Overview - The AC framework says the value of adopting a critical lens of evaluation is greater than that of engaging in traditional framework debate. The NC advances a normative ethic based on reason and collapses ethics into universal metaphysical truths. This is a clear link into the substance of the kritik. The framework comes first for two reasons. One, it corrects the errors in moral theories that have proliferated over time. I improve the quality of philosophical debate. Two, my theoretical justifications do great weighing between truth statements and value to life statements and how they implicate the ballot and debate at large. As such, I’ll do mostly cross-apps and preclusions since my position operates on a higher substantive level than the NC.

Extend the value to life framework. This is the value every other value collapses to. Ethical theories that focus on normativity and truth are doomed to nihilism because they don’t fulfill ethics’ role providing a fulfilling life.

Extend the rant about the state of debate. Normative ethics have gotten us nowhere. All philosophy is valuable, but only the framework I advance uniquely solves for the deficiency of intellectually meaningful frameworks in debate and politics.

Extend Deleuze. There’s more than just truth value to ethical deliberation. Pure dialectic reason imposes impossible constraints on debate and thought. Ethics must transcend bankrupt normativity if they are to promote value to life. Limiting innovation in ethics is fascism; the way out is my endorsement of critical investigations.

Extend Nietzsche. Critique of the genealogy of morals goes beyond normativity and reveals how flawed assumptions about morality and reason led to the bastardization of ethics. Only I engage in finding the true value in ethics.

Extend Nietzsche 2. Criminals are invented as free to fulfill the need of retributivists to use humanity as a means to satisfy a divine command for a moral world. Free will is a lie used to justify anger towards the criminal and the desire to exact vengeance. We couldn’t deal with the fact that the world is uncontrollable chaos without reason—so we gave chaos a mythical opponent in God.

Extend Deleuze 2. Paying for suffering with one’s own suffering has never made sense and is self-justifying. Retributivists had to invent a divine being to which we owe suffering to prevent people from questioning retribution. They posit that the normal world has no suffering and that crime must be punished to restore a false equilibrium. Divinity becomes a banker to whom humanity must constantly be in debt under retributivism.

Extend Nietzsche 3. Retribution’s appeal to divinity gives redemptive value to humanity sacrificing life’s value and potential to please God, the arbiter of suffering. The will to align reality according to absolute morality and desire for a world free of suffering expresses a hatred for life.

Extend Nietzsche 4. Retribution does nothing to reform criminals or reincorporate them back into “moral society”. Institutional retribution reifies the traits of criminals it claims to solve for and leads to resentment of legal values.

Extend Litowitz. The legal system must be a fair reflection of humanity as self-overcoming and creative and serve the human need for change and improvement, not absolute ethical standards and metaphysical demands.

1. Rehab avoids the problem of assigning proportional value to suffering. Its focus is on helping criminals improve themselves and freeing them from the metaphysical burden of owing suffering to God.

2. Rehab is inherently a critical approach to the legal system. It investigates the cause of crime and tries to solve it as opposed to blindly needing to find someone to blame for random acts of chaos

3. Rehab doesn’t attach normative meaning to suffering. Retribution posits that punishment must be enacted for its own sake, not to serve some other purpose, positing a static, irreducible conception of the good.

4. Rotman defends humanist rehab to help criminals explore and master themselves instead of hindering their potential for change through blind punishment.