change that is required to fix a world of such deep injustice. But seriously: none of us are ever going to take to the barricades. And it’s a good thing, too, because we’d probably find a way to shoot in the wrong direction. I can’t dribble a basketball without falling down. American socialism is largely made up of bookish dreamers. I love those people but they’re not for fighting. And even if you have a particular talent for combat, you’re looking at fighting the combined forces of Google, Goldman Sachs, and the defense industry. Violence is hard. Soldiering is hard. In an era of the NSA and military robots, it’s really, really hard. “Should we condone revolutionary violence?” is dorm room, pass-the-bong conversation fodder, of precisely the moral and intellectual weight of “should we torture a guy if we know there’s a bomb and we know he knows where it is and we know we can stop it if we do?” It’s built on absurd hypotheticals, propped up by the power of anxious machismo, and undertaken to no practical political end. It’s understandable. I get it, I really do. But it’s got nothing to do with us. The only way forward is the grubby, unsexy work of building coalitions and asking people to climb on board.

#### Perceived status threats trigger psychological predispositions that favor authoritarianism – leads to extremism and far right backlash

Stenner and Stern 21 [Karen Stenner and Jessica Stern, 2/11/21, Foreign Policy, "how to live with authoritarians," https://foreignpolicy.com/2021/02/11/capitol-insurrection-trump-authoritarianism-psychology-innate-fear-envy-change-diversity-populism/, mm] Recut Jet

Even after the Jan. 6 insurrection at the U.S. Capitol, 60 percent of Republican and Republican-leaning voters still approved of Donald Trump's performance as president. Though this level of popular support baffles many Americans, it follows in the tails of an approval rating that while generally hovering around a modest 40 percent remained remarkably steady throughout Trump's blunderous presidency and near-constant assault on democratic norms and institutions. Knee-jerk Beltway attempts to explain away this loyal adherence tend to revert to suggestions that Trump supporters are uneducated or impoverished or both mostly angry at being 'left behind' by the new economy. Now, after a mob of Trump supporters quite literally laid siege to U.S. democracy, it's clear that there are more significant and enduring factors at play. Growing evidence suggests that Trumpism and right-wing populist movements like it must prompt a serious reckoning with vulnerabilities not just within the U.S. political system but within liberal democracy more generally. It may take years to arrive at a complete understanding of Trump's surprising mass appeal, but prior research and preliminary studies already suggest a more nuanced view of how authoritarians and malignant nationalists rise. Rather than tangible economic grievance, decades of cross-national empirical research show that feelings and perceptions of sociocultural threat are the principal drivers of surging authoritarian sentiment among the electorate and the demagoguery that rises up to service it. In a modern, multicultural society, certain citizens simply become overwhelmed by growing complexity and rapid change. These individuals fear a loss of their social order, status, and familiar way of life. Whether rational or not, this trepidation provokes intolerance of threats to the collective order, in which they are unusually invested. Trump's support, then, is derived in large part from those who believe he understands and speaks to these kinds of fears. This finding is not meant to excuse Trump, the overt racism of many of his supporters, nor the very real harm they have caused. It is simply derived from decades of research. About a third of the population in Western countries is predisposed to authoritarianism, which is about 50 percent heritable. Authoritarians have an inherent preference for oneness and sameness; they favor obedience and conformity and value strong leaders and social homogeneity over freedom and diversity. That diversity can take any form: whether based on racial or ethnic lines or moral and political difference. Authoritarianism is also associated with some cognitive limitations. Comparative data suggests that the United States may be somewhat overstocked with authoritarians, though they may simply be more easily identifiable in the country's high-arousal political environment. This predisposition to favor oneness and sameness exists on a spectrum, from very low to very high authoritarianism. Importantly, the predisposition which is stable and enduring but normally latent is activated and expressed when triggered by perceived political or social disorder. Once authoritarianism is understood in relation to suppressing difference especially in the face of threats to oneness and sameness a whole array of seemingly disparate Trumpian stances assume a more universal character: Whether in Washington or Warsaw, Western liberal democracy's ongoing struggle with populism is united by fear. People with innate authoritarian tendencies can be found on both the right and left of the political spectrum, although they are somewhat less common on the left. This leads us to a critical point: Authoritarianism is not the same as conservatism, although they are modestly correlated. Authoritarians' fundamental aversion to diversity complexity and variety is distinct from traditional conservatives' aversion to change which is more about novelty and uncertainty. When the status quo is a modern liberal democracy, traditional conservatives by nature ought to defend any established regime of institutions and laws designed to protect individual rights. Authoritarians, by contrast, can welcome vast social change and blithely overthrow established authorities and institutions if some charismatic strongman is promising them greater oneness and sameness on the other side of their revolution. This distinction may seem counterintuitive given the modern U.S. political system where erstwhile conservatism has largely become synonymous with Trumpism. But it also means that, under the right conditions, conservatives can be a liberal democracy's strongest bulwark against the dangers posed by authoritarian social movements. Still, the rapid demographic transformation of the United States likely provokes both authoritarians opposed to diversity and traditional conservatives averse to change. More nonwhite than white babies have been born in the country since 2013, and the United States will be majority nonwhite by 2043. In concert with the declining life expectancy of white American men, this trend away from a white majority has helped give rise to 'white genocide' and 'Great Replacement' conspiracy theories among white supremacists. Multiculturalism, changing gender norms, and rapid globalization can also provoke both groups some become overtly racist and anti-immigrant or enraged at the acceptance of LGBTQ rights and behaviors they view as morally deviant. Since classic authoritarian defensive stances are invoked to defend a whole regime of oneness and sameness, perceived threats in one domain can provoke defenses in other or all domains. For example, the strongest predictor of a Brexit 'leave' vote ostensibly rooted in racial and ethnic intolerance was support for the death penalty and for the public whipping of sex criminals. In a recent study[ by the Vanderbilt political scientist Larry Bartels, over half of Republicans agreed 'the traditional American way of life is disappearing so fast that we may have to use force to save it. 'More than 40 percent concurred that 'a time will come when patriotic Americans have to take the law into their own hands. 'But it's not just Republicans: Significant proportions of both Democrats and Republicans appear willing to endorse violence or violate democratic procedure to defend their values, especially where the president is concerned. A 2019 survey by political scientists at Louisiana State University and the University of Maryland found around18 percent of Democrats and 13 percent of Republicans thought violence would be justified if the opposing party won the 2020 election. In 2014, when Barack Obama was president and Republicans controlled Congress, 30 percent of Democrats supported the president closing Congress and governing without it 'when the country is facing very difficult times.' Still, Bartels's study reveals that the strongest predictor of anti-democratic attitudes among Republicans was not partisanship or political expediency; it was ethnic and racial antagonism. This vitriol was often explained as being rooted in concerns about the political power of immigrants, African Americans, and Latinos, as well as these groups' claims on government resources. An alternative explanation is that this grievance is partly a rationalization on the part of many white Americans and that their expressed racial antagonism is a product of and proxy for underlying authoritarian inclinations. All people have an innate bias toward those like themselves; studies confirm that humans are wired to be tribal. For authoritarians, this bias is greatly magnified. And when put under pressure or given leaders' approval, people may nurture and act on their biases against the 'other.' Prejudice evokes emotions like disgust, fear, pity, and envy but of all these, envy proves the most dangerous. An uptick in envy helps explain why violent hate crimes in the United States are on the rise. The social psychologist Michael Hogg of Claremont Graduate University has argued that dramatic social disruption can lead to highly aversive identity confusion, causing people to demarcate and identify with in-groups as opposed to people different from themselves. In these situations, he says, people may be drawn to extremist groups with exclusionary ideologies and 'strong, directive leadership.' Strongman authoritarians fit the bill. Some Trump supporters feel humiliated by rapid social change. Diana Mutz, a political scientist at the University of Pennsylvania, found that the most important driver of electoral support for Trump in 2016 was a perceived status threat among high-status groups, which she delineates as white people, Christians, and men. Specific anxieties included declining dominance as a percentage of the overall U.S. population, African Americans' perceived rising status, and insecurity about U.S. global economic power which collectively left them feeling 'under siege.' A recent poll by the Pew Research Center shows that voters' attitudes about gender and race are even more divided today than they were four years ago. All of this paints a grisly picture. But are there any relevant policy lessons for the Biden administration? Joe Biden's electoral victory rested in part on his ability to embrace change and diversity while also representing more traditional values. Now in office, he will need to walk a very fine line to avoid triggering destructive fears among those in the electorate predisposed to authoritarianism .In terms of policy, the Biden administration's emphasis on making permanent the Deferred Action for Childhood Arrivals (DACA) program seems a promising start, since it has overwhelming public support probably because undocumented immigrants who arrived as children and never knew another home feel more like 'us' than 'them.' It might also be very fruitful for the administration to promote, early on, an emotionally compelling narrative about the critical role played by (loyal, self-sacrificing) immigrant health care workers in saving American lives during the pandemic. But most importantly, those who are predisposed to favor freedom and diversity over authority and conformity must recognize that the authoritarian preference for oneness and sameness is largely innate and unlikely to change. A polyglot, multiethnic populace of mixed morals and lifestyles will almost inevitably prompt flare-ups of both racial antagonism and political or moral intolerance, activating a latent longing for obedience and conformity even autocratic rule that will continue to threaten democracies periodically. The new U.S. administration should promote equity and justice while avoiding a loud and provocative display of stances and messaging that unnecessarily aggravates authoritarians. The progressive policy agenda shouldn't be amended; it should simply be promoted more subtly. Given the ongoing threats of right-wing extremist violence, this may seem unreasonable, if not wholly untenable. But it is achievable if the Biden administration recognizes that even creating the mere feeling or appearance of oneness and sameness can be reassuring to authoritarians. Critically, authoritarian predispositions are not a problem that can just be educated away: In fact, liberal democracy's loud and showy celebration of freedom and diversity drives authoritarians not to the limits of their tolerance but to their intolerant extremes. For this reason, a strong rhetorical focus on a unified Americanness can play a vital role in reassuring and deactivating the innately intolerant.

#### Insecurity causes nationalism, scapegoating, and diversionary conflict – turns case

Sundaram and Popov 19 [Jomo Kwame Sundaram & Vladimir Popov 19. Former economics professor, was United Nations Assistant Secretary-General for Economic Development, and received the Wassily Leontief Prize for Advancing the Frontiers of Economic Thought in 2007. Former senior economics researcher in the Soviet Union, Russia and the United Nations Secretariat, is now Research Director at the Dialogue of Civilizations Research Institute in Berlin “Economic Crisis Can Trigger World War.” <http://www.ipsnews.net/2019/02/economic-crisis-can-trigger-world-war/>] Recut Jet

Economic recovery efforts since the 2008-2009 global financial crisis have mainly depended on unconventional monetary policies. As fears rise of yet another international financial crisis, there are growing concerns about the increased possibility of large-scale military conflict. More worryingly, in the current political landscape, prolonged economic crisis, combined with rising economic inequality, chauvinistic ethno-populism as well as aggressive jingoist rhetoric, including threats, could easily spin out of control and ‘morph’ into military conflict, and worse, world war. Crisis responses limited The 2008-2009 global financial crisis almost ‘bankrupted’ governments and caused systemic collapse. Policymakers managed to pull the world economy from the brink, but soon switched from counter-cyclical fiscal efforts to unconventional monetary measures, primarily ‘quantitative easing’ and very low, if not negative real interest rates. But while these monetary interventions averted realization of the worst fears at the time by turning the US economy around, they did little to address underlying economic weaknesses, largely due to the ascendance of finance in recent decades at the expense of the real economy. Since then, despite promising to do so, policymakers have not seriously pursued, let alone achieved, such needed reforms. Instead, ostensible structural reformers have taken advantage of the crisis to pursue largely irrelevant efforts to further ‘casualize’ labour markets. This lack of structural reform has meant that the unprecedented liquidity central banks injected into economies has not been well allocated to stimulate resurgence of the real economy. From bust to bubble Instead, easy credit raised asset prices to levels even higher than those prevailing before 2008. US house prices are now 8% more than at the peak of the property bubble in 2006, while its price-to-earnings ratio in late 2018 was even higher than in 2008 and in 1929, when the Wall Street Crash precipitated the Great Depression. As monetary tightening checks asset price bubbles, another economic crisis — possibly more severe than the last, as the economy has become less responsive to such blunt monetary interventions — is considered likely. A decade of such unconventional monetary policies, with very low interest rates, has greatly depleted their ability to revive the economy. The implications beyond the economy of such developments and policy responses are already being seen. Prolonged economic distress has worsened public antipathy towards the culturally alien — not only abroad, but also within. Thus, another round of economic stress is deemed likely to foment unrest, conflict, even war as it is blamed on the foreign. International trade shrank by two-thirds within half a decade after the US passed the Smoot-Hawley Tariff Act in 1930, at the start of the Great Depression, ostensibly to protect American workers and farmers from foreign competition! Liberalization’s discontents Rising economic insecurity, inequalities and deprivation are expected to strengthen ethno-populist and jingoistic nationalist sentiments, and increase social tensions and turmoil, especially among the growing precariat and others who feel vulnerable or threatened.Thus, ethno-populist inspired chauvinistic nationalism may exacerbate tensions,

#### Capitalism is antiracist.

Paul F. deLespinasse 20. Professor Emeritus of Political Science and Computer Science at Adrian College. “Capitalism no friend to racism”. https://www.gazettetimes.com/news/local/paul-f-delespinasse-capitalism-no-friend-to-racism/article\_85bac3a8-805b-587d-9725-0e10f09547a8.amp.html

Some people argue that eliminating racism requires getting rid of capitalism. But racism existed before capitalism developed. Since racism exists in non-capitalist societies, capitalism can't be blamed for it.

True, in some ways capitalism is friendly to racism.

Capitalism combines mostly free markets with predominantly private ownership of the means of production, except for land and other natural resources. (Privately owned natural resources aren't essential characteristics and must probably be abandoned if capitalism is to survive. The alternative isn't governmental ownership of natural resources, but ownership by the public, with government acting as a trustee for it.)

In a market economy people are free to enter into voluntary associations, created by mutual consent, to exchange or transfer inducements. People can hire and be hired, buy and sell, mostly at mutually agreed-upon prices.

Mutual consent being required, racists can refuse to enter voluntary associations with members of the target race. They can refuse to hire them, sell to them or buy from them.

Racism is rooted in stereotyping, assuming that "when you have seen one (person of a certain race), you have seen them all." Since all individuals are unique, stereotyping is stupid, but freedom includes freedom to act stupidly.

To this extent capitalism is racism's ally. But there is another side to this story.

Although capitalism's freedom allows people to indulge their prejudices, it makes them pay for doing so. Their economic interest would be to hire the best available people without considering their race and to sell to all willing customers. Not doing this reduces their income.

Since buyers and sellers want to make the best deals possible, capitalism pushes society away from racist behavior even though it won't immediately eliminate racist thinking. A notable example was a well-known bigot who owned a sports team and hired black athletes because she wanted her team to win.

Racist thinking, though, should be undermined by capitalism's encouragement of voluntary associations between people of different races. Personal relations can undermine people's tendency to think in terms of stereotypes.

The American South was not capitalistic before the Civil War. Slaves did not give their consent to be associated with their owners. Their association was involuntary, not voluntary. They were kept in bondage by sanctions —government's power of the sword.

Capitalism didn't come to the South even after the Civil War. Once the attempted "reconstruction" reforms ended, state governments prevented the normal anti-racist capitalistic tendencies from working. Segregation made it illegal for white people and black people to enter into many kinds of voluntary associations with one another, to work together, to go to school together, even to marry. The fact that governments enacted such legislation indicates their fear that people otherwise would associate with those of different races.

These restrictions clearly violated the basic essence of capitalism: freedom of voluntary association by mutual consent of the parties. Racist societies are not expressions of capitalism, but its contradiction.

And they violated a fundamental requirement of good government: the rule of law. Genuine laws must be general rules of action and cannot impose sanctions on people on the basis of their race.

Some more recent legislation attempting to force bigots to stop discriminating on the basis of race also contradicts the basic capitalistic principle. How can people be forced to enter voluntary associations without their consent when such associations, by definition, require mutual consent?

It is no wonder that today's very well-intended antidiscrimination law is such a conceptual mess. (Open accommodation — first come, first served — laws, however, seem to work well.)

Although capitalism enables bigots to discriminate, it makes them pay an economic price in the form of lost business and lost opportunities to employ the best people. Economic interest tends to pull people together.

Capitalism and racism are basically deadly enemies.