### 1

**The standard is minimizing material violence.**

**[1] Personal identity reductionism is true – if the hemispheres of my brain were transplanted into 2 different people, neither would be me.**

**Parfit 84.** Derek Parfit 1984, “Reasons and Persons”, Oxford Paperbacks

It is in fact true that one hemisphere is enough. There are many people who have survived, when a stroke or injury puts out of action one of their hemispheres. With his remaining hemisphere, such a person may need to re-learn certain things, such as adult speech, or how to control both hands. But this is possible. In my example I am assuming that, as may be true of certain actual people, both of my hemispheres have the full range of abilities. I could thus survive with either hemisphere, without any need for re-learning.¶ I shall now combine these last two claims. I would survive if my brain was successfully transplanted into my twin's body. And I could survive with only half my brain, the other half having been destroyed. Given these two facts, it seems clear that I would survive if half my brain was successfully transplanted into my twin's body, and the other half was destroyed.¶ What if the other half was not destroyed? This is the case that Wiggins described: that in which a person, like an amoeba, divides.40 To simplify the case, I assume that I am one of three identical triplets. Consider¶ My Division. My body is fatally injured, as are the brains of my two brothers. My brain is divided, and each half is successfully transplanted into the body of one of my brothers. Each of the resulting people believes that he is me, seems to remember living my life, has my character, and is in every other way psychologically continuous with me. And he has a body that is very like mine.¶ This case is likely to remain impossible. Though it is claimed that, in certain people, the two hemispheres may have the same full range of abilities, this claim might be false. I am here assuming that this claim is true when applied to me. I am also assuming that it would be possible to connect a transplanted half-brain with the nerves in its new body. And I am assuming that we could divide, not just the upper hemispheres, but also the lower brain. My first two assumptions may be able to be made true if there is enough progress in neurophysiology. But it seems likely that it would never be possible to divide the lower brain, in a way that did not impair its functioning.¶ Does it matter if, for this reason, this imagined case of complete division will always remain impossible? Given the aims of my discussion, this does not matter. This impossibility is merely technical. The one feature of the case that might be held to be deeply impossible—the division of a person's consciousness into two separate streams—is the feature that has actually happened. It would have been important if this had been impossible, since this might have supported some claim about what we really are. It might have supported the claim that we are indivisible Cartesian Egos. It therefore matters that the division of a person's consciousness is in fact possible. There seems to be no similar connection between a particular view about what we really are and the impossibility of dividing and successfully transplanting the two halves of the lower brain. This impossibility thus provides no ground for refusing to consider the imagined case in which we suppose that this can be done. And considering this case may help us to decide both what we believe ourselves to be, and what in fact we are. As Einstein's example showed, it can be useful to consider impossible thought-experiments.¶ It may help to state, in advance, what I believe this case to show. It provides a further argument against the view that we are separately existing entities. But the main conclusion to be hdrawn is that personal identity is not what matters.¶ It is natural to believe that our identity is what matters. Reconsider the Branch-Line Case, where I have talked to my Replica on Mars, and am about to die. Suppose we believe that I and my Replica are different people. It is then natural to assume that my prospect is almost as bad as ordinary death. In a few days, there will be no one living who will be me. It is natural to assume that this is what matters. In discussing My Division, I shall start by making this assumption.¶ In this case, each half of my brain will be successfully transplanted into the very similar body of one of my two brothers. Both of the resulting people will be fully psychologically continuous with me, as I am now. What happens to me?¶ There are only four possibilities: (1) I do not survive; (2) I survive as one of the two people; (3) I survive as the other; (4) I survive as both.¶ The objection to (1) is this. I would survive if my brain was successfully transplanted. And people have in fact survived with half their brains destroyed. Given these facts, it seems clear that I would survive if half my brain was successfully transplanted, and the other half was destroyed. So how could I fail to survive if the other half was also successfully transplanted? How could a double success be a failure?¶ Consider the next two possibilities. Perhaps one success is the maximum score. Perhaps I shall be one of the two resulting people. The objection here is that, in this case, each half of my brain is exactly similar, and so, to start with, is each resulting person. Given these facts, how can I survive as only one of the two people? What can make me one of them rather than the other?¶ These three possibilities cannot be dismissed as incoherent. We can understand them. But, while we assume that identity is what matters, (1) is not plausible. My Division would not be as bad as death. Nor are (2) and (3) plausible. There remains the fourth possibility: that I survive as both of the resulting people.¶ This possibility might be described in several ways. I might first claim: ‘What we have called “the two resulting people” are not two people. They are one person. I do survive this operation. Its effect is to give me two bodies, and a divided mind.’¶ This claim cannot be dismissed outright. As I argued, we ought to admit as possible that a person could have a divided mind. If this is possible, each half of my divided mind might control its own body. But though this description of the case cannot be rejected as inconceivable, it involves a great distortion in our concept of a person. In my imagined Physics Exam I claimed that this case involved only one person. There were two features of the case that made this plausible. The divided mind was soon reunited, and there was only one body. If a mind was permanently divided, and its halves developed in different ways, it would become less plausible to claim that the case involves only one person. (Remember the actual patient who complained that, when he embraced his wife, his left hand pushed her away.)¶ The case of complete division, where there are also two bodies, seems to be a long way over the borderline. After I have had this operation, the two ‘products’ each have all of the features of a person. They could live at opposite ends of the Earth. Suppose that they have poor memories, and that their appearance changes in different ways. After many years, they might meet again, and fail even to recognise each other. We might have to claim of such a pair, innocently playing tennis: ‘What you see out there is a single person, playing tennis with himself. In each half of his mind he mistakenly believes that he is playing tennis with someone else.’ If we are not yet Reductionists, we believe that there is one true answer to the questionwhether these two tennis-players are a single person. Given what we mean by ‘person’, the answer must be No. It cannot be true that what I believe to be a stranger, standing there behind the net, is in fact another part of myself.

**That justifies util.**

**Gruzalski 86.** Bart Gruzalski 86 [UChicago], “Parfit's Impact on Utilitarianism”, Ethics, Vol. 96, No. 4, July 1986.

Parfit concludes his discussion of distributive moral principles by claiming that, “when we cease to believe that persons are separately existing entities, the Utilitarian view becomes more plausible. Is the gain in plausibility great, or small? My argument leaves this question open” (p. 342). In contrast, I have argued that the Reductionist View strongly supports the utilitarian account of desert and distributive justice. The argument has two aspects. One is the recognition of the utilitarian emphasis on secondary rules, including principles of distributive justice and policies of desert. These rules, principles, and policies are treated within the utilitarian account as if they have self-standing, whereas in fact they are justified on the principle of utility which alone has self-standing within the utilitarian program. The other aspect of the argument involves the recognition that the utilitarian’s dual treatment of secondary principles dovetails with the dual account of the nature of persons on the Reductionist View: persons exist, yet their existence just involves bodies and interrelated mental and physical events, and a complete description of our lives need not claim that persons exist. Furthermore, a body, brain, and interrelated series of mental and physical events are more fundamental and basic than the person whose existence just consists in them, much as the citizens and the territory are more fundamental and basic than the nation whose existence just consists in them. This corresponds precisely with the utilitarian account, for utilitarianism treats persons as fundamental and separate existents, while grounding this treatment on the impersonal elements of pain, suffering, happiness, and contentment. Because util-itarianism accurately reflects in this way the true nature of persons, it is much more plausible than has been previously recognized. In addition, since many of the current competitors to utilitarianism presuppose that the person is separate from the body, brain, and interrelated mental and physical events, it follows that these views err by being too personal and are therefore implausible. It follows that when we cease to believe that persons are separately existing entities, utilitarianism becomes significantly more plausible than any of its person-centered theoretical competitors.

**[2] Actor Spec— States must use util. Any other standard dooms the moral theory**

**Goodin 90.** Robert Goodin 90, [professor of philosophy at the Australian National University college of arts and social sciences], “The Utilitarian Response,” pgs 141-142 //RS

My larger argument turns on the proposition that there is something special about the situation of public officials that makes utilitarianism more probable for them than private individuals. Before proceeding with the large argument, I must therefore say what it is that makes it so special about public officials and their situations that make it both more necessary and more desirable for them to adopt a more credible form of utilitarianism. Consider, first, the argument from necessity. Public officials are obliged to make their choices under uncertainty, and uncertainty of a very special sort at that. All choices – public and private alike – are made under some degree of uncertainty, of course. But in the nature of things, private individuals will usually have more complete information on the peculiarities of their own circumstances and on the ramifications that alternative possible choices might have for them. Public officials, in contrast, are relatively poorly informed as to the effects that their choices will have on individuals, one by one. What they typically do know are generalities: averages and aggregates. They know what will happen most often to most people as a result of their various possible choices, but that is all. That is enough to allow public policy-makers to use the utilitarian calculus – assuming they want to use it at all – to choose general rules or conduct.

**[3] Extinction comes first under any framework.**

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

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

**[4] Pleasure and pain are intrinsic value and disvalue.**

**Blum et al. 18**

Kenneth Blum, 1Department of Psychiatry, Boonshoft School of Medicine, Dayton VA Medical Center, Wright State University, Dayton, OH, USA 2Department of Psychiatry, McKnight Brain Institute, University of Florida College of Medicine, Gainesville, FL, USA 3Department of Psychiatry and Behavioral Sciences, Keck Medicine University of Southern California, Los Angeles, CA, USA 4Division of Applied Clinical Research & Education, Dominion Diagnostics, LLC, North Kingstown, RI, USA 5Department of Precision Medicine, Geneus Health LLC, San Antonio, TX, USA 6Department of Addiction Research & Therapy, Nupathways Inc., Innsbrook, MO, USA 7Department of Clinical Neurology, Path Foundation, New York, NY, USA 8Division of Neuroscience-Based Addiction Therapy, The Shores Treatment & Recovery Center, Port Saint Lucie, FL, USA 9Institute of Psychology, Eötvös Loránd University, Budapest, Hungary 10Division of Addiction Research, Dominion Diagnostics, LLC. North Kingston, RI, USA 11Victory Nutrition International, Lederach, PA., USA 12National Human Genome Center at Howard University, Washington, DC., USA, Marjorie Gondré-Lewis, 12National Human Genome Center at Howard University, Washington, DC., USA 13Departments of Anatomy and Psychiatry, Howard University College of Medicine, Washington, DC US, Bruce Steinberg, 4Division of Applied Clinical Research & Education, Dominion Diagnostics, LLC, North Kingstown, RI, USA, Igor Elman, 15Department Psychiatry, Cooper University School of Medicine, Camden, NJ, USA, David Baron, 3Department of Psychiatry and Behavioral Sciences, Keck Medicine University of Southern California, Los Angeles, CA, USA, Edward J Modestino, 14Department of Psychology, Curry College, Milton, MA, USA, Rajendra D Badgaiyan, 15Department Psychiatry, Cooper University School of Medicine, Camden, NJ, USA, Mark S Gold 16Department of Psychiatry, Washington University, St. Louis, MO, USA, “Our evolved unique pleasure circuit makes humans different from apes: Reconsideration of data derived from animal studies”, U.S. Department of Veterans Affairs, 28 February 2018, accessed: 19 August 2020, <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC6446569/>, R.S.

**Pleasure** is not only one of the three primary reward functions but it also **defines reward.** As homeostasis explains the functions of only a limited number of rewards, the principal reason why particular stimuli, objects, events, situations, and activities are rewarding may be due to pleasure. This applies first of all to sex and to the primary homeostatic rewards of food and liquid and extends to money, taste, beauty, social encounters and nonmaterial, internally set, and intrinsic rewards. Pleasure, as the primary effect of rewards, drives the prime reward functions of learning, approach behavior, and decision making and provides the **basis for hedonic theories** of reward function. We are attracted by most rewards and exert intense efforts to obtain them, just because they are enjoyable [10]. Pleasure is a passive reaction that derives from the experience or prediction of reward and may lead to a long-lasting state of happiness. The word happiness is difficult to define. In fact, just obtaining physical pleasure may not be enough. One key to happiness involves a network of good friends. However, it is not obvious how the higher forms of satisfaction and pleasure are related to an ice cream cone, or to your team winning a sporting event. Recent multidisciplinary research, using both humans and detailed invasive brain analysis of animals has discovered some critical ways that the brain processes pleasure [14]. Pleasure as a hallmark of reward is sufficient for defining a reward, but it may not be necessary. A reward may generate positive learning and approach behavior simply because it contains substances that are essential for body function. When we are hungry, we may eat bad and unpleasant meals. A monkey who receives hundreds of small drops of water every morning in the laboratory is unlikely to feel a rush of pleasure every time it gets the 0.1 ml. Nevertheless, with these precautions in mind, we may define any stimulus, object, event, activity, or situation that has the potential to produce pleasure as a reward. In the context of reward deficiency or for disorders of addiction, homeostasis pursues pharmacological treatments: drugs to treat drug addiction, obesity, and other compulsive behaviors. The theory of allostasis suggests broader approaches - such as re-expanding the range of possible pleasures and providing opportunities to expend effort in their pursuit. [15]. It is noteworthy, the first animal studies eliciting approach behavior by electrical brain stimulation interpreted their findings as a discovery of the brain’s pleasure centers [16] which were later partly associated with midbrain dopamine neurons [17–19] despite the notorious difficulties of identifying emotions in animals. Evolutionary theories of pleasure: The love connection BO:D Charles Darwin and other biological scientists that have examined the biological evolution and its basic principles found various mechanisms that steer behavior and biological development. Besides their theory on natural selection, it was particularly the sexual selection process that gained significance in the latter context over the last century, especially when it comes to the question of what makes us “what we are,” i.e., human. However, the capacity to sexually select and evolve is not at all a human accomplishment alone or a sign of our uniqueness; yet, we humans, as it seems, are ingenious in fooling ourselves and others–when we are in love or desperately search for it. It is well established that modern biological theory conjectures that **organisms are** the **result of evolutionary competition.** In fact, Richard Dawkins stresses gene survival and propagation as the basic mechanism of life [20]. Only genes that lead to the fittest phenotype will make it. It is noteworthy that the phenotype is selected based on behavior that maximizes gene propagation. To do so, the phenotype must survive and generate offspring, and be better at it than its competitors. Thus, the ultimate, distal function of rewards is to increase evolutionary fitness by ensuring the survival of the organism and reproduction. It is agreed that learning, approach, economic decisions, and positive emotions are the proximal functions through which phenotypes obtain other necessary nutrients for survival, mating, and care for offspring. Behavioral reward functions have evolved to help individuals to survive and propagate their genes. Apparently, people need to live well and long enough to reproduce. Most would agree that homo-sapiens do so by ingesting the substances that make their bodies function properly. For this reason, foods and drinks are rewards. Additional rewards, including those used for economic exchanges, ensure sufficient palatable food and drink supply. Mating and gene propagation is supported by powerful sexual attraction. Additional properties, like body form, augment the chance to mate and nourish and defend offspring and are therefore also rewards. Care for offspring until they can reproduce themselves helps gene propagation and is rewarding; otherwise, many believe mating is useless. According to David E Comings, as any small edge will ultimately result in evolutionary advantage [21], additional reward mechanisms like novelty seeking and exploration widen the spectrum of available rewards and thus enhance the chance for survival, reproduction, and ultimate gene propagation. These functions may help us to obtain the benefits of distant rewards that are determined by our own interests and not immediately available in the environment. Thus the distal reward function in gene propagation and evolutionary fitness defines the proximal reward functions that we see in everyday behavior. That is why foods, drinks, mates, and offspring are rewarding. There have been theories linking pleasure as a required component of health benefits salutogenesis, (salugenesis). In essence, under these terms, pleasure is described as a state or feeling of happiness and satisfaction resulting from an experience that one enjoys. Regarding pleasure, it is a double-edged sword, on the one hand, it promotes positive feelings (like mindfulness) and even better cognition, possibly through the release of dopamine [22]. But on the other hand, pleasure simultaneously encourages addiction and other negative behaviors, i.e., motivational toxicity. It is a complex neurobiological phenomenon, relying on reward circuitry or limbic activity. It is important to realize that through the “Brain Reward Cascade” (BRC) endorphin and endogenous morphinergic mechanisms may play a role [23]. While natural rewards are essential for survival and appetitive motivation leading to beneficial biological behaviors like eating, sex, and reproduction, crucial social interactions seem to further facilitate the positive effects exerted by pleasurable experiences. Indeed, experimentation with addictive drugs is capable of directly acting on reward pathways and causing deterioration of these systems promoting hypodopaminergia [24]. Most would agree that pleasurable activities can stimulate personal growth and may help to induce healthy behavioral changes, including stress management [25]. The work of Esch and Stefano [26] concerning the link between compassion and love implicate the brain reward system, and pleasure induction suggests that social contact in general, i.e., love, attachment, and compassion, can be highly effective in stress reduction, survival, and overall health. Understanding the role of neurotransmission and pleasurable states both positive and negative have been adequately studied over many decades [26–37], but comparative anatomical and neurobiological function between animals and homo sapiens appear to be required and seem to be in an infancy stage. Finding happiness is different between apes and humans As stated earlier in this expert opinion one key to happiness involves a network of good friends [38]. However, it is not entirely clear exactly how the higher forms of satisfaction and pleasure are related to a sugar rush, winning a sports event or even sky diving, all of which augment dopamine release at the reward brain site. Recent multidisciplinary research, using both humans and detailed invasive brain analysis of animals has discovered some critical ways that the brain processes pleasure. Remarkably, there are pathways for ordinary liking and pleasure, which are limited in scope as described above in this commentary. However, there are **many brain regions**, often termed hot and cold spots, that significantly **modulate** (increase or decrease) our **pleasure or** even **produce the opposite** of pleasure— that is disgust and fear [39]. One specific region of the nucleus accumbens is organized like a computer keyboard, with particular stimulus triggers in rows— producing an increase and decrease of pleasure and disgust. Moreover, the cortex has unique roles in the cognitive evaluation of our feelings of pleasure [40]. Importantly, the interplay of these multiple triggers and the higher brain centers in the prefrontal cortex are very intricate and are just being uncovered. Desire and reward centers It is surprising that many different sources of pleasure activate the same circuits between the mesocorticolimbic regions (Figure 1). Reward and desire are two aspects pleasure induction and have a very widespread, large circuit. Some part of this circuit distinguishes between desire and dread. The so-called pleasure circuitry called “REWARD” involves a well-known dopamine pathway in the mesolimbic system that can influence both pleasure and motivation. In simplest terms, the well-established mesolimbic system is a dopamine circuit for reward. It starts in the ventral tegmental area (VTA) of the midbrain and travels to the nucleus accumbens (Figure 2). It is the cornerstone target to all addictions. The VTA is encompassed with neurons using glutamate, GABA, and dopamine. The nucleus accumbens (NAc) is located within the ventral striatum and is divided into two sub-regions—the motor and limbic regions associated with its core and shell, respectively. The NAc has spiny neurons that receive dopamine from the VTA and glutamate (a dopamine driver) from the hippocampus, amygdala and medial prefrontal cortex. Subsequently, the NAc projects GABA signals to an area termed the ventral pallidum (VP). The region is a relay station in the limbic loop of the basal ganglia, critical for motivation, behavior, emotions and the “Feel Good” response. This defined system of the brain is involved in all addictions –substance, and non –substance related. In 1995, our laboratory coined the term “Reward Deficiency Syndrome” (RDS) to describe genetic and epigenetic induced hypodopaminergia in the “Brain Reward Cascade” that contribute to addiction and compulsive behaviors [3,6,41]. Furthermore, ordinary “liking” of something, or pure pleasure, is represented by small regions mainly in the limbic system (old reptilian part of the brain). These may be part of larger neural circuits. In Latin, hedus is the term for “sweet”; and in Greek, hodone is the term for “pleasure.” Thus, the word Hedonic is now referring to various subcomponents of pleasure: some associated with purely sensory and others with more complex emotions involving morals, aesthetics, and social interactions. The capacity to have pleasure is part of being healthy and may even extend life, especially if linked to optimism as a dopaminergic response [42]. Psychiatric illness often includes symptoms of an abnormal inability to experience pleasure, referred to as anhedonia. A negative feeling state is called dysphoria, which can consist of many emotions such as pain, depression, anxiety, fear, and disgust. Previously many scientists used animal research to uncover the complex mechanisms of pleasure, liking, motivation and even emotions like panic and fear, as discussed above [43]. However, as a significant amount of related research about the specific brain regions of pleasure/reward circuitry has been derived from invasive studies of animals, these cannot be directly compared with subjective states experienced by humans. In an attempt to resolve the controversy regarding the causal contributions of mesolimbic dopamine systems to reward, we have previously evaluated the three-main competing explanatory categories: “liking,” “learning,” and “wanting” [3]. That is, dopamine may mediate (a) liking: the hedonic impact of reward, (b) learning: learned predictions about rewarding effects, or (c) wanting: the pursuit of rewards by attributing incentive salience to reward-related stimuli [44]. We have evaluated these hypotheses, especially as they relate to the RDS, and we find that the incentive salience or “wanting” hypothesis of dopaminergic functioning is supported by a majority of the scientific evidence. Various neuroimaging studies have shown that anticipated behaviors such as sex and gaming, delicious foods and drugs of abuse all affect brain regions associated with reward networks, and may not be unidirectional. Drugs of abuse enhance dopamine signaling which sensitizes mesolimbic brain mechanisms that apparently evolved explicitly to attribute incentive salience to various rewards [45]. Addictive substances are voluntarily self-administered, and they enhance (directly or indirectly) dopaminergic synaptic function in the NAc. This activation of the brain reward networks (producing the ecstatic “high” that users seek). Although these circuits were initially thought to encode a set point of hedonic tone, it is now being considered to be far more complicated in function, also encoding attention, reward expectancy, disconfirmation of reward expectancy, and incentive motivation [46]. The argument about addiction as a disease may be confused with a predisposition to substance and nonsubstance rewards relative to the extreme effect of drugs of abuse on brain neurochemistry. The former sets up an individual to be at high risk through both genetic polymorphisms in reward genes as well as harmful epigenetic insult. Some Psychologists, even with all the data, still infer that addiction is not a disease [47]. Elevated stress levels, together with polymorphisms (genetic variations) of various dopaminergic genes and the genes related to other neurotransmitters (and their genetic variants), and may have an additive effect on vulnerability to various addictions [48]. In this regard, Vanyukov, et al. [48] suggested based on review that whereas the gateway hypothesis does not specify mechanistic connections between “stages,” and does not extend to the risks for addictions the concept of common liability to addictions may be more parsimonious. The latter theory is grounded in genetic theory and supported by data identifying common sources of variation in the risk for specific addictions (e.g., RDS). This commonality has identifiable neurobiological substrate and plausible evolutionary explanations. Over many years the controversy of dopamine involvement in especially “pleasure” has led to confusion concerning separating motivation from actual pleasure (wanting versus liking) [49]. We take the position that animal studies cannot provide real clinical information as described by self-reports in humans. As mentioned earlier and in the abstract, on November 23rd, 2017, evidence for our concerns was discovered [50] In essence, although nonhuman primate brains are similar to our own, the disparity between other primates and those of human cognitive abilities tells us that surface similarity is not the whole story. Sousa et al. [50] small case found various differentially expressed genes, to associate with pleasure related systems. Furthermore, the dopaminergic interneurons located in the human neocortex were absent from the neocortex of nonhuman African apes. Such differences in neuronal transcriptional programs may underlie a variety of neurodevelopmental disorders. In simpler terms, the system controls the production of dopamine, a chemical messenger that plays a significant role in pleasure and rewards. The senior author, Dr. Nenad Sestan from Yale, stated: “Humans have evolved a dopamine system that is different than the one in chimpanzees.” This may explain why the behavior of humans is so unique from that of non-human primates, even though our brains are so surprisingly similar, Sestan said: “It might also shed light on why people are vulnerable to mental disorders such as autism (possibly even addiction).” Remarkably, this research finding emerged from an extensive, multicenter collaboration to compare the brains across several species. These researchers examined 247 specimens of neural tissue from six humans, five chimpanzees, and five macaque monkeys. Moreover, these investigators analyzed which genes were turned on or off in 16 regions of the brain. While the differences among species were subtle, **there was** a **remarkable contrast in** the **neocortices**, specifically in an area of the brain that is much more developed in humans than in chimpanzees. In fact, these researchers found that a gene called tyrosine hydroxylase (TH) for the enzyme, responsible for the production of dopamine, was expressed in the neocortex of humans, but not chimpanzees. As discussed earlier, dopamine is best known for its essential role within the brain’s reward system; the very system that responds to everything from sex, to gambling, to food, and to addictive drugs. However, dopamine also assists in regulating emotional responses, memory, and movement. Notably, abnormal dopamine levels have been linked to disorders including Parkinson’s, schizophrenia and spectrum disorders such as autism and addiction or RDS. Nora Volkow, the director of NIDA, pointed out that one alluring possibility is that the neurotransmitter dopamine plays a substantial role in humans’ ability to pursue various rewards that are perhaps months or even years away in the future. This same idea has been suggested by Dr. Robert Sapolsky, a professor of biology and neurology at Stanford University. Dr. Sapolsky cited evidence that dopamine levels rise dramatically in humans when we anticipate potential rewards that are uncertain and even far off in our futures, such as retirement or even the possible alterlife. This may explain what often motivates people to work for things that have no apparent short-term benefit [51]. In similar work, Volkow and Bale [52] proposed a model in which dopamine can favor NOW processes through phasic signaling in reward circuits or LATER processes through tonic signaling in control circuits. Specifically, they suggest that through its modulation of the orbitofrontal cortex, which processes salience attribution, dopamine also enables shilting from NOW to LATER, while its modulation of the insula, which processes interoceptive information, influences the probability of selecting NOW versus LATER actions based on an individual’s physiological state. This hypothesis further supports the concept that disruptions along these circuits contribute to diverse pathologies, including obesity and addiction or RDS.

**5] Science proves non util ethics are impossible.**

**Greene 10** – Joshua, Associate Professor of Social science in the Department of Psychology at Harvard University

(The Secret Joke of Kant’s Soul published in Moral Psychology: Historical and Contemporary Readings, accessed: www.fed.cuhk.edu.hk/~lchang/material/Evolutionary/Developmental/Greene-KantSoul.pdf)

**What turn-of-the-millennium science** **is telling us is that human moral judgment is not a pristine rational enterprise**, that our **moral judgments are driven by a hodgepodge of emotional dispositions, which themselves were shaped by a hodgepodge of evolutionary forces, both biological and cultural**. **Because of this, it is exceedingly unlikely that there is any rationally coherent normative moral theory that can accommodate our moral intuitions**. Moreover, **anyone who claims to have such a theory**, or even part of one, **almost certainly doesn't**. Instead, what that person probably has is a moral rationalization. It seems then, that we have somehow crossed the infamous "is"-"ought" divide. How did this happen? Didn't Hume (Hume, 1978) and Moore (Moore, 1966) warn us against trying to derive an "ought" from and "is?" How did we go from descriptive scientific theories concerning moral psychology to skepticism about a whole class of normative moral theories? The answer is that we did not, as Hume and Moore anticipated, attempt to derive an "ought" from and "is." That is, our method has been inductive rather than deductive. We have inferred on the basis of the available evidence that the phenomenon of rationalist deontological philosophy is best explained as a rationalization of evolved emotional intuition (Harman, 1977). Missing the Deontological Point I suspect that **rationalist deontologists will remain unmoved by the arguments presented here**. Instead, I suspect, **they** **will insist that I have simply misunderstood what** Kant and like-minded **deontologists are all about**. **Deontology, they will say, isn't about this intuition or that intuition**. It's not defined by its normative differences with consequentialism. **Rather, deontology is about taking humanity seriously**. Above all else, it's about respect for persons. It's about treating others as fellow rational creatures rather than as mere objects, about acting for reasons rational beings can share. And so on (Korsgaard, 1996a; Korsgaard, 1996b). **This is, no doubt, how many deontologists see deontology. But this insider's view**, as I've suggested, **may be misleading**. **The problem**, more specifically, **is that it defines deontology in terms of values that are not distinctively deontological**, though they may appear to be from the inside. **Consider the following analogy with religion. When one asks a religious person to explain the essence of his religion, one often gets an answer like this: "It's about love**, really. It's about looking out for other people, looking beyond oneself. It's about community, being part of something larger than oneself." **This sort of answer accurately captures the phenomenology of many people's religion, but it's nevertheless inadequate for distinguishing religion from other things**. This is because many, if not most, non-religious people aspire to love deeply, look out for other people, avoid self-absorption, have a sense of a community, and be connected to things larger than themselves. In other words, secular humanists and atheists can assent to most of what many religious people think religion is all about. From a secular humanist's point of view, in contrast, what's distinctive about religion is its commitment to the existence of supernatural entities as well as formal religious institutions and doctrines. And they're right. These things really do distinguish religious from non-religious practices, though they may appear to be secondary to many people operating from within a religious point of view. In the same way, I believe that most of **the standard deontological/Kantian self-characterizatons fail to distinguish deontology from other approaches to ethics**. (See also Kagan (Kagan, 1997, pp. 70-78.) on the difficulty of defining deontology.) It seems to me that **consequentialists**, as much as anyone else, **have respect for persons**, **are against treating people as mere objects,** **wish to act for reasons that rational creatures can share, etc**. **A consequentialist respects other persons, and refrains from treating them as mere objects, by counting every person's well-being in the decision-making process**. **Likewise, a consequentialist attempts to act according to reasons that rational creatures can share by acting according to principles that give equal weight to everyone's interests, i.e. that are impartial**. This is not to say that consequentialists and deontologists don't differ. They do. It's just that the real differences may not be what deontologists often take them to be. What, then, distinguishes deontology from other kinds of moral thought? A good strategy for answering this question is to start with concrete disagreements between deontologists and others (such as consequentialists) and then work backward in search of deeper principles. This is what I've attempted to do with the trolley and footbridge cases, and other instances in which deontologists and consequentialists disagree. **If you ask a deontologically-minded person why it's wrong to push someone in front of speeding trolley in order to save five others, you will get** characteristically deontological **answers**. Some **will be tautological**: **"Because it's murder!"** **Others will be more sophisticated: "The ends don't justify the means**." "You have to respect people's rights." **But**, as we know, **these answers don't really explain anything**, because **if you give the same people** (on different occasions) **the trolley case** or the loop case (See above), **they'll make the opposite judgment**, even though their initial explanation concerning the footbridge case applies equally well to one or both of these cases. **Talk about rights, respect for persons, and reasons we can share are natural attempts to explain, in "cognitive" terms, what we feel when we find ourselves having emotionally driven intuitions that are odds with the cold calculus of consequentialism**. Although these explanations are inevitably incomplete, **there seems to be "something deeply right" about them because they give voice to powerful moral emotions**. **But, as with many religious people's accounts of what's essential to religion, they don't really explain what's distinctive about the philosophy in question**.

**[6] Substitutability—only util explains necessary enablers.**

**Sinnott-Armstrong 92** [Walter, professor of practical ethics. “An Argument for Consequentialism” Dartmouth College Philosophical Perspectives. 1992.] recut aaditG

**A moral reason to do an act is consequential if and only if the reason depends only on the consequences of either doing the act or not doing the act.** For example, a moral reason not to hit someone is that this will hurt her or him. A moral reason to turn your car to the left might be that, if you do not do so, you will run over and kill someone. A moral reason to feed a starving child is that the child will lose important mental or physical abilities if you do not feed it. All such reasons are consequential reasons. All other moral reasons are non-consequential. Thus, **a moral reason** to do an act **is non-consequential if** and only if **the reason depends even partly on some property that the act has independently of its consequences. For example, an act can be a lie regardless of what happens as a result of the lie** (since some lies are not believed), and some moral theories claim that that property of being a lie provides amoral reason not to tell a lie regardless of the consequences of this lie. Similarly, the fact that an act fulfills a promise is often seen as a moral reason to do the act, even though the act has that property of fulfilling a promise independently ofits consequences. All such moral reasons are non-consequential. In order to avoid so many negations, I will also call them 'deontological'. This distinction would not make sense if we did not restrict the notion of consequences. If I promise to mow the lawn, then one consequence of my mowing might seem to be that my promise is fulfilled. One way to avoid this problem is to specify that the consequences of an act must be distinct from the act itself. My act of fulfilling my promise and my act of mowing are not distinct, because they are done by the same bodily movements.10 Thus, my fulfilling my promise is not a consequence of my mowing. A consequence of an act need not be later in time than the act, since causation can be simultaneous, but the consequence must at least be different from the act. Even with this clarification, it is still hard to classify some moral reasons as consequential or deontological,11 but I will stick to examples that are clear. In accordance with this distinction between kinds of moral reasons, I can now distinguish different kinds of moral theories. I will say that **a moral theory is consequentialist if and only if it implies that all basic moral reasons are consequential. A moral theory is then non-consequentialist or deontological if it includes any basic moral reasons which are not consequential**. 5. Against Deontology So defined, the class of deontological moral theories is very large and diverse. This makes it hard to say anything in general about it. **Nonetheless, I will argue that no deontological moral theory can explain why moral substitutability holds.** My argument applies to all deontological theories because it depends only on what is common to them all, namely, the claim that some basic moral reasons are not consequential. Some deontological theories allow very many weighty moral reasons that are consequential, and these theories might be able to explain why moral substitutability holds for some of their moral reasons: the consequential ones. But even these theories cannot explain why moral substitutability holds for all moral reasons, including the non-consequential reasons that make the theory deontological. The failure of deontological moral theories to explain moral substitutability in the very cases that make them deontological is a reason to reject all deontological moral theories. I cannot discuss every deontological moral theory, so I will discuss only a few paradigm examples and show why they cannot explain moral substitutability. After this, I will argue that similar problems are bound to arise for all other deontological theories by their very nature. The simplest deontological theory is the pluralistic intuitionism of Prichard and Ross. Ross writes that, when someone promises to do something, 'This we consider obligatory in its own nature, just because it is a fulfillment of a promise, and not because of its consequences.'12 Such deontologists claim in effect that, **if I promise to mow the grass, there is a moral reason for me to mow the grass, and this moral reason is constituted by the fact that mowing the grass fulfills my promise.** This reason exists regardless of the consequences of mowing the grass, even though it might be overridden by certain bad consequences. **However**, if this is why I have a moral reason to mow the grass, then, even **if I cannot mow the grass without starting my mower, and starting the mower would enable me to mow the grass, it still would not follow that I have any moral reason to start my mower, since I did not promise to start my mower**, and starting my mower does not fulfill my promise. Thus, **a moral theory cannot explain** moral **substitutability if it claims that properties** like this **provide moral reasons.**

**Petit fails to do justice in the context of freedom**

**Moen 16**, Ole Martin (PhD, Research Fellow in Philosophy at University of Oslo). "An Argument for Hedonism." Journal of Value Inquiry 50.2 (2016): 267.

Let us start by observing, empirically, that **a widely shared judgment about intrinsic value** and disvalue **is that pleasure is intrinsically valuable and pain is intrinsically disvaluable**. On virtually any proposed list of intrinsic values and disvalues (we will look at some of them below), pleasure is included among the intrinsic values and pain among the intrinsic disvalues. This inclusion makes intuitive sense, moreover, for **there is something undeniably good about the way pleasure feels and something undeniably bad about the way pain feels**, and neither the goodness of pleasure nor the badness of pain seems to be exhausted by the further effects that these experiences might have. “Pleasure” and “pain” **are** here **understood inclusively**, as encompassing anything hedonically positive and anything hedonically negative. 2 The special value statuses of pleasure and pain are manifested in how we treat these experiences in our everyday reasoning about values. If you tell me that you are heading for the convenience store, **I might ask: “What for**?” This is a reasonable question, for when you go to the convenience store you usually do so, not merely for the sake of going to the convenience store, but for the sake of achieving something further that you deem to be valuable. You might answer, for example: “To buy soda.” This answer makes sense, for soda is a nice thing and you can get it at the convenience store. I might further inquire, however: “What is buying the soda good for?” This further question can also be a reasonable one, for it need not be obvious why you want the soda. You might answer: “Well, I want it for the pleasure of drinking it.” If I then proceed by asking “But what is the pleasure of drinking the soda good for?” the discussion is likely to reach an awkward end. **The reason is that the pleasure is not good for anything further; it is simply that for which going to the convenience store and buying the soda is good**. 3 As Aristotle observes: “**We never ask** [a man] **what** his **end is in being pleased, because we assume that pleasure is choice worthy in itself**.”4 Presumably, a similar story can be told in the case of pains, for if someone says “This is painful!” we never respond by asking: “And why is that a problem?” We take for granted that **if something is painful, we have a sufficient explanation of why it is bad**. If we are onto something in our everyday reasoning about values, it seems that **pleasure and pain are both places where we reach the end of the line in matters of value. Although pleasure and pain thus seem to be good candidates for intrinsic value and disvalue**, several objections have been raised against this suggestion: (1) that pleasure and pain have instrumental but not intrinsic value/disvalue; (2) that pleasure and pain gain their value/disvalue derivatively, in virtue of satisfying/frustrating our desires; (3) that there is a subset of pleasures that are not intrinsically valuable (so-called “evil pleasures”) and a subset of pains that are not intrinsically disvaluable (so-called “noble pains”), and (4) that pain asymbolia, masochism, and practices such as wiggling a loose tooth render it implausible that pain is intrinsically disvaluable. I shall argue that these objections fail. Though it is, of course, an open question whether other objections to P1 might be more successful, I shall assume that if (1)–(4) fail, we are justified in believing that P1 is true itself a paragon of freedom—there will always be some agents able to interfere substantially with one’s choices. The effective level of protection one enjoys, and hence one’s actual degree of freedom, will vary according to multiple factors: how powerful one is, how powerful individuals in one’s vicinity are, how frequent police patrols are, and so on. Now, we saw above that what makes a slave unfree on Pettit’s view is the fact that his master has the power to interfere arbitrarily with his choices; in other words, what makes the slave unfree is the power relation that obtains between his master and him. The difﬁculty is that, in light of the facts I just mentioned, there is no reason to think that this power relation will be unique. A similar relation could obtain between the master and someone other than the slave: absent perfect state control, the master may very well have enough power to interfere in the lives of countless individuals. Yet it would be wrong to infer that these individuals lack freedom in the way the slave does; if they lack anything, it seems to be security. A problematic power relation can also obtain between the slave and someone other than the master, since there may be citizens who are more powerful than the master and who can therefore interfere with the slave’s choices at their discretion. Once again, it would be wrong to infer that these individuals make the slave unfree in the same way that the master does. Something appears to be missing from Pettit’s view. If I live in a particularly nasty part of town, then it may turn out that, when all the relevant factors are taken into account, I am just as vulnerable to outside interference as are the slaves in the royal palace, yet it does not follow that our conditions are equivalent from the point of view of freedom. As a matter of fact, we may be equally vulnerable to outside interference, but as a matter of right, our standings could not be more different. I have legal recourse against anyone who interferes with my freedom; the recourse may not be very effective—presumably it is not, if my overall vulnerability to outside interference is comparable to that of a slave— but I still have full legal standing.68 By contrast, the slave lacks legal recourse against the interventions of one speciﬁc individual: his master. It is that fact, on a Kantian view—a fact about the legal relation in which a slave stands to his master—that sets slaves apart from freemen. The point may appear trivial, but it does get something right: whereas one cannot identify a power relation that obtains uniquely between a slave and his master, the legal relation between them is undeniably unique. A master’s right to interfere with respect to his slave does not extend to freemen, regardless of how vulnerable they might be as a matter of fact, and citizens other than the master do not have the right to order the slave around, regardless of how powerful they might be. This suggests that Kant is correct in thinking that the ideal of freedom is essentially linked to a person’s having full legal standing. More speciﬁcally, he is correct in holding that the importance of rights is not exhausted by their contribution to the level of protection that an individual enjoys, as it must be on an instrumental view like Pettit’s. Although it does matter that rights be enforced with reasonable effectiveness, the sheer fact that one has adequate legal rights is essential to one’s standing as a free citizen. In this respect, Kant stays faithful to the idea that freedom is primarily a matter of standing—a standing that the freeman has and that the slave lacks. Pettit himself frequently insists on the idea, but he fails to do it justice when he claims that freedom is simply a matter of being adequately (and reliably) shielded against the strength of others. As Kant recognizes, the standing of a free citizen is a more complex matter than that. One could perhaps worry that the idea of legal standing is something of a red herring here—that it must ultimately be reducible to a complex network of power relations and, hence, that the position I attribute to Kant differs only nominally from Pettit’s. That seems to me doubtful. Viewing legal standing as essential to freedom makes sense only if our conception of the former includes conceptions of what constitutes a fully adequate scheme of legal rights, appropriate legal recourse, justiﬁed punishment, and so on. Only if one believes that these notions all boil down to power relations will Kant’s position appear similar to Pettit’s. On any other view—and certainly that includes most views recently defended by philosophers—the notion of legal standing will outstrip the power relations that ground Pettit’s theory.

### 2

#### **Best studies conclude inflation is expected to level out and is transitory – err neg other predictions are based off intuitions and have bad track records.**

Mark Hulbert 10/26 [, Why These Economists Aren't Worried About Inflation. Barrons (10-26-2021) https://www.barrons.com/articles/inflation-economists-51635264860?tesla=y]//anop

The consumer price index is likely to rise next year by about 3%—and perhaps even less. If so, of course, inflation in 2022 could be much less the 5.4% rate at which the CPI has risen over the past 12 months. This rosy projection comes from the inflation models that have the best historical track records, according to a new study. Focusing on the models with the best track records would seem to be an obvious approach to the debate over whether inflation’s recent spike is transitory. But surprisingly few commentators have done so. Many appear to have instead based their projections on little more than intuitions and hunches, picking and choosing among the myriad pieces of available economic data and anecdotal evidence to find what supports their prior beliefs. Their approach, in effect, is: “Here’s the conclusion on which I will base my facts.” The new study that instead focuses on historical track records is written by two economists at the Cleveland Federal Reserve Bank, Randal Verbrugge and Saeed Zaman. Their study is entitled “Whose Inflation Expectations Best Predict Inflation”? (Note that the conclusions of their study are theirs, they write, “and not necessarily those of the Federal Reserve Bank of Cleveland or the Board of Governors of the Federal Reserve System.”) After studying a number of competing models, the economists found that the models based on the forecasts of “professional economists and businesses have tended to provide more accurate predictions of future inflation than the [models based on] expectations of households and of financial market participants.” That’s good news because households are among those who currently believe that inflation’s recent spike will be more than transitory. Consider the University of Michigan’s Survey of Consumers, which finds that consumers on average expect the CPI to rise 4.7% over the coming year. That’s only slightly below the 5.4% rate at which the CPI has risen over the trailing year. In contrast, consider the much lower projections of three models that are based on the forecasts of professional economists and businesses: The quarterly survey of 36 professional economic forecasters conducted by the Philadelphia Fed. Their latest median forecast for the CPI’s increase in 2022 is 2.4%—barely half that of consumers’ expectations. Wolters Kluwer Blue Chip. The median of their 2022 CPI forecasts is for an increase of 3.3%. That’s higher than in the Philadelphia Fed’s survey, but still a lot lower than the CPI’s trailing 12-month increase. The Atlanta Fed each month surveys approximately 300 businesses in the Southeast U.S., asking for their inflation expectations for the subsequent year. The consensus expectation in the latest such survey is an increase of 3.1%. The average of these three projections is below 3%. In an email, Dr. Zaman mentioned another inflation model whose record in their study was almost as good. This additional model, which was devised a number of years ago by the Cleveland Fed, has a number of inputs, including Treasury yields, surveys of professional forecasters, and inflation swaps (derivatives in which one party to the transaction agrees to swap fixed payments in return for payments tied to the inflation rate). This model is currently forecasting that the CPI over the next 12 months will rise 1.8%. There’s no guarantee that any of these models’ projections will be accurate, needless to say. But if you believe that inflation will be much higher, the burden of proof is on you to both codify the model on which your belief is based and document that it has a superior historical record*. It’s not good enough simply to refer to potentially inflationary factors like supply-chain bottlenecks , higher energy prices, increased government borrowing, or the (hopefully) imminent end of pandemic-induced dampers on economic activity*. Those factors are also being taken into account by the professional economists, forecasters, and businesses whose median projections came out ahead in this new study’s performance ranking. And yet they, on balance, are still in the “inflation is transitory” camp. What about the “break-even inflation rate“—the inflation model that is referred to most often in the financial press? It measures the difference between the yields on nominal Treasuries and those of Treasury inflation-protected securities, or TIPS, of similar maturities. It’s referred to as the break-even rate because it is the future inflation rate that would mean the total return from investing in TIPS today would be identical to that from buying nominal Treasuries. But, as Dr. Verbrugge said in an email, “Breakevens are notoriously poor predictors [of inflation], compared to these other measures” that their study found to have decent track records.

#### The plan spurs persistent inflation – unions realize they are disenfranchised but have a unique opportunity to rebuild into disruptive strikes.

Liz Peek 21 [Liz Peek is a former partner of major bracket Wall Street firm Wertheim & Company, Biden's Big Labor policies will create next round of inflation. The Hill. (10-22-2021) https://thehill.com/opinion/finance/577933-bidens-big-labor-policies-will-create-next-round-of-inflation]//anop

Americans blame President Biden for rising inflation; it could get worse. The administration’s big-spending policies and inability to cure our supply chain woes have driven prices higher. In addition, Biden’s generous handouts and vaccine mandates have pushed workers to the sidelines, making it difficult to fill jobs and raising costs even further. But it is Biden’s enthusiasm for Big Labor that is going to make matters worse. We are now entering a new phase of inflation pressures. A rising cost of living is pushing workers to demand higher wages, which in turn prompts companies to raise prices even more, igniting an unholy cycle that penalizes everyone. ADVERTISEMENT Unions, cheered on by Biden’s White House, have decided to take advantage of this moment. Labor strikes are on the increase, which will lead to higher wages, take workers offline and make it even harder to get goods to customers. Those bare shelves popping up around the country may just be a teaser for what comes next. A wage-price spiral is the phenomenon that causes inflation to become “*persistent” and not “transitory*.” This is what Democrats will bring to the 2022 midterm elections. A recent Morning Consult/Politico poll found that 62 percent of registered voters, including 61 percent of independents and even 41 percent of Democrats, blame Biden’s policies for soaring inflation. With prices rising at the fastest rate in 13 years, less than half of those surveyed attribute the increase to Americans returning to pre-pandemic behavior. Though the policies that contributed to price hikes on everything from rents to gasoline to chicken were not specified in this poll, other surveys have found voters pinning rising inflation on Democrats’ big spending programs, such as the $1.9 trillion American Rescue Plan. That is one reason (along with a healthy survival instinct) that moderate Democrats are now slow-walking Biden’s $3.5 trillion “social infrastructure” bill. Transportation Secretary Pete Buttigieg acknowledged the connection the other day, when he shirked responsibility for port delays and trucker shortages by arguing that we don’t have just a supply problem but also a demand problem. Buttigieg is correct. With Congress authorizing an unprecedented $5 trillion in “relief” spending over the past two years and with the Federal Reserve pumping trillions into the money supply, the country is awash with money. Put most simply, there is too much money chasing too few goods. As a consequence, prices in September rose 5.4 percent from the year before, faster that the growth in wages, which increased 4.6 percent. Over the past year, real average hourly wages are down almost one percent. Workers are falling behind, and they know it. Unions have taken notice and decided that this is the time to begin rebuilding their ranks among private companies. Only 6.3 percent of private-sector workers today belong to unions, a massive drop from 12 percent in 1990. Clearly, labor leaders would like to reverse that trend. With the nation short of workers, this may be the perfect time to do so. Just recently, 10,000 United Auto Workers at tractor manufacturer John Deere went out on strike for the first time in three decades, while 31,000 employees at Kaiser Permanente are also staging a walkout. Some 1,400 workers at cereal-maker Kellogg are striking. All in, there have been 12 strikes of 1,000 workers or more so far this year, according to the Bureau of Labor Statistics, and a total of 178 work stoppages. Those figures are way above 2020 totals, but about the same as in 2018 and 2019. My guess: We’re in the early innings. Workers are aware that they have leverage, and union leaders know there is a pro-Big Labor president in the White House. Early in his tenure, Biden posted a message about workers’ right to organize and the virtues of collective bargaining on Twitter that many saw as encouraging employees at an Amazon facility in Alabama to vote in favor of forming a union. It was an unprecedented intrusion by a president into such contests. As it happened, Biden’s push failed when workers overwhelmingly defeated the organizing effort. President Biden has gone further, inserting into his stimulus bills pro-union items like making union dues deductible and requiring that federal funds flow predominantly to union shops. As important, he has packed the National Labor Relations Board with former union lawyers committed to advancing the cause. Politico reports that the agency’s expected rulings could “serve as a backdoor for enacting provisions … that would vastly expand workers’ ability to join unions in potentially the most important overhaul of U.S. labor law since the 1940s.” Organizing gig workers is one of the new board's top ambitions. The Los Angeles Times affirms: “Biden has put unions at the center of policy — viewing them as vehicles not only to rebuild middle-class jobs but also to address climate change and racial and gender inequity.” The John Deere workers rejected a contract that would have awarded raises of 5 percent to 6 percent and offered another 3 percent wage hike in 2023 and 2025. Deere’s employees are emboldened by the company’s current profitability and the struggle to hire new employees. Most likely, workers elsewhere will follow suit. We have not seen a wave of disruptive labor strikes for many years. For the past two decades globalization put a lid on the demands of workers who were wary of shipping jobs overseas, and the Great Recession crimped corporate profits. ADVERTISEMENT White House 'confident' Manchin will back reconciliation framework Only 35 percent say US economy doing well: poll Biden’s pro-union efforts could win back some of those blue-collar workers who defected to Donald Trump in 2016, but the president’s encouragement of Big Labor will surely lead to higher wages. Those pay hikes will spur even higher inflation; it will be hard to stop the merry-go-round. It will also be hard for Biden and his fellow Democrats to escape responsibility for what many voters consider the country’s number one problem: inflation.

#### Excess inflation causes collapse – destroys savings of millions of households.

Jo Harper 21 [Jo Harper is a freelance British journalist based in Warsaw, writing for the BBC, Politico, Deutsche Welle and others. How big a threat is inflation? – DW – 07/30/2021. dw (7-30-2021) https://beta.dw.com/en/how-big-a-threat-is-inflation/a-58653487]//anop

Many economists advocate a middle-ground of low to moderate inflation of around 2% per year. When inflation breaches that figure some benefit and others lose out. Inflation is usually considered a problem when it goes above 5%, Brigitte Granville, a professor of economics at Queen Mary University, London, told DW. If inflation causes a currency to decline, then it can benefit exporters by making their goods more affordable when priced in other currencies. People with assets that are priced in a particular currency, like property or commodities, may like to see some inflation as that raises the price of their assets. Inflation can also increase profit margins and reduce debt in real terms. It can benefit borrowers because the inflation-adjusted value of their outstanding debts shrinks. However, higher inflation tends to harm savers as it erodes the purchasing power of the money they have saved. People holding assets denominated in currency, such as cash or bonds, may also not like inflation, as it erodes the real value of their holdings. Moreover, if central banks felt obliged to tighten monetary policy to check rising prices, it could cause a sharp correction in financial markets, which have been pumped up by a decade of QE-style liquidity injections. "Millions of middle-class households which have been placing increasing proportions of their savings in mutual funds invested in equities would suffer," Granville says. However, inflation of 3% or 4% could be positive for many economies at the moment. There are economists who argue strongly that it would reduce the debt overhang in real terms, for example.

#### Recuperating growth is key to international cooperation to solve multiple existential threats

Haass 17 [Richard Haass, President of the Council on Foreign Relations, previously served as Director of Policy Planning for the US State Department (2001-2003), and was President George W. Bush's special envoy to Northern Ireland and Coordinator for the Future of Afghanistan.] “A World in Disarray: American Foreign Policy and the Crisis of the Old Order” published January 10, 2017

A large portion of the burden of creating and maintaining order at the regional or global level will fall on the United States. This is inevitable for several reasons, only one of which is that the United States is and will likely remain the most powerful country in the world for decades to come. The corollary to this point is that no other country or group of countries has either the capacity or the mind-set to build a global order. Nor can order ever be expected to emerge automatically; there is no invisible hand in the geopolitical marketplace. Again, a large part of the burden (or, more positively, opportunity) falls on the principal power of the day. There is more than a little self-interest at stake. The United States cannot remain aloof, much less unaffected by a world in disarray. Globalization is more reality than choice. At the regional level, the United States actually faces the opposite problem, namely, that certain actors do have the mind-set and means to shape an order. The problem is that their views of order are in part or in whole incompatible with U.S. interests. Examples would include Iran and ISIS in the Middle East, China in Asia, and Russia in Europe. It will not be an easy time for the United States. The sheer number and range of challenges is daunting. There are a large number of actors and forces to contend with. Alliances, normally created in opposition to some country or countries, may not be as useful a vehicle in a world in which not all foes are always foes and not all friends are always friendly. Diplomacy will count for a great deal; there will be a premium on dexterity. Consultations that aim to affect the actions of other governments and their leaders are likely to matter more than negotiations that aim to solve problems. Another reality is that the United States for all its power cannot impose order. Partially this reflects what might be called structural realities, namely, that no country can contend with global challenges on its own given the very nature of these challenges. The United States could reduce its carbon footprint dramatically, but the effect on global climate would be modest if India and China failed to follow suit. Similarly, on its own the United States cannot maintain a world trading system or successfully combat terrorism or disease. Adding to these realities are resource limits. The United States cannot provide all the troops or dollars to maintain order in the Middle East and Europe and Asia and South Asia. There is simply too much capability in too many hands. Unilateralism is rarely a serious foreign policy option. Partners are essential. That is one of the reasons why sovereign obligation is a desirable compass for U.S. foreign policy. Earlier I made the case that it represents realism for an era of globalization. It also is a natural successor to containment, the doctrine that guided the United States for the four decades of the Cold War. There are basic differences, however. Containment was about holding back more than bringing in and was designed for an era when rivals were almost always adversaries and in which the challenges were mostly related to classical geopolitical competition.1 Sovereign obligation, by contrast, is designed for a world in which sometime rivals are sometime partners and in which collective efforts are required to meet common challenges. Up to this point, we have focused on what the United States needs to do in the world to promote order. That is what one would expect from a book about international relations and American foreign policy. But a focus on foreign policy is not enough. National security is a coin with two sides, and what the United States does at home, what is normally thought of as belonging to the domestic realm, is every bit as much a part of national security as foreign policy. It is best to understand the issue as guns and butter rather than guns versus butter. When it comes to the domestic side, the argument is straightforward. In order to lead and compete and act effectively in the world, the United States needs to put its house in order. I have written on what this entails in a book titled Foreign Policy Begins at Home.2 This was sometimes interpreted as suggesting a turn away from foreign policy. It was nothing of the sort. Foreign policy begins at home, but it ends there only at the country’s peril.3 Earlier I mentioned that the United States has few unilateral options, that there are few if any things it can do better alone than with others. The counterpart to this claim is that the world cannot come up with the elements of a working order absent the United States. The United States is not sufficient, but it is necessary. It is also true that the United States cannot lead or act effectively in the world if it does not have a strong domestic foundation. National security inevitably requires significant amounts of human, physical, and financial resources to draw on. The better the United States is doing economically, the more it will have available in the way of resources to devote to what it wants and needs to do abroad without igniting a divisive and distracting domestic debate as to priorities. An additional benefit is that respect for the United States and for the American political, social, and economic model (along with a desire to emulate it) will increase only if it is seen as successful. The most basic test of the success of the model will be economic growth. U.S. growth levels may appear all right when compared with what a good many other countries are experiencing, but they are below what is needed and fall short of what is possible. There is no reason why the United States is not growing in the range of 3 percent or even higher other than what it is doing and, more important, not doing.4

### 3

**Interpretation: The 1AC may only read offense that links back to their framework**

**Violation: \_\_\_\_\_**

**Standards: Strat skew—arbitrarily putting offense kills neg strat bc they can pre-empt neg strategy. Neg already needs a competing framework since there are infinite affs, but theirs destroys strat bc neg already has to invest time on the framework debate and then can’t get to contention-level offense, conceding contention, so aff can just extend offense and win on strength of link**

**Fairness is a voter—debate is a competitive activity that requires objective evaluation. Without it, there would be no competition and no one would participate.**

**Drop the Debater – sets a precedent that debaters wont be abusive and time skew puts me at a disadvantage on substance**

**CI:**

**[1] Reasonability causes a race to the bottom bc debaters keep being barely reasonable magnifying abuse**

**[2] Collapses – we debate about a specified briteline, which is the same as an interp**

**No rvis:**

**[1] Logic- Winning theory is not a reason to vote them up- In the real world proving you are meeting a necessary rule will not give you reward. OW bc logic is the litmus test for all args**

**[2] Discourages checking abuse because debaters will be afraid to lose on theory.**

**[3] RVIs center the debate on theory instead of substance because it’s the only place the round can be decided. Outweighs on time frame; we only get two months to talk about the topic and on research - where the majority of debate education occurs**

**[4] Counter interp—you get an RVi if I read 2 or more shells—solves skew offense**

## Case

### Frameowrk

Prob solves the indicts and they are all really silly

Terminal conseqncues solves infinite cosneuqnces

Performaitivty solves indcuti

No act omisison dist – still In culoability

#### Level – prefer a metaethic of pain and pleasure over freedom—

#### [1] Side Constraint – freedom is impact justified and begs the question of value to lie, which pleasure creates

#### [2] Weighability – pain and pleasure can be aggregated but a violation of freedom is unquantifiable without material utilitarian impacts. That freezes action – affirming or negating can’t happen under Kant if either causes a violation of freedom, so it can’t serve as a guide to action

#### [3] Culpability – wills are unverifiable – I can kill someone and lie and say my will was not that, but util gives material impacts you’re culpable for. Culpability outweighs – binds us to actions since ethics is a guide to action

#### [4] Begs the question of freedom – conceptions of what is freedom and domination require experience, such as evaluating the ethicality of hate speech as violence or freedom

#### [5] Hijack – we reflect on past violations of freedom to act morally in the future ie I reflect ont eh experience of stealing to change in the future, which is based off experience

#### Externalism is true – we only know sgtuff based off our experiences which answers the jsutifcaiton for unvierabilituy

#### Ethcis apeosteri

#### They have changed over tiem

#### Experiences shape how we think abt ethics i.e I don’t know what petit says until I have that experience

#### Non domination model fials and collapses to util bc the q of an arbiter is dependent on experience

#### Reductionism takes out unverisalizablity and agents bc it proves the agents idneity is in a flux due to experience which also means that experiencing non domination versus non interefene is based off experiences

#### Off far –

#### Assumes a starting point that cant be translated to in the real world

#### Card j says we should think abt things in situations but that’s deoendent on experience

#### Presumption permissibility negate

#### On Reason—

#### [a] conflates reason – willing an action is different from conceptualizing your agency or action

#### [b] fallacy of origin – even if freedom is necessary, it’s not a reason to center it

#### [c] Parfit takes out – fluctuating personal identity means I cannot be a static agent that sets and pursues an end

On the TJF –

Off resource disparaties -

[1] OS disclosure solves – gives small schools access to prep which solves

[2] you’re worse – forces reading of literature which isn’t always accessible and often requires paywalls to access

[3] util’s more accessible – all topic lit is in the context of util – people can still read Ks like cap which has utilitarian impacts and doesn’t require cutting a ton of prep

Off Real world education -

[1] your evidence literally says it’s not in German Law

[2] Util’s better – governments make decisions based on maximizing well-being for their populations – proves util’s a side constraint

[3] turn – nazi germany used kant’s theory to justify their action – means your framework has only ever been used by states to justify genocide

#### On universality —

#### [1] Tailoring objection – I can make my maxim specific and add conditions which can justify any atrocity

#### [2] C/A no culpability – even if I can evaluate my will, it is unverifiable

#### [3] Begs the question of determining the maxim of an action, which collapses to util. Ie what is the definition of violence is it only physical or also discursive?

### Offense

I get to cotnest offense

Neg flex jsuties them reading terrible offense and answers theclaim

No reciprocity bc you can j concede dutil and no ! obv debate is not reciprocal

Negating doesn’t affirm bc it proves the aff false

Bonin wrong – compelx + more learning

decision making wrong doesn’t have a warrant and util sovles we use exoeirence

use cw

resolabiltiy

weighing meachinsim

solvency meahciinsm

no impact to aff flex – read a didff aff

### adv

#### No il on any of this

#### **Climate Change Education is super ineffective**

Kwuak 11/5[ Christina Kwauk Nonresident Fellow - Global Economy and Development, Center for Universal Education 11/5/2021 Brookings “Who’s making the grade on climate change education ambition?” <https://www.brookings.edu/opinions/whos-making-the-grade-on-climate-change-education-ambition/> ] //aaditg

\*cce = climate change eduction

\*\*Nationally Determined Contributions = NDCs

Overall, education and CCE ambition, are poor. Of the 95 countries with updated, revised, or new NDCs, 76% are referencing education (up from 68% of 160 first NDCs in the 2019 analysis). While this may sound good initially, it is important to note that the majority of these references position education in general terms: 1) as a generic pathway to success of a non-education sector’s climate action strategy (e.g. education about recycling to strengthen a country’s waste management strategy); 2) as a positive outcome from the success of another sector’s contribution (e.g. electrification helps increase educational opportunities); 3) as collateral damage (e.g. hurricane damage to schools); or 4) as a demographic variable to describe the country’s population. Only 24% of NDCs specifically mention the education of children and youth (down from 26% in the 2019 analysis). Meanwhile, only 21% of NDCs mention CCE; none are calling for compulsory CCE as a climate strategy. In terms of the quality of CCE, a few countries are leading the charge. However, the overall progress in CCE remains stagnant (see Table 1). For instance, none of the countries calling for CCE in their NDCs are calling for CCE that is based on science, leaving room for the co-optation of CCE by vested interests, even when climate change is already being taught in science classrooms. Although more countries (11) referenced the need to create educational pathways to careers in the green economy, actors invested in seeing a just transition to a green economy—including the United Kingdom and the United States—should be concerned that NDCs are not seriously attending to the education and training needs of the present or future workforce.