### 1

#### CP Text: A just government ought to recognize an unconditional right of all workers except police to strike.

#### Police Strikes are used to combat racial progress and attempts to limit police union power. Making them legal and easier only make progress much harder.

Grim 2020 Andrew Grim What is the ‘blue flu’ and how has it increased police power? <https://www.washingtonpost.com/outlook/2020/07/01/what-is-blue-flu-how-has-it-increased-police-power/>SJKS

But the result of such protests matter deeply as we consider police reform today. Historically, blue flu strikes have helped expand police power, ultimately limiting the ability of city governments to reform, constrain or conduct oversight over the police. They allow the police to leverage public fear of crime to extract concessions from municipalities. This became clear in Detroit more than 50 years ago. In June 1967, tensions arose between Detroit Mayor Jerome Cavanagh and the Detroit Police Officers Association (DPOA), which represented the city’s 3,300 patrol officers. The two were at odds primarily over police demands for a pay increase. Cavanagh showed no signs of caving to the DPOA’s demands and had, in fact, proposed to cut the police department’s budget. On June 15, the DPOA escalated the dispute with a walkout: 323 officers called in sick. The number grew over the next several days as the blue flu spread, reaching a height of 800 absences on June 17. In tandem with the walkout, the DPOA launched a fearmongering media campaign to win over the public. They took out ads in local newspapers warning Detroit residents, “How does it feel to be held up? Stick around and find out!” This campaign took place at a time of rising urban crime rates and uprisings, and only a month before the 1967 Detroit riot, making it especially potent. The DPOA understood this climate and used it to its advantage. With locals already afraid of crime and displeased at Cavanagh’s failure to rein it in, they would be more likely to demand the return of the police than to demand retribution against officers for an illegal strike. The DPOA’s strategy paid off. The walkout left Detroit Police Commissioner Ray Girardin feeling “practically helpless.” “I couldn’t force them to work,” he later told The Washington Post. Rather than risk public ire by allowing the blue flu to continue, Cavanagh relented. Ultimately, the DPOA got the raises it sought, making Detroit officers the highest paid in the nation. This was far from the end of the fight between Cavanagh and the DPOA. In the ensuing months and years, they continued to tussle over wages, pensions, the budget, the integration of squad cars and the hiring of black officers. The threat of another blue flu loomed over all these disputes, helping the union to win many of them. And Detroit was not an outlier. Throughout the 1960s, ’70s and ’80s, the blue flu was a [ubiquitous and highly effective](https://www.akpress.org/our-enemies-in-blue.html) tactic in Baltimore, Memphis, New Orleans, Chicago, Newark, New York and many other cities. In most cases, as author Kristian Williams writes, “When faced with a walkout or slowdown, the authorities usually decided that the pragmatic need to get the cops back to work trumped the city government’s long term interest in diminishing the rank and file’s power.” But each time a city relented to this pressure, they ceded more and more power to police unions, which would turn to the strategy repeatedly to defend officers’ interests — particularly when it came to efforts to address systemic racism in police policies and practices. In 1970, black residents of Pittsburgh’s North Side neighborhood raised an outcry over the “hostile sadistic treatment” they experienced at the hands of white police officers. They lobbied Mayor Peter F. Flaherty to assign more black officers to their neighborhood. The mayor agreed, transferring several white officers out of the North Side and replacing them with black officers. While residents cheered this decision, white officers and the Fraternal Order of Police (FOP), which represented them, were furious. They slammed the transfer as “discrimination” against whites. About 425 of the Pittsburgh Police Department’s 1,600 police officers called out sick in protest. Notably, black police officers broke with their white colleagues and refused to join the walkout. They praised the transfer as a “long overdue action” and viewed the walkout as a betrayal of officers’ oath to protect the public. Nonetheless, the tactic paid off. After several days, Flaherty caved to the “open revolt” of white officers, agreeing to halt the transfers and instead submit the dispute to binding arbitration between the city and the police union. Black officers, though, continued to speak out against their union’s support of racist practices, and many of them later resigned from the union in protest. Similar scenarios played out in Detroit, Chicago and other cities in the 1960s and ’70s, as white officers continually staged walkouts to preserve the segregated status quo in their departments. These blue flu strikes amounted to an authoritarian power grab by police officers bent on avoiding oversight, rejecting reforms and shoring up their own authority. In the aftermath of the 1967 Detroit walkout, a police commissioner’s aide strongly criticized the police union’s strong-arm tactics, saying “it smacks of a police state.” The clash left one newspaper editor wondering, “Who’s the Boss of the Detroit Police?” But in the “law and order” climate of the late 1960s, such criticism did not resonate enough to stir a groundswell of public opinion against the blue flu. And police unions dismissed critics by arguing that officers had “no alternative” but to engage in walkouts to get city officials to make concessions. Crucially, the very effectiveness of the blue flu may be premised on a myth. While police unions use public fear of crime skyrocketing without police on duty, in many cases, the absence of police did not lead to a rise in crime. In New York City in 1971, [for example](https://untappedcities.com/2020/06/12/the-week-without-police-what-we-can-learn-from-the-1971-police-strike/), 20,000 officers called out sick for five days over a pay dispute without any apparent increase in crime. The most striking aspect of the walkout, as one observer noted, “might be just how unimportant it seemed.” Today, municipalities are under immense pressure from activists who have taken to the streets to protest the police killings of black men and women. Some have already responded by enacting new policies and cutting police budgets. As it continues, more blue flus are likely to follow as officers seek to wrest back control of the public debate on policing and reassert their independence.

#### These strikes strengthen unions that contribute to increased violence, and protection of misconduct

Serwer 6/24 Serwer, Adam. “Bust the Police Unions.” The Atlantic, Atlantic Media Company, 24 June 2021, www.theatlantic.com/magazine/archive/2021/07/bust-the-police-unions/619006/SJKS

Police unions found that they had new leverage at the bargaining table. In contract negotiations with cities, they sought not merely higher pay or better benefits, but protections for officers accused of misconduct. At this, they proved remarkably successful. Reviewing 82 active police-union contracts in major American cities, a 2017 Reuters investigation found that a majority “call for departments to erase disciplinary records, some after just six months.” Many contracts allow officers to access investigative information about complaints or charges against them before being interrogated, so they can get their stories straight. Some require the officer’s approval before making information regarding misconduct public; others set time limits on when citizens can file complaints. A 2017 Washington Post investigation found that since 2006, of the 1,881 officers fired for misconduct at the nation’s largest departments, 451 had been reinstated because of requirements in union contracts. For many police unions, enacting and enforcing barriers to accountability became a primary concern. In 2014, in San Antonio, the local police union was willing to accept caps on pay and benefits as long as the then–city manager abandoned her efforts to, among other reforms, prevent police from erasing past misconduct records. The damage that these types of provisions have done is hard to overstate. In one recent study, the economist Rob Gillezeau of the University of Victoria found that after departments unionized, there was a “substantial increase” in police killings of civilians. Neither crime rates nor the safety of officers themselves was affected. The provisions do more than simply protect bad actors. They cultivate an unhealthy and secretive culture within police departments, strengthening a phenomenon known as the code of silence. In a 2000 survey of police officers by the National Institute of Justice, only 39 percent of respondents agreed with the statement “Police officers always report serious criminal violations involving abuse of authority by fellow officers.”

#### That leads to endless amounts of racist violence and the bolstering of the prison industrial complex.

Chaney and Ray 13, Cassandra (Has a PhD and is a professor at LSU. Also has a strong focus in the structure of Black families) , and Ray V. Robertson (Also has a PhD and is a criminal justice professor at LSU). "Racism and police brutality in America." *Journal of African American Studies* 17.4 (2013): 480-505. SM//do I really need a card for this

Racism and Discrimination According to Marger (2012), “racism is an ideology, or belief system, designed to justify and rationalize racial and ethnic inequality” (p. 25) and “discrimination, most basically, is behavior aimed at denying members of particular ethnic groups’ equal access to societal rewards” (p. 57). Defining both of these concepts from the onset is important for they provide the lens through which our focus on the racist and discriminatory practices of law enforcement can occur. Since the time that Africans [African Americans] were forcibly brought to America, they have been the victims of racist and discriminatory practices that have been spurred and/or substantiated by those who create and enforce the law. For example, The Watts Riots of 1965, the widespread assaults against Blacks in Harlem during the 1920s (King 2011), law enforcement violence against Black women (i.e., Malaika Brooks, Jaisha Akins, Frankie Perkins, Dr. Mae Jemison, Linda Billups, Clementine Applewhite) and other ethnic women of color (Ritchie 2006), the beating of Rodney King, and the deaths of Amadou Diallo in the 1990s and Trayvon Martin more recently are just a few public examples of the historical and contemporaneous ways in which Blacks in America have been assaulted by members of the police system (King 2011; Loyd 2012; Murch 2012; Rafail et al. 2012). In Punishing Race (2011), law professor Michael Tonry’s research findings point to the fact that Whites tend to excuse police brutality against Blacks because of the racial animus that they hold against Blacks. Thus, to Whites, Blacks are viewed as deserving of harsh treatment in the criminal justice system (Peffley and Hurwitz 2013). At first glance, such an assertion may seem to be unfathomable, buy that there is an extensive body of literature which suggests that Black males are viewed as the “prototypical criminal,” and this notion is buttressed in the media, by the general public, and via disparate sentencing outcomes (Blair et al. 2004; Eberhardt et al. 2006; Gabiddon 2010; Maddox and Gray 2004; Oliver and Fonash 2002; Staples 2011). For instance, Blair et al. (2004) revealed that Black males with more Afrocentric features (e.g., dark skin, broad noses, full lips) may receive longer sentences than Blacks with less Afrocentric features, i.e., lighter skin and straighter hair (Eberhardt et al. 2006). Shaun Gabiddon in Criminological Theories on Race and Crime (2010) discussed the concept of “Negrophobia” which was more extensively examined by Armour (1997). Negrophobia can be surmised as an irrational of Blacks, which includes a fear of being victimized by Black, that can result in Whites shooting or harming an AfricanAmerican based on criminal/racial stereotypes (Armour 1997). The aforementioned racialized stereotypical assumptions can be deleterious because they can be used by Whites to justify shooting a Black person on the slightest of pretense (Gabiddon 2010). Finally, African-American males represent a group that has been much maligned in the larger society (Tonry 2011). Further, as victims of the burgeoning prison industrial complex, mass incarceration, and enduring racism, the barriers to truly independent Black male agency are ubiquitous and firmly entrenched (Alexander 2010; Chaney 2009; Baker 1996; Blackmon 2008; Dottolo and Stewart 2008; Karenga 2010; Martin et al. 2001; Smith and Hattery 2009). Thus, racism and discrimination heightens the psychological distress experienced by Blacks (Robertson 2011; Pieterse et al. 2012), as well as their decreased mortality in the USA (Muennig and Murphy 2011). Police Brutality Against Black Males According to Walker (2011), police brutality is defined as “the use of excessive physical force or verbal assault and psychological intimidation” (p. 579). Although one recent study suggests that the NYPD has become better behaved due to greater race and gender diversity (Kane and White 2009), Blacks are more likely to be the victims of police brutality. A growing body of scholarly research related to police brutality has revealed that Blacks are more likely than Whites to make complaints regarding police brutality (Smith and Holmes 2003), to be accosted while operating [driving] a motorized vehicle (“Driving While Black”), and to underreport how often they are stopped due to higher social desirability factors (TomaskovicDevey et al. 2006). Interestingly, data obtained from the General Social Survey (GSS), a representative sample conducted biennially by the National Opinion Research Center at the University of Chicago for the years 1994 through 2004, provide further proof regarding the acceptance of force against Blacks. In particular, the GSS found Whites to be significantly (29.5 %) more accepting of police use of force when a citizen was attempting to escape custody than Blacks when analyzed using the chi-squared statistical test (p The average Southern policeman is a promoted poor White with a legal sanction to use a weapon. His social heritage has taught him to despise the Negroes, and he has had little education which could have changed him….The result is that probably no group of Whites in America have a lower opinion of the Negro people and are more fixed in their views than Southern policeman. (Myrdal 1944, pp. 540–541) Myrdal (1944) was writing on results from a massive study that he undertook in the late 1930s. He was writing at a time that even the most conservative among us would have to admit was not a colorblind society (if one even believes in such things). But current research does corroborate his observations that less educated police officers tend to be the most aggressive and have the most formal complaints filed against them when compared to their more educated counterparts (Hassell and Archbold 2010; Jefferis et al. 2011). Tonry (2011) delineates some interesting findings from the 2001 Race, Crime, and Public Opinion Survey that can be applied to understanding why the larger society tolerates police misconduct when it comes to Black males. The survey, which involved approximately 978 non-Hispanic Whites and 1,010 Blacks, revealed a divergence in attitudes between Blacks and Whites concerning the criminal justice system (Tonry 2011). For instance, 38 % of Whites and 89 % of Blacks viewed the criminal justice system as biased against Blacks (Tonry 2011). Additionally, 8 % of Blacks and 56 % of Whites saw the criminal justice system as treating Blacks fairly (Tonry 2011). Perhaps most revealing when it comes to facilitating an environment ripe for police brutality against Black males, 68 % of Whites and only 18 % of Whites expressed confidence in law enforcement (Tonry 2011). Is a society wherein the dominant group overwhelming approves of police performance willing to do anything substantive to curtail police brutality against Black males? Police brutality is not a new phenomenon. The Department of Justice (DOJ) office of Civil Rights (OCR) has investigated more than a dozen police departments in major cities across the USA on allegations of either racial discrimination or police brutality (Gabbidon and Greene 2013). To make the aforementioned even more clear, according to Gabbidon and Greene (2013), “In 2010, the OCR was investigating 17 police departments across the country and monitoring five settlements regarding four police agencies” (pp. 119–120). Plant and Peruche (2005) provide some useful information into why police officers view Black males as potential perpetrators and could lead to acts of brutality. In their research, the authors suggest that since Black people in general, and Black males in particular, are caricatured as aggressive and criminal, police are more likely to view Black men as a threat which justifies the disproportionate use of deadly force. Therefore, it is not beyond the realm of possibility that police officers’ decisions to act aggressively may, to some extent, be influenced by race (Jefferis et al. 2011). The media’s portrayals of Black men are often less than sanguine. Bryson’s (1998) work in this area provides empirical evidence that the mass media that has been instrumental in portraying Black men as studs, super detectives, or imitation White men and has a general negative effect on how these men are regarded by others. Such characterizations can be so visceral in nature that “prototypes” of criminal suspects are more likely to be African-American (Oliver et al. 2004). Not surprisingly, the more Afrocentric the African-American’s facial features, the more prone he or she is expected to be deviant (Eberhardt et al. 2006). Interestingly, it is probable that less than flattering depictions of Black males on television and in news stories are activating pre-existing stereotypes possessed by Whites as opposed to facilitating their creation. According to Oliver et al. (2004), “it is important to keep in mind that media consumption is an active process, with viewers’ existing attitudes and beliefs playing a larger role in how images are attended to, interpreted, and remembered” (p. 89). Moreover, it is reductionist to presuppose that individual is powerless in constructing a palatable version of reality and is solely under the control of the media and exercises no agency. Lastly, Peffley and Hurwitz (2013) describe what can be perceived as one of the more deleterious results of negative media caricatures of Black males. More specifically, the authors posit that most Whites believe that Blacks are disproportionately inclined to engage in criminal behavior and are the deserving on harsh treatment by the criminal justice system. On the other hand, such an observation is curious because most urban areas are moderate to highly segregated residentially which would preclude the frequent and significant interaction needed to make such scathing indictments (Bonilla-Silva 2009). Consequently, the aforementioned racial animus has the effect of increased White support for capital punishment if questions regarding its legitimacy around if capital punishment is too frequently applied to Blacks (Peffley and Hurwitz 2013; Tonry 2011). Ultimately, erroneous (negative) portrayals of crime and community, community race and class identities, and concerns over neighborhood change all contribute to place-specific framing of “the crime problem.” These frames, in turn, shape both intergroup dynamics and support for criminal justice policy (Leverentz 2012).

#### The inclusion of the police into the right to strike erases difference – the essence of a cop is to practice brutality and crackdowns strikes

Marcy ’15 [Sam, “The year of the pig: Should workers support police strikes?”, 01-08-2015, https://www.workers.org/2015/01/17782/]//pranav

Are strikes by the police to be regarded approximately the same way as strikes by ordinary workers? A reading of the treatment accorded to the New York police strike by the Daily World (the paper of the Communist Party which professes to be Marxist-Leninist) clearly conveys this impression. A column by George Morris, the Daily World’s labor analyst, waxes eloquent about the cops’ strike and says “it is in the spirit of rebellion we see everywhere today as in unions against the long entrenched bureaucracy.” He further says that the cops are “beginning to see themselves as in much the same position as other city employees and workers.” Finally, he admonishes his readers that “fire should not be blunderbussed against all on the police force.” You see, the way to look at it is that there are good cops and bad cops, just like there are good capitalists and bad ones. We must assume then, that there are good storm troopers and bad ones if we use the logic of George Morris. In this way, Morris substitutes bourgeois morality for Marxist analysis of class antagonisms and contradictions between class groupings. The cops’ strike is not an isolated phenomenon. There is one in progress right now in Milwaukee. Earlier there were strikes or stoppages in Detroit and Youngstown, Ohio. Strike preparations are underway in perhaps a dozen other cities throughout the country. It is therefore necessary and in the vital interests of the working class to restate the fundamental position of revolutionary Marxism on this crucial question. Should strikes of cops be treated on an equal level with workers’ strikes? Emphatically, no! A striking worker and a striking police officer may on the surface appear to have the same immediate aims — to get higher pay and better conditions for themselves. But this is to take an extremely narrow and superficial view of their apparently similar situations. The truth, however, is that there is objectively speaking not a shred of class identity between workers and the police. The fundamental interests of the workers are diametrically opposed to those of the police and are absolutely irreconcilable with them. Producers or parasites? A worker is, above all, a producer. The police officer is a parasite who lives off what the worker produces. No truer words could be said! All the material wealth which is now in the possession of the capitalist class was produced by the workers. When a worker goes out on strike she [or he] is merely trying to retrieve a portion of the wealth which her [or his] labor power produced. The worker gets back in the form of wages only a portion of what he [or she] produces. The rest is what the capitalist class retains in the form of profit (really the unpaid labor of the workers). The gross national income of the U.S. last year reached the astronomical sum of one trillion dollars. It was all produced by workers: Black, Brown, white, men and women and even children. The struggles of all the workers, insofar as their immediate demands are concerned, are merely to retrieve a larger portion of this wealth which they produced for the bosses and which the bosses keep for themselves. Contribute nothing to social wealth What have the cops contributed to the production of this unprecedented amount of wealth? Nothing at all. In fact, their principal function is to guard the wealth for the capitalists, protect their monopolist profits from the demands of the workers. Even as the New York cops were out on strike, their emergency crews were busily clubbing the heads of striking telephone workers. That’s the very essence of a cop: to crack the heads of strikers and practice the most inhuman brutality against the Black, Puerto Rican and Chicano/a communities. A cop is a mercenary hired by the capitalist class through their agent (the city government) to keep the mass of the workers and the oppressed in complete subjection. They utilize all the forces and violence at their disposal whenever the masses rise up in rebellion against the unendurable conditions imposed by the master class. The police are the most parasitic social grouping in society. When they work — if that’s what it can possibly be called — their labor is directed against the workers and oppressed. Graft, corruption, intimate collaboration with all sorts of underworld figures and enterprises such as gambling, narcotics and a thousand other shady businesses — that’s what cops are really engaged in. They are utterly inseparable from crime and corruption itself. One could not exist without the other. Both are nourished and supported by the nature of the capitalist system itself. To put the police on a par with the workers is to erase the difference between the persecutors and their victims.

## Case

### Framework

#### The Role of the ballot is to only evaluate the material consequences of the aff and neg world. Prefer:

#### A] fairness - Fairness—Arbitrary frameworks moot the 1NC and destroy our possibility of engaging with the affirmative on an equal playing field. Our scholarship is tied to the consequences of the plan, so it makes no sense to separate assumptions from implementation. Both debaters get the resolution at the same time.

#### B] Clash—Debate is not about the content of what we debate about but the process of iterative testing through specific points of contestation. There is no 1-1 correspondence between the arguments we read and our ideologies. This turns the Aff—no matter your political worldview, critical thinking skills through an unrestrained framework is necessary for any revolutionary strategy.

#### **C] Evaluating consequences is good—creates meaningful discussion over race instead of hostile exchange**

Bracey 06, Christopher A [Christopher Alan Bracey is an American law professor and former litigator. In 2017, he serves as a law professor at the George Washington University Law School and Vice Provost for Faculty Affairs at the George Washington University. He is a leading scholar on race, inequality, and the law.]. “The Cul De Sac of Race Preference Discourse.” SSRN Scholarly Paper. Rochester, NY: Social Science Research Network, September 1, 2006. https://papers.ssrn.com/abstract=2018352.~Anop

Second, reducing conversation on race matters to an ideological contest allows opponents to elide inquiry into whether the results of a particular preference policy are desirable. Policy positions masquerading as principled ideological stances create the impression that a racial policy is not simply a choice among available alternatives, but the embodiment of some higher moral principle. Thus, the “principle” becomes an end in itself, without reference to outcomes. Consider the prevailing view of colorblindness in constitutional discourse. Colorblindness has come to be understood as the embodiment of what is morally just, independent of its actual effect upon the lives of racial minorities. This explains Justice Thomas’s belief in the “moral and constitutional equivalence” between Jim Crow laws and race preferences, and his tragic assertion that “Government cannot make us equal [but] can only recognize, respect, and protect us as equal before the law.”281 For Thomas, there is no meaningful difference between laws designed to entrench racial subordination and those designed to alleviate conditions of oppression. Critics may point out that colorblindness in practice has the effect of entrenching existing racial disparities in health, wealth, and society. But in framing the debate in purely ideological terms, opponents are able to avoid the contentious issue of outcomes and make viability determinations based exclusively on whether racially progressive measures exude fidelity to the ideological principle of colorblindness. Meaningful policy debate is replaced by ideological exchange, which further exacerbates hostilities and deepens the cycle of resentment.282

#### Existential threats outweigh:

#### [1] Moral uncertainty proves extinction outweighs – if you aren’t 100% sure their arg is true, keep future generations alive to figure things out

Bostrom 12 [Nick Bostrom, Faculty of Philosophy & Oxford Martin School University of Oxford. Existential Risk Prevention as Global Priority. 2012. www.existential-risk.org/concept.html]

These reflections on moral uncertainty suggest an alternative, complementary way of looking at existential risk; they also suggest a new way of thinking about the ideal of sustainability. Let me elaborate.

Our present understanding of axiology might well be confused. We may not now know — at least not in concrete detail — what outcomes would count as a big win for humanity; we might not even yet be able to imagine the best ends of our journey. If we are indeed profoundly uncertain about our ultimate aims, then we should recognize that there is a great option value in preserving — and ideally improving — our ability to recognize value and to steer the future accordingly. Ensuring that there will be a future version of humanity with great powers and a propensity to use them wisely is plausibly the best way available to us to increase the probability that the future will contain a lot of value. To do this, we must prevent any existential catastrophe.

#### [2] Even the most conservative estimates prove reducing existential risk outweighs all other impacts, regardless of probability – actively prioritize our calculus since you are cognitively biased against it

Whittlestone 17 – (Jess Whittlestone, PhD in Behavioural Science and has worked as a policy consultant for government, specialising in security and foreign policy. She also has experience as a freelance journalist for a number of online magazines, including Quartz, Vox, and Aeon. Before her PhD, she studied Maths and Philosophy at Oxford, and played a key role in developing 80,000 Hours' coaching process and research. Currently, Jess is a Postdoctoral Research Associate at the Leverhulme Centre for the Future of Intelligence at Cambridge, “The Long-Term Future”, Effective Altruism, 11-16-17, Available Online at <https://www.effectivealtruism.org/articles/cause-profile-long-run-future/>, accessed 12-4-18, HKR-AM)

The number of people alive today pales in comparison to the number who could exist in the future. It may therefore be extremely important to ensure that human civilization flourishes far into the future, enjoying fulfilling lives free of suffering. There are a number of ways we might work to ensure a positive future for humanity. We could work to better understand and prevent extinction risks - catastrophic events that have the potential to destroy all life on this planet.[1] We may want to focus on the broader category of existential risks- events that could dramatically and irreversibly curtail humanity’s potential.[2] Or we might focus on increasing the chance that the lives of our descendants are positive in other ways: for example, improving democracy or the ability of institutions to make good decisions. Attempts to shape the long-term future seem highly neglected relative to the problems we face today. There are fewer incentives to address longer-term problems, and they can also be harder for us to take seriously. It is, of course, hard to be certain about the impact of our actions on the very long-term future. However, it does seem that there are things we can do - and given the vast scale we are talking about, these actions could therefore have an enormous impact in expectation. This profile sets out why you might want to focus your altruistic efforts on the long-term future - and why you might not. You may be particularly inclined to focus on this if you think we face serious existential threats in the next century, and if you’re comfortable accepting a reasonable amount of uncertainty about the impact you are having, especially in the short-term. The case for the long-term future as a target of altruism The case for focusing on the long-term future can be summarised as follows: The long-term future has enormous potential for good or evil: our descendants could live for billions or trillions of years, and have very high-quality lives; It seems likely there are things we can do today that will affect the long-term future in non-negligible ways; Possible ways of shaping the long-term future are currently highly neglected by individuals and society; Given points 1 to 3 above, actions aimed at shaping the long-term future seem to have extremely high expected value, higher than any actions aiming for more near-term benefits. Below we discuss each part of this argument in more detail. The long-term future has enormous potential Civilisation could continue for a billion years, until the Earth becomes uninhabitable.[3] It’s hard to say how likely this is, but it certainly seems plausible - and putting less than, say, a 1% chance on this possibility seems overconfident.[4] You may disagree that 1% is a reasonable lower bound here, but changing the figure by an order of magnitude or two would still yield an extremely impressive result. And even if civilisation only survives for another million years, that still amounts to another ~50,000 generations of people, i.e. trillions of future lives.[5] If our descendants survive for long enough, then they are likely to advance in ways we cannot currently imagine - even someone living a few hundred years ago could not possibly have imagined the technological advances we’ve made today. It is possible they might even develop technology enabling them to reach and colonise planets outside our solar system, and survive well beyond a billion years.[6] Let’s say that if we survive until the end of the Earth’s lifespan, there is a 1% chance of space colonisation. This would make the overall probability of survival beyond Earth 1 in 10,000 (1% chance of surviving to a billion years, multiplied by a 1% chance of surviving further given that). This sounds incredibly low, but suppose that space colonisation could allow our descendants to survive up to 100 trillion years[7]. This suggests we could have up to 1/10,000 x 100 trillion years = 10 billion expected years of civilisation ahead of us. If we expect life in the future to be, on average, about as good as the present, then this would make the whole of the future about 100 million times more important than everything that has happened in the last 100 years. In fact, it seems like there could be more people in the future with better lives than those living today: economic, social, and technological progress could enable us to cure diseases, lift people out of poverty, and better solve other problems. It also seems possible that people in the future will be more altruistic than people alive today[8] - which also makes it more likely that they will be motivated to create a happy and valuable world. However, it’s precisely because of this enormous potential that it’s so important to ensure that things go as well as possible. The loss of potential would be enormous if we end up on a negative trajectory. It could result in a great deal of suffering or the end of life.[9] And just as the potential to solve many of the world’s problems is growing, threats seem to be growing too. In particular, advanced technologies and increasing interconnectedness pose great risks.[10] There are things we can do today that could affect the long-term future There are a number of things we could work on today that seem likely to influence the long-term future: Reducing extinction risks: We could reduce the risk of catastrophic climate change by putting in place laws and regulations to cut carbon emissions. We could reduce the risks from new technologies by investing in research to ensure their safety. Alternatively, we could work to improve global cooperation so that we are better able to deal with unforeseen risks that might arise. Changing the values of a civilisation: Values tend to be stable in societies,[11] so attempts to shift values, whilst difficult, could have long-lasting effects. Some forms of value change, like increasing altruism, seem robustly good, and may be a way of realizing the very best possible futures. However, spreading poorly considered values could be harmful. Reducing suffering risks: Historically, technological advances have enabled great welfare improvements (e.g. through modern agriculture and medicine), but also some of the greatest sources of present-day suffering (e.g. factory farming). To prevent the worst risks from new technologies, we could improve global cooperation and work on specific problems like preventing worst-case outcomes from artificial intelligence. “Speeding up” development: Boosting technological innovation or scientific progress could have a lasting “speed up” effect on the entire future, making all future benefits happen slightly earlier than they otherwise would have. Curing a disease just a few years earlier could save millions of lives, for example. (That said, it’s not clear whether speeding up development is good or bad for existential risk - developing new technologies faster might help us to mitigate certain threats, but pose new risks of their own.) Ripple effects of our ordinary actions: Improvements in health not only benefit individuals directly but allow them to be more economically successful, meaning that society and other individuals have to invest less in supporting them. In aggregate, this could easily have substantial knock-on effects on the productivity of society, which could affect the future. Other ways we might create positive trajectory changes: These include improving education, science, and political systems. Paul Christiano also points out that even if opportunities to shape the long-term future with any degree of certainty do not exist today, they may well exist in the future. Investing in our own current capacity could have an indirect but large impact by improving our ability to take such opportunities when they do arise. Similarly, we can do research today to learn more about how we might be able to impact the long-term future. The long-term future is neglected, especially relative to its importance Attempts to shape the long-term future are neglected by individuals, organisations and governments. One reason is that there is little incentive to focus on far-off, uncertain issues compared to more certain, immediate ones. As 80,000 Hours put it, “Future generations matter, but they can’t vote, they can’t buy things, they can’t stand up for their interests.” Problems faced by future generations are also more uncertain and more abstract, making it harder for us to care about them. There is a well-established phenomenon called temporal discounting, which means that we tend to give less weight to outcomes that are far in the future. This may explain our tendency to neglect long-term risks and problems. For example, it’s a large part of why we seem to have such difficulty tackling climate change. Generally, there are diminishing returns to additional work in an area. This means that the neglectedness of the long-term future makes it more likely to be high impact. Efforts to shape the long-term future could be extremely high in expected value Even if the chance of our actions influencing the long-term trajectory of humanity is relatively low, there are extremely large potential benefits, which mean that these actions could still have a very high expected value. For example, decreasing the probability of human extinction by just one in a million could result in an additional 1,000 to 10,000 expected years of civilisation (using earlier assumptions).[12] Compare this to actions we could take to improve the lives of people alive today, without looking at longer-run effects. A dramatic victory such as curing the most common and deadly diseases, or ending all war, might only make the current time period (~100 years) about twice as good as otherwise.[13] Though this seems like an enormous success, given the calculations above, decreasing the probability of human extinction would be 10 or 100 times better in expectation. We might want to adjust this naive estimate downwards slightly, however, given uncertainty about some of the assumptions that go into it - we could be wrong about the probability of humanity surviving far into the future, or about the value of the future (if we think that future flourishing might have diminishing value, for example.) However, even if we think these estimates should be adjusted downwards substantially, we might very conservatively imagine that reducing the likelihood of existential risk by one in a million only equates to 100 expected years of civilization. This still suggests that the value of working to reduce existential risk is comparable to the value of the biggest victories we could imagine in the current time period - and so well worth taking seriously.

#### [3] War worsens structural inequalities – a] takes away valuable resources to combat issues like economic and social injustice b] war falls the hardest on those who can’t protect themselves – especially nuclear war c] those who fight war are more likely to be worse off socially d] war kills everyone – death means we literally cannot fight injustice

### Solvency

**[1] Materiality DA – workers with 4 children can’t afford to join these long-term movements – they need relief – the plan trades off with material violence that decimates the working class.**

**[2] Co-option DA – anti-capitalist movements empirically get co-opted – Occupy Wall Street turned into a hash tag and a label – no ground-breaking revolution will occur.**

**[3] Revolutions get crushed by right wing militias**

**Lewis 92.** Martin W., Associate Research Professor of Geography, Co-director of Comparative Area Studies – Duke University, Green Delusions, p. 170-171

**The** extreme **left**, for all its intellectual strength, **notably lacks the** kind of **power necessary to emerge victorious from a real revolution**. A few old street radicals may still retain their militant ethos, but today’s college professors and their graduate students, **the core marxist contingent, would be ineffective. The radical right, on the other hand, would present a very real threat.** Populist **right-wing paramilitary groups are well armed and** well **trained, while establishment-minded fascists** probably **have links with the** American **military**, wherein lies the greatest concentration of destructive power this planet knows. Should a crisis strike so savagely as to splinter the American center and its political institutions, we could well experience a revolutionary movement similar to that of Germany in the 1930s. Marxists, however, would likely counter this argument by citing the several cases of successful socialist revolutions. Successful though they were, none makes a compelling analogue. First, **no marxist revolution has ever come close to occurring in an advanced capitalist nation**. Triumphant leftist revolutions have only taken place in economically backward countries, and generally only after an unrelated war had demoralized the old guard. More importantly, as Hamerow (1990) clearly shows, **all successful marxian revolutions have relied on the strategic cooperation of the bourgeoisie** against the aristocracy; only after the old regime is toppled are the fractionated moderates cut out of power. Considering the fate that has generally befallen them under such circumstances, **it is unlikely that the business classes**—even in the world’s more feudal countries—**would** again **be tempted by** the promises of **a mixed economy offered** to them **by** would-be leftist **revolutionaries**. Except perhaps in El Salvador and Peru, contemporary marxist revolutionary movements are irritants to the ruling elites rather than real threats. **In** contemplating **the likely future of a revolutionary** **U**nited **S**tates, **we encounter the ultimate paradox of contemporary marxism**: the unintended collusion of the radical left and the radical right. Even during periods of normality, the opposing ends of the political spectrum feed strongly on each other—in sardonic fashion, they are each other’s best allies. **The marxian left is extraordinarily frightening to the vast majority** **of the** **populace, and the stronger it becomes, the more seductive the** propaganda of the radical **right grows**. The equation can also be reversed; leftist rhetoric draws its real power in opposition to the radical right, not the accommodating center. With every KKK outrage, with every atrocity committed by the Los Angeles Police Department, the marxian message grows ever more convincing to horrified progressives. The broad center of responsible conservatives, moderates, and liberals may attempt to remain dispassionate and to refute both extremes, but in a deteriorating political environment, marked by inflamed passions, such a stance will seem to many increasingly inadequate. **If, in the event of** extraordinary **crisis, the center does fold,** I must conclude that **most Americans would follow the far right rather than the far left. American society has simply been too prosperous, and the majority of its citizens too accustomed to owning property, to be willing to risk** everything on a communist experiment. Alexander Cockburn of The Nation has repeatedly pleaded with liberals not be afraid to endorse socialism—a fine position indeed if one would like to see reactionaries gain uncontested power throughout the United States. If truly concerned about social justice and environmental protection, I would counter liberals should not be afraid first to embrace, and then seek to reform, capitalism. American Marxism is thus intrinsically paradoxical; not only is it self-defeating, but it actually reinforces (in a perverse antidialectic) its own antithesis. **And if that antithesis ever gains power, it will not merely retain the status quo, but rather pull society fiercely backward, leading** it **into a truly nightmarish world**.

#### [5] Revolution is impossible – self-hatred, love for the game, and lack of recognition of subjugation all disprove their thesis. Independently, neoliberal governments crack down on unions which kills aff solvency.

Han ’15 [Byung-Chul, “Why revolution is no longer possible”, 10-23-2015, https://www.opendemocracy.net/en/transformation/why-revolution-is-no-longer-possible/]//pranav

Accordingly, I tried to say why revolution is no longer possible today. Why is the neoliberal system of domination so stable? Why is there so little resistance to it? Why does the resistance that does occur so quickly come to naught? Why, despite the ever-expanding divide between rich and poor, is revolution no longer possible? To explain this state of affairs, we need a precise understanding of how power and domination function today. Anyone wishing to install a new system of rule must eliminate resistance. The same holds for the neoliberal order. Implementing a new system of dominion requires an instance of power that posits; often, this entails the use of force. However, power that posits a system is not identical to power that stabilizes a system internally. As is well known, Margaret Thatcher, the standard bearer of neoliberalism, treated unions as “internal enemies” and combated them violently. For all that, using force to establish the neoliberal agenda does not amount to system-preserving power. System-preserving power is not repressive, but seductive In disciplinary and industrial society, system-preserving power was repressive. Factory workers were brutally exploited by factory owners. Such violent exploitation of others’ labor entailed acts of protest and resistance. There, it was possible for a revolution to topple the standing relations of production. In that system of repression, both the oppressors and the oppressed were visible. There was a concrete opponent — a visible enemy —and one could offer resistance. The neoliberal system of domination has a wholly different structure. Now, system-preserving power no longer works through repression, but through seduction — that is, it leads us astray. It is no longer visible, as was the case under the regime of discipline. Now, there is no longer a concrete opponent, no enemy suppressing freedom that one might resist. Neoliberalism turns the oppressed worker into a free contractor, an entrepreneur of the self. Today, everyone is a self-exploiting worker in their own enterprise. Every individual is master and slave in one. This also means that class struggle has become an internal struggle with oneself. Today, anyone who fails to succeed blames themselves and feels ashamed. People see themselves, not society, as the problem. The subjugated subject is not even aware of its subjugation Any disciplinary power that expends effort to force human beings into a straitjacket of commandments and prohibitions proves inefficient. It is significantly more efficient to ensure that people subordinate themselves to domination on their own. The efficacy defining the system today stems from the fact that, instead of operating through prohibition and privation, it aims to please and fulfill. Instead of making people compliant, it endeavors to make them dependent. This logic of neoliberal efficiency also holds for surveillance. In the 1980s, to cite one example, there were vehement protests against the German national census. Even schoolchildren took to the streets. From today’s perspective, the information requested therein— profession, education levels, and distance from the workplace — seem almost laughable. At the time, people believed that they were facing the state as an instance of domination wresting data from citizens against their will. That time is long past. Today, people expose themselves willingly. Precisely this sense of freedom is what makes protest impossible. In contrast to the days of the census, hardly anyone protests against surveillance. Free self-disclosure and self-exposure follow the same logic of efficiency as free self-exploitation. What is there to protest against? Oneself? Conceptual artist Jenny Holzer has formulated the paradox of the present situation: “Protect me from what I want.” It is important to distinguish between power that posits and power that preserves. Today, power that maintains the system assumes a “smart” and friendly guise. In so doing, it makes itself invisible and unassailable. The subjugated subject does not even recognize that it has been subjugated. The subject thinks she is free. This mode of domination neutralizes resistance quite effectively. Domination that represses and attacks freedom is not stable. The neoliberal regime proves stable by immunizing itself against all resistance, because it makes use of freedom instead of repressing it. Suppressing freedom quickly provokes resistance; exploiting freedom does not. After the Asian financial crisis, South Korea stood paralyzed and shocked. The IMF intervened and extended credit. In return, the government had to assert its neoliberal agenda by force. This was repressive, positing power — the kind that often proves violent and differs from system-preserving power, which manages to pass itself off as freedom. According to Naomi Klein, the state of social shock following catastrophes such as the financial crisis in South Korea — or the current crisis in Greece — offers the chance to radically reprogram society by force. Today, there is hardly any resistance in South Korea. Quite the opposite: a vast consensus prevails — as well as depression and burnout. South Korea now has the world’s highest suicide rate. People enact violence on themselves instead of seeking to change society. Aggression directed outward, which would entail revolution, has yielded to aggression directed inward, against oneself. Today, no collaborative, networked multitude exists that might rise up in a global mass of protest and revolution. Instead, the prevailing mode of production is based on lonesome and isolated self-entrepreneurs, who are also estranged from themselves. Companies used to compete with each other. Within each enterprise, however, solidarity could occur. Today, everyone is competing against everyone else — and within the same enterprise, too. Even though such competition heightens productivity by leaps and bounds, it destroys solidarity and communal spirit. No revolutionary mass can arise from exhausted, depressive, and isolated individuals. Neoliberalism cannot be explained in Marxist terms. The famous “alienation” of labor does not even occur. Today, we dive eagerly into work — until we burn out. The first stage of burnout syndrome, after all, is euphoria. Burnout and revolution are mutually exclusive. Accordingly, it is mistaken to believe that the Multitude will cast off the parasitic Empire to inaugurate a communist society.

### Cap

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

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

#### Cap is sustainable

**Seabra 12** (Leo, has a background in Communication and Broadcasting and a broad experience which includes activities in Marketing, Advertising, Sales and Public Relations, 2/27, “Capitalism can drive Sustainability and also innovation,” http://seabraaffairs.wordpress.com/2012/02/27/capitalism-can-drive-sustainability-and-also-innovation/)

There are those who say that if the world does not change their habits, even the end of economic growth, and assuming alternative ways of living, will be a catastrophe. “Our lifestyles are unsustainable. Our expectations of consumption are predatory.Either we change this, or will be chaos”. Others say that the pursuit of unbridled economic growth and the inclusion of more people in consumption is killing the Earth. We have to create alternative because economic growth is pointing to the global collapse. “What will happen when billions of Chinese decide to adopt the lifestyle of Americans?” I’ll disagree if you don’t mind… **They might be** wrong. **Completely wrong** .. Even very intelligent people wrongly interpret the implications of what they observe when they lose the perspective of time. In the vast scale of time (today, decades, not centuries) it is the opposite of what expected, because they start from a false assumption: the future is the extrapolation of this. But not necessarily be. How do I know? Looking at history. What story? The history of innovation, this thing generates increases in productivity, wealth, quality of life in an unimaginable level. It is innovation that will defeat pessimism as it always did. It was innovation that made life today is incomparably better than at any other time in human history. And will further improve. Einstein, who was not a stupid person, believed that capitalism would generate crisis, instability, and growing impoverishment. He said: “The economic anarchy of capitalist society as it exists today is, in my opinion, the true source of evil.” The only way to eliminate this evil, he thought, was to establish socialism, with the means of production are owned by the company. A centrally controlled economy would adjust the production of goods and services the needs of people, and would distribute the work that needed to be done among those in a position to do so. This would guarantee a livelihood to every man, women and children. Each according to his possibilities. To each according to their needs. And guess what? What happened was the opposite of what Einstein predicted. Who tried the model he suggested, impoverished, screwed up. Peter Drucker says that almost of all thinking people of the late nineteenth century thought that Marx was right: there would be increased exploitation of workers by employers. They would become poorer, until one day, the thing would explode. Capitalist society was considered inherently unsustainable. It is more or less the same chat today. **Bullshit. Capitalism, with all appropriate regulations, self-**corrects. It is **an adaptive system that learns and changes by design. The design is just for the system to learn and change.** There was the opposite of what Einstein predicted, and held the opposite of what many predict, but the logic that “unlike” only becomes evident over time. It wasn’t obvious that the workers are those whom would profit from the productivity gains that the management science has begun to generate by organizing innovations like the railroad, the telegraph, the telephone .. to increase the scale of production and cheapen things. The living conditions of workers today are infinitely better than they were in 1900. They got richer, not poorer .. You do not need to work harder to produce more (as everyone thought), you can work less and produce more through a mechanism that is only now becoming apparent, and that brilliant people like Caetano Veloso still ignores. The output is pursuing growth through innovation, growth is not giving up. More of the same will become unsustainable to the planet, but most of it is not what will happen, will happen more different, than we do not know what is right. More innovative. Experts, such as Lester Brown, insist on statements like this: if the Chinese also want to have three cars for every four inhabitants, as in the U.S. today, there will be 1.1 billion cars there in 2030, and there is no way to build roads unless ends with the whole area used for agriculture. You will need 98 million barrels of oil per day, but the world only produces about 90 million today, and probably never produce much more. The mistake is to extrapolate today’s solutions for the future. We can continue living here for 20 years by exploiting the same resources that we explore today? Of course not. But the other question is: how can we encourage the stream of innovations that will enable the Chinese, Indians, Brazilians, Africans .. to live so as prosperous as Americans live today? Hey, wake up … what can not stop the engine of innovation is that the free market engenders. This system is self correcting, that is its beauty. We do not need to do nothing but ensure the conditions for it to work without distortion. The rest he does himself. It regulates itself.

#### They trigger transition wars

Harris 3. Lee, Analyst – Hoover Institution and Author of The Suicide of Reason, “The Intellectual Origins of America-Bashing”, Policy Review, January, http://www.hoover.org/publications/policyreview/3458371.html

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

#### Extinction

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

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

#### Capitalism allows us to innovate and solve environmental crises

Shireman, Eco Activist & Author, ’15 (Bill; 2/19/15; Eco Activist, author, and CEO at Future 500; The Guardian, “Envisioning a future with less doom and gloom: opportunities for the next generation of optimists,” http://www.theguardian.com/sustainable-business/2015/feb/19/realistic-optimists-post-carbon-economy-nature-environment-business)

When it comes to stories about the fate of the earth, headlines are usually dominated by tales of gloom and doom. And there’s certainly a great deal to be depressed about: global temperatures hit their highest levels ever last year, oceans are growing so warm and acidic that fisheries could be lost, and food and water systems are in decline. A big reason for focusing on the negative is that bad news tends to drive action. According to research by my organization, sustainable business nonprofit Future 500, negative messages typically yield two and a half times as much fundraising and five times as much media attention as positive ones. But as effective as the doom-and-gloom storyline is, there’s another important environmental narrative that’s waiting to be told. Following the work of environmental pioneers like William McDonough, Paul Hawken, Amory Lovins and other eco-designers, it’s clear that there’s an audience – and a desperate need – for a new generation of realistic optimists to help us envision a genuinely prosperous post-carbon economy. There is much to be optimistic about. In its 2013 report The 3% Solution, wildlife nonprofit World Wildlife Fund says that the key challenge facing developed countries is the need to reduce carbon emissions by roughly 3% a year. The McKinsey Global Institute says that’s not only doable, but it’s exactly what the economy needs to grow sustainably and overcome its economic deficits. Specifically, it says, the US needs to squeeze a third more value out of the energy it uses in the next decade, and improve that efficiency by 3% a year or more thereafter, to avoid painful economic and environmental consequences. The quest for that 3% solution may prove challenging, but it will also open up a wide range of business opportunities. Here are some of the biggest potential opportunities and the companies trying to tap them: Creating living farms, oceans and forests The industrial agriculture system treats land like a machine. It’s based on the assumption that, if farmers feed the earth the right fuel and keep out contaminants, the engine will run smoothly and generate massive agricultural output. That can be true, but nature offers a much more productive and sustainable model: life. Farms, forests and oceans have the capacity to create more value than they consume, something that machines can’t do. What’s more, they’re inherently sustainable. One step that large-scale agriculture could take towards adopting the nature-based model would be to shift to carbon-reducing agriculture. Fertile soil is a complex system with millions of carbon-sequestering microorganisms per square inch. Tilling, a common agricultural practice, burns fuel, releases poisonous exhaust gasses and strips the soil. The standard solution – pumping in pesticides, herbicides and nitrogen – only adds to the problem by contaminating groundwater and polluting oceans with runoff. Studies have shown that more natural soil amendments, like compost, manure and charcoal products, like those produced by the Biochar Company, can reduce atmospheric carbon and keep soils highly productive. In terms of water usage, treatment alternatives developed by companies like Algae Systems purify water at low cost, while generating carbon-negative fuels and fertilizers that are chemically identical to petroleum-based products. On the retail end, Whole Foods is driving mainstream consumer demand for approaches like these. At the same time, organic, slow and local food movements are also continuing to gain momentum. For further-reaching substantive change, however, major food companies and manufacturers will need to get involved in order to make any broader systemic changes mainstream. The sustainable seafood movement could offer a useful model for businesses and activists looking to change the agriculture system. Increasingly, careful fisheries management and the support of retailers like Walmart and Safeway are making sustainable seafood more commonplace. At the same time, groups like Environmental Defense Fund are continuing to push the needle forward. Admittedly, the aquaculture battle is still raging and oceans are still in crisis. Carbon emissions are making them warmer, more acidic and less productive, and resource competition is driving fishing well beyond sustainable yields. So how can a living agriculture approach further benefit the seas? One way is to end the race for fish through “catch shares,” a market based system that sets aside a secure share of fish for individual fishermen, communities or fishing associations. Forestry is another industry that could potentially offer a useful agricultural model. On the market end, brands like Nestle and Staples are helping to shift the market towards more sustainable forest practices. In this case, too, the problem is far from over, and activist groups are continuing to ramp up pressure on customers of companies like April and a host of other palm oil and paper producers. The “zero deforestation” effort, championed by Greenpeace and others, has driven attention and engagement to a critical international issue. Prosperity, not consumption, by design Another business opportunity lies in the shift from excessive consumption to impressive design. Traditional business models are moored in consumption. The industrial economy, for example, propelled consumption by accelerating the speed of extraction. Natural systems, on the other hand, develop value through efficient, smart design. AT&T, Advanced Micro Devices and Cisco are already putting this lesson to work, bringing productivity leaps to the non-digital economy. The internet of things is connecting computing devices and the Internet in factories, farms, buildings and homes. To put this in context, while industrial companies find it difficult to achieve 25% productivity gains, AMD expects a 2,500% gain in energy productivity for its computer processors by 2020. New technologies are also following nature’s lead when it comes to design. Rather than following the traditional model of extracting complex raw materials from the earth, AMD is producing microchips and solar cells that take plentiful raw materials like silica and inscribe on them a value-creating design, building value up. That’s why – as Future 500 has documented – innovations in microchips, telecommunications, and the Internet often yield productivity gains of 1000% or more. If producers and consumers can use these innovations wisely – admittedly, a big “if” – it will be possible for the economy to harness nature’s value-creating strategy. The sharing economy is another step forward. When digital technologies come into contact with consumptive industrial-era practices, the result can be positively disruptive. How many fewer hotels, rental cars, and taxis do we need, now that AirBNB, Zipcar and Uber enable consumers to share what they already have? Putting a price on carbon The third strategy also applies a core principle of nature: feedback and adaptation. While Congress delays on overarching federal climate policy, hundreds of companies are acting on their own, supporting an internal carbon price that drives down energy costs and carbon emissions simultaneously. Carbon taxes in British Columbia and Sweden, for example, outperform regulations and emission trading systems combined. Critics argue that a carbon tax can’t happen broadly, but environmental groups have more carbon-pricing allies than they think. Even oil company ExxonMobil, a major carbon producer, is a genuine supporter – a fact that many simply can’t comprehend. But Exxon Mobil’s data tells it that, in the long term, it’s smart policy to insure that carbon pays its way. Adopting a carbon tax shift is one systemic way to put a price on an atmospherically dangerous byproduct. And while the quest for that 3% solution will be difficult, it will open up a wide range of opportunities as well. So let’s begin to think outside the standard gloom-and-doom mentality to make systemic, positive environmental changes that benefit multiple interests. When we do, we might very well discover that the technological, corporate, and political support needed to save the planet is well within our reach.

#### [c] Space:

#### [1] Neoliberalism key to space exploration – commercial exchanges promote development

Shakouri, 13 has an LL.M. in international law and is based in Tehran (Babak Shakouri “Space settlements on the Moon and elsewhere will create new legal issues” 4/1/13 <http://www.thespacereview.com/article/2269/1>) //NG

Once human settlements on nearby celestial bodies are established, their commercial exchanges with Earth will become an issue. Space migrants who choose to leave Earth and settle in an uncomfortable concrete or metal base on the Moon or Mars must have very strong incentives to step forth for such breathtaking adventure. There seems to be no greater reward than the lucrative economic opportunities found in a settlement on an alien surface full of potential resources.¶ The positive economic exchange rate with the Earth may assure the continuation and even expansion of space settlements on celestial bodies. Otherwise, settlers either will depend on equipment and reinforcements from Earth or go bankrupt. This may shed light on the importance of adopting suitable legal regime for human space settlements that, on one hand, fuels the needed investments for establishment of space settlements and, on the other hand, helps the efforts of inhabitants those settlements flourish economically and leads ultimately to their self-sufficiency.¶ There is sufficient evidence to suggest that the legal framework of a free market economic system incredibly suits the requirements of human settlements in space, since freedom of business and market innovation, together with recognition of private property, are the key elements in making the humans the first known spacefaring intelligent species.¶ Finally, the matter of the administrative legal regime of space settlements is another noteworthy issue to be considered. This matter, which is mainly categorized within the realm of administrative law, has attracted less attention in comparison with other legal aspects of outer space activities, but in no way should its importance and impact on future space settlement be disregarded.

#### [2] Solves all extinction scenarios.

Baum 09 – (2009, Seth, visiting scholar at Columbia University's Center for Research on Environmental Decisions, PhD candidate in Geography with a focus on risk analysis, “Cost–benefit analysis of space exploration: Some ethical considerations,” Space Policy Volume 25, Issue 2, May 2009, Pages 75-80, science direct Ajones)

Another non-market benefit of space exploration is reduction in the risk of the extinction of humanity and other Earth-originating life. Without space colonization, the survival of humanity and other Earth-originating life becomes extremely difficult- perhaps impossible- over the very long-term. This is because the Sun, like all stars, changes in its composition and radiative output over time. The Sun is gradually converting hydrogen into helium, thereby getting warmer. In approximately 500 million to one billion years, this warming is projected to render Earth uninhabitable to life as we know it [25–26]. Humanity, if it still exists on Earth then, could conceivably develop technology by then to survive on Earth despite these radical conditions. Such technology may descend from present proposals to “geoengineer” the planet in response to anthropogenic climate change [27–28].3 However, the Sun later- approximately seven billion years later- loses mass that spreads into Earth’s orbit, causing Earth to slow, be pulled into the Sun, and evaporate. The only way life could survive on Earth may be if Earth, by sheer coincidence (the odds are on the order of one in 105 to one in 106 [29]) happens to be pulled out of the solar system by a star system that passes by. This process might enable life to survive on Earth much longer, although the chance of this is quite remote. While space colonization would provide a hedge against these very long-term astrological threats, it would also provide a hedge against the more immediate threats that face humanity and other species. These threats include nuclear warfare, pandemics, anthropogenic climate change, and disruptive technology [30]. Because these threats would generally only affect life on Earth and not life elsewhere,4 self-sufficient space colonies would survive these catastrophes, enabling life to persist in the universe. For this reason, space colonization has been advocated as a means of ensuring long-term human survival [32–33]. Space exploration projects can help increase the probability of long-term human survival in other ways as well: technology developed for space exploration is central to proposals to avoid threats from large comet and asteroid impacts [34–35]. However, given the goal of increasing the probability of long-term human survival by a certain amount, there may be more cost-effective options than space colonization (with costs defined in terms of money, effort, or related measures). More cost-effective options may include isolated refuges on Earth to help humans survive a catastrophe [36] and materials to assist survivors, such as a how-to manual for civilization [37] or a seed bank [38]. Further analysis is necessary to determine the most cost-effective means of increasing the probability of long-term human survival.