# 1NC

## T

#### A. Interpretation:

#### The resolution is a proposition of policy – “United States” and “should” prove

Ericson 3 (Jon M., Dean Emeritus of the College of Liberal Arts – California Polytechnic U., et al., The Debater’s Guide, Third Edition, p. 4)

The Proposition of Policy: Urging Future Action In policy propositions, each topic contains certain key elements, although they have slightly different functions from comparable elements of value-oriented propositions. 1. An agent doing the acting ---“The United States” in “The United States should adopt a policy of free trade.” Like the object of evaluation in a proposition of value, the agent is the subject of the sentence. 2. The verb should—the first part of a verb phrase that urges action. 3. An action verb to follow should in the should-verb combination. For example, should adopt here means to put a program or policy into action though governmental means. 4. A specification of directions or a limitation of the action desired. The phrase free trade, for example, gives direction and limits to the topic, which would, for example, eliminate consideration of increasing tariffs, discussing diplomatic recognition, or discussing interstate commerce. Propositions of policy deal with future action. Nothing has yet occurred. The entire debate is about whether something ought to occur. What you agree to do, then, when you accept the affirmative side in such a debate is to offer sufficient and compelling reasons for an audience to perform the future action that you propose.

#### “Expanding the scope” means to create new statutory claims that go beyond existing antitrust standards

Richard Epstein 19 (Laurence A. Tisch Professor of Law, The New York University School of Law, the Peter and Kirsten Bedford Senior Fellow, The Hoover Institution, the James Parker Hall Distinguished Service Professor of Law Emeritus and Senior Lecturer, the University of Chicago. SYMPOSIUM: Judge Koh's Monopolization Mania: Her Novel Antitrust Assault Against Qualcomm Is an Abuse of Antitrust Theory, 98 Neb. L. Rev. 241. LN)

The question then arose whether the violation of the Telecommunications Act counted as a violation of the antitrust laws as well. The statutory framework contained two key provisions. The Telecommunications Act was not allowed to preempt the operation of the antitrust laws: "nothing in this Act or the amendments made by this Act shall be construed to modify, impair, or supersede the applicability of any of the antitrust laws." By the same token, the status quo was preserved because the Telecommunications Act also did nothing to expand the scope of the antitrust laws. It did not create new claims going beyond existing antitrust standards. The creation of any additional antitrust standards would be equally inconsistent with the saving clause's mandate that nothing in the Telecommunications Act would "modify, impair, or supersede the applicability" of existing law.

#### Core antitrust laws refer to statutory laws – the increased prohibitions must be reflected IN Clayton, Sherman and FTC

Kuntz 2-23-21 (Kendall. MARYLAND CAREY SCHOOL OF LAW. Can the Courts and New Antitrust Laws Break Up Big Tech? https://www.law.umaryland.edu/Programs-and-Impact/Business-Law/JBTLOnline/Break-Up-Big-Tech/)

There are three core antitrust laws in effect today: the Sherman Act, the Clayton Act, and the Federal Trade Commission Act. These three antitrust laws attempt to protect market competition for the benefit of consumers. The Sherman Act outlaws monopolies and contracts that unreasonably restrain trade. The Clayton Act prohibits mergers and acquisitions that substantially lessen competition or create a monopoly. Lastly, the Federal Trade Commission Act bans “unfair methods of competition” and “unfair or deceptive acts or practices.” Antitrust laws are not established to punish success, but are focused on preventing anticompetitive effects, exclusionary practices, reduced consumer choice, and hindered innovation.

#### B. Violation: the affirmative doesn’t

#### Reasons to prefer –

#### 1. Limits - Unlimited aff choice alters the balance of preparation, which structurally favors the aff because they get to choose all the ground for both teams - link ground and CP competion is eviscerated when the aff gets to choose from limitless starting points - their ability to radically recontextualize link arguments, emphasize different prescriptive claims prevents developed in-depth argumentation because there’s no way to track how arguments expand and develop

#### 2. Ground and Clash- debates about scholarship in a vacuum are myopic and breed reactionary generics – and they allow the aff to cement their infinite prep advantage, because all they have to do is find evidence supporting an ideological orientation towards the world – this crushes clash because all of our prepared negative strategies are based on engagement with the resolutional point of statis. We lose 95% of negative link ground and the aff still retains traditional competition standards like perms to make being neg impossible

#### And, framing argument - vote for whoever does the better debating over the resolutional question — this does not limit argumentative styles, but tying those to topical advocacy ensures clash which is the only vehicle for education

## CP

### Counter-advocacy

#### Text: The United States federal government should declare the corporate form to be an illegal antitrust violation.

#### Would radically disrupt the monopoly capitalist economy by transforming antitrust law away from competition and toward social power

Marshall Steinbaum et al 20, Assistant Professor of Economics at the University of Utah, Left Anchor, podcast episode 155: “Socialism vs. Antitrust with Marshall Steinbaum,” 9/12/20, transcribed by Otter, https://leftanchor.podbean.com/e/episode-155-socialism-vs-antitrust-with-marshall-steinbaum/

Marshall Steinbaum 31:39

But yeah, I mean, there's a kind of what you were saying, I definitely agree with that, I guess I would push back a little bit on the kind of interpretation of the states moving away. And so like, the only thing that matters is what whether Tim Cook allows Uber to make a living, as opposed to whether, you know, the taxing authorities of every city and their state labor departments and the FTC FTC have a say on it. Like they're, they're, you know, small potatoes in comparison to the CEO of some company. I think I mean, that's true about, you know, who wields power in the economy. But it's not right to say that that's because the state has retreated and sort of ceded all control to, to the capitalist, I think we have to understand the state's involvement or policies involvement as being, you know, kind of inescapable. So the question is like, okay, so you've got, you know, like, incorporation statutes, like who's allowed to be a company to enjoy limited liability or whatever, like, people don't think of that as being part of economic policy. But it absolutely is not just, you know, is Apple allowed to be a corporation or not a corporation as, as you know, say it's a California Corporation? I mean, it's probably a Delaware Corporation, but whatever, you know, can it operate across state lines? You know, these were big issues in the 19th century. Nowadays, we get things like, oh, if you're a corporation, then basically anything you want to do is legal under the antitrust laws, you know, but people who are not corporations cannot act together under the antitrust laws. So for example, you know, you're talking about like, oh, Uber could be liable under antitrust for this gigantic price fixing conspiracy. Through, executed through verticals restraints, yes. You know, who has actually been found to be liable under the antitrust laws? Uber drivers for potentially collectively bargaining their wages against Uber. So that it's this idea that like, Oh, you know, these individual drivers, like they're independent businesses operating on this neutral platform, but they can't get together. That's what the antitrust laws forbid. Whereas this one gigantic corporation that dominates them that is absolutely allowed to do whatever it wants. So this is the kind of concept that my my colleague and collaborator Sanjukta Paul is called the allocator, antitrust is an allocator of coordination rights and the title of her paper. This idea is like, who's allowed to coordinate economic activity? Is it it, and what she says is that antitrust has what's called the firm exemption. So here she's drawing on what what, you know, most every antitrust person recognizes and is known in the jurisprudence is the labor exemption, which is that labor unions bargaining wages within a recognized bargaining framework cannot violate the antitrust law through that collective bargaining. So that the idea is that's an exemption to antitrust's usual, preference for competition. What she says is, you know, we have to reinterpret that as being, as there being a firm exemption to antitrust, which is Uber telling everybody what to do, that has an exemption from antitrust law by virtue of the fact that Uber is a corporation and or the way that we have chosen to allocate coordination rights in her framework is to allow Uber to coordinate entire markets in the case of Apple to allow Apple to determine what is presented on its on its app store and you know, it has, you know, pretty, you know, strong representation in the retail smartphone market. So it's like okay, you know, Uber is probably going for relative upscale clientele, they all have iPhones, if it can't get on the iPad, if it can't get on the App Store can't get on the iPhone. And if you can't get on the iPhone, they have no business. You know, that is the allocation of coordination rights over that market to Apple, as opposed to some other mechanism for allocating coordination rights. And this is where, you know, to get back to what we were talking about earlier, anti monopolist framework would say, you know, there's no reason why Apple gets to be the one who decides who sees what, why don't we potentially, you know, in a kind of Co Op context, give, give that right to, you know, a consortium or, you know, quote unquote, union of app developers, or in the case of, say, ride sharing, like, why don't we have a union of taxi drivers, and they determine, you know, who gets who gets matched with which customer and what the fare is, as opposed to the company determining thatAlexi 35:48 this is so important, and I think it's really worth emphasizing, you know, the point about how jurisprudence and an antitrust enforcement does what she said, and so far as it, it chooses sides, and who can coordinate these things and who's autonomous and who has power. And since we're speaking of Apple, maybe you can talk a bit about how sanitation workers right at Kodak, Kodak back in the 80s had more power to coordinate and kind of exert their their power over sanitation workers at Apple, right in contemporary times, and then you write about how that is kind of an example of, you know, how the separation of workers from lead firms is kind of a simultaneous erosion of the in the jurisprudence of the Sherman act prohibitions on vertical restraints. So, yeah, maybe talk even a bit more about about the importance of this. Marshall Steinbaum 36:40 Yeah, so that's getting to what a great economist David Weil has called the fissured workplace. And I think you're referring specifically to a article that was published, I think, by Neil Irwin, if I recall, correctly, in the New York Times, a couple years ago, that was profiling two specific people, one of whom had been kind of janitorial worker on payroll at Kodak in the early 80s. And like, she had basically benefited from their, you know, corporate policies that included incentives to like go to community college and get credentials. And so she got qualified as I you know, sort of IT person, she was like, trained on Lotus 123, or something from the, you know, from the dark history of personal computing. You know, she kind of worked her way up through the ranks at Kodak, thanks to the fact that she started in the ranks of Kodak that is that she was a janitorial worker on the payroll, she was able to be promoted, basically, to the point of being the head of it for the entire company at some at one point. So she was a senior executive, you know, and that kind of social mobility via the mechanism of a major economy leading firm that employs people kind of every stratum of the occupational hierarchy of the income hierarchy, and is itself a like, somewhat egalitarian organization in its own right. I mean, insofar as any corporation could be egalitarian within capitalism, you know, I think this is kind of what Wynand was talking about, when he referred to, you know, this sort of New Deal state that was created by the National Labor Relations Act and other other, you know, kind of New Deal reforms, it's like that, that kind of somewhat egalitarian corporate organization is, you know, a thing of the past. And my argument would be well, it's and it's the erosion of antitrust that made that not the case. So in the instance of Apple, the contrary, the contrasting individual was, you know, janitorial services worker who was contracted, so she was employed by some, you know, janitorial services contractor whom Apple contracted with to clean its offices, but like, there's no way that she's ever going to be promoted to be an employee of Apple, let alone a senior executive at Apple, you know, nowadays, Apple is one of the economies leading firms. So there's different, you know, just, you know, take and both firms are like, somewhat are considered somewhat technologically innovative in their time. So like, think of these, you know, kind of economy leading like blue chip companies that are that like defined the apex of the American economy in two different eras. One of them is constructed such that it's possible for a janitor to eventually become a senior executive, the other is constructed so as to make that impossible at all costs. And and and, you know, I think Irwin's piece gets exactly at this question of employment classification as being a crucial constituent of that changing reality. I would say that the ability to contract everything out and yet control everything so minutely use a, you know, arms legally at arm's length, but like economically, you know, at a very close distance and with total control to the boss, you know, that is we have to understand the erosion of antitrust is being just as much a part of that as the non enforcement of labor laws, the erosion of of enforcement of those and so on. Ryan Cooper 39:59 Yeah, Yeah, that's that's a great dichotomy. I wanted to also, I wanted to bring up the the welfare state. I n, in, in a couple of these articles, you've mentioned how, you know, the gig economy and various sort of like, anti trust, you know, trying to escape any kind of liability for, for being responsible for one's, you know, employees has materially harmed workers by sort of excluding them from, you know, like traditional welfare state stuff, which is often administered through, you know, through the employment relation. But you've you've also written about how, like the cares act, part, partly helped with that, and then partly maybe, sort of entrenched the bad relationship. But, you know, in general, the cares act was like a pretty astounding piece. I mean, it's seems mostly expired now. But, like, it was a really interesting piece of legislative legislation that, that helped people out a lot and kind of revealed a lot of underlying, you know, deficiencies in the way that people in DC have done policy for the last like, 40 years. So can you can you kind of go through, like, the how the welfare state interacts with, you know, anti trust, and and, you know, kind of kind of how the two can can complement each other? And how they that might be fixed? Marshall Steinbaum 41:41 Yeah, absolutely. So,we've been talking a lot about this question of the legal employment relationship, and why that matters so much for workers. And a big reason why it matters so much is exactly as you said, that so much of our welfare state is conditioned on employment. And so that's what you know. So in some sense, this like category, that's kind of, you know, not the main focus of attention at the time of the New Deal. You're that this distinction, the question of like employment independent contractor, and that is an important distinction, as I was referring to in the antitrust cases that we talked about earlier. But like, this idea that, you know, a lot matters for you economically, on the question of whether you are legally an employee or not, that's not true to the New Deal era, per se, it's that's what's been layered on since and especially since we kind of adopted the backlash to the Great Society view that the problem with the welfare state is that it causes people not to work and inculcates a culture of poverty. You know, all of that is basically racist drivel. But it's had an enormous impact on the kind of Orthodoxy around welfare policy, especially in DC. So as I've talked about, either of I've talked about in this podcast, certainly a couple of times on podcasts with bruenig. And in some other writings, you know, there's this sort of mania for the Earned Income Tax Credit among DC policy wonk types, which is this, basically wage subsidy for people who were employed in market labor, and it doesn't help you if you're not employed in market labor, and arguably, it hurts you, even if you are employed to market labor, and you don't receive it, because it by causing people to, you know, as sort of have to be employed to market labor in order to gain the benefit and arguably depresses wages for people who aren't beneficiaries, so reduces the market wage, basically. You know, that cares act is kind of by chance, the opposite of that. So first of all, you said that the cares act was like this revolutionary thing. It was that with respect to that unemployment insurance position, provision, so called pandemic unemployment compensation, and then pandemic unemployment assistance, we'll get to what those two things are in a second, the rest of the cares act for you know, it also included a, you know, sort of like one off $1200 check from the IRS, you know, for people earning about, I guess, it was like below 100,000 a year. And then there was like, a ton of stuff that was basically an indefinite extension of a whole, like firehose of money to, you know, the economy's leading corporations via the Federal Reserve and the Treasury. But I think, especially the Federal Reserve, so you're saying it's, like, mostly expired now? Well, not the part that gave capital, everything they want it that part's not expired, and that's exactly why the other part hasn't been renewed. So there was a sense, you know, the kind of political calculus that gave rise to the cares act is like, you know, we have like, suddenly a pandemic has hit the economy, it's going to be temporary, you know, so we need to, like, we need something to tie people over, let's juice up the unemployment insurance system, give people $1200 checks. And make sure all these businesses are able to borrow, you know, that are facing, you know, huge sudden shortfalls. It's like, oh, but you know, by the way, the last of those things that will be permanent, the first of those things will be temporary, because the pandemic is assumed to be temporary, and oh, wait, the pandemic is not temporary, or at least it's less temporary than we thought it was gonna be. You know, those people are suddenly high and dry because capitalists already got everything they wanted. So it's like we're in a pretty shitty situation, frankly, visa for pretty much all working people, but the stock market's doing great. Okay, so what did the cares act have for unemployment insurance? And why is that such a challenge to kind of policy received wisdom, it basically added this lump. So the PUC part, pandemic unemployment compensation added a lump sum $600 per week, on to traditionally eligible workers for unemployment. So that's PUC so if you're eligible for unemployment, there's some state formula that says that's a function of what your wages were pre layoff. You know, generally as as the lingo and unemployment insurance is replacement rates, so it's how much of your loss of your lost wages are, quote, replaced by unemployment insurance, you know, the average in the United States for people who are eligible is something like 50%. And like 50% of unemployed people aren't eligible or was not able to collect it, you know, very, like leaky sieve type system, that P You see, element of the cares act up to that number by whatever the replacement rate was under state law plus $600, which for a lot of workers is basically, you know, a gigantic windfall relative to the shittiness of the jobs that they actually have to do. So many workers, especially in low wage occupations experienced, you know, better pay when they were receiving the PVC than they did in their jobs and that they're ever likely to get in their jobs. PUA was the version of that for the gig economy. Basically, it was for workers who were not eligible for traditional unemployment insurance. And many gig economy workers were dis employed by the pandemic, this was a fully federal system that essentially gave them access to a temporary pool of unemployment insurance. And the key thing there is at the time, I wrote a letter with Sen. jepto, whom I mentioned earlier, I wrote a letter to Congress about that they have basically done a kind of ex post bailout of the of all of the misclassification that gig economy firms have been doing for a decade now. Because they're saying, Oh, you know, Uber has never paid a dime in unemployment insurance premiums for its workers, and they become unemployed all the time. Suddenly, in this pandemic, many of those workers are eligible for unemployment insurance, thanks to PUA. So that's great that they're, you know, able to subsist, but instead of paying into it, you know, Uber gets to skate for 10 years on its premiums, and then the federal government pays for that. So that was, you know, kind of, you know, a, under the radar screen bailout of the gig economy, employers. Anyway, now, you know, we're in this position where these things have been taken away, and what that has meant, you know, so the interesting thing that's come out in the economics research about the effect of the cares act, and specifically these UI provisions, is that, you know, that pandemic is and has been devastating to the low wage workforce, huge, extreme spike in unemployment, it's still very high, you know, a lot of service workers have been disappointed. But actually poverty rates went down, and earnings went up, or income went up, because their income was more than replaced by these temporary, generous provisions that were not conditional on showing up for work, because they couldn't be conditional on showing up for work, the whole point of the pandemic is that people can do their work, you know, now, you know, and, you know, given that like that, like, in the midst of an economic catastrophe, we reduce the poverty rate, you know, that like flies in the face of everything that we know about how the poverty, you know, the poverty rate usually goes up when there's an economic recession. And what we just found out is like, if you don't want that to happen, if you do want to reduce poverty, you have to enact these policies that aren't conditional on work. That's how you reduce policy, you give people money, basically, and in this case, unemployed people are the people who are likely to be dev low income to be in poverty. So that's how you get money to. So now, you know, we're kind of I mean, because of this political misjudgment that had, you know, given capital, everything and wanted while workers bailouts was temporary, you know, now it's like, Okay, well, like, please give us something for workers. You know, I think the the view had been that, like the election would be the leverage that, you know, pro worker interests would have over the federal political system, but that's not the case, actually, because the outcomes of elections aren't terribly responsive to the the well being of the population, which is a big problem that we should probably do something about at some point. But But, you know, so now it's like, Okay, well, we're sort of like pleading for scraps the way that we have been for the last decades, and everyone's reverted to, you know, basically versions of the EITC expansions that have been on their, you know, to do list for for a long time. So it's like, okay, you know, the wanks have guy kind of gotten back control in control of the message and the asks and whatever. And, you know, consequently, the agenda has gotten shittier. Alexi 49:39 never a good idea to give the Wong's power. But now, like so far, I just want to recap for the audience. We have number one left anchor Steinbaum, synthesis of anti trust and democratic socialism, to new idea breaking news, let's make government responsive to the needs of the people. That's that's that's what we've so these two important things that we're offering now. But But no, I think first of all the point point very well taken that, you know, our favorite game about the Democrats, is it malfeasance and or is it malice? You know, is it is it just, you know, bad politics or or is it just intentional, you know, slap in the face to the working people of this country into the poor. So, so yeah, yeah, point point well taken that the the corporations were given a, you know, indefinite Lifeline, and then I think they accidentally helped the poor and helped the working class, probably because they didn't realize how low pain, you know, jobs were out there. Yeah. Marshall Steinbaum 50:39 Yeah. I mean, that's exactly right. It was pretty clear at the time that like, there was just sort of No, I mean, I think the rhetoric in Washington is like, somewhat responsive to, you know, insofar as there's any responsiveness to workers, it's like, you know, people who are not precariously employed. So, you know, that I, you know, so it's like they don't it's like any job is a good job, or they are not, that's a little bit of an overstatement. But it's like, you know, what we want to prevent as people losing their jobs, as long as they have their a job, there'll be fine. And, you know, there's just a very, very little apprehension on the part of like, the policy elite of like, just how bad most jobs Alexi 51:18 but look, Marshall, we all know, worst case scenario, as Mitt Romney said back in the day, if you're really in a tough situation, just sell your stocks if you have to just Marshall Steinbaum 51:28 Yes, yeah, yeah, right. Right. Just that Yeah, Dad stock at American Motors or whatever, you know, what you can afford? Right? I Ryan Cooper 51:33 mean, it was a tough thing to have to do. But sometimes you got to just bootstrap it. Marshall Steinbaum 51:40 Yeah, so well, you know, now now, Romney is a resistance hero. He's doing everything he can to bring our Trump Reign of Terror to an end Ryan Cooper 51:47 he is, thank thank God for him, honestly. Yeah, so so to, I guess, to kind of like, like, tie a tie that together a little bit. You know, like, the welfare state is, you know, just like a critical lifeline. You know, like the cares act shows, you know, that, that, that four decades of neoliberalism was all bullshit, actually, we could solve poverty quickly and easily, just by, you know, dumping money on people who don't have money. That's literally It's that easy. But I think, you know, the interesting thing to me about, like, this whole discussion about, like market regulation, and so on and so forth, is that, like, I'm pretty convinced that the, you know, in so far as your, the economy is based to some degree around, you know, private businesses, you know, doing their thing, competition is a is a fairly useful tool, if it's done, right. And that means competition, that's that that happens, you know, through a sort of regulated process, because you can have competition that just means trying to cheat, and like drive the other guy out of business, so you can seize more market share, you know, try and try to force companies to compete on price and quality. And that means big government, basically. You know, an example I've seen recently, you know, the computer chip market for for like desktop PCs. That's like a pretty concentrated market. But there is competition there between AMD and Intel. And Intel's had like a big chunk of you know, the marketplace for for many years, AMD has been sort of a laggard for the last couple years AMD like they basically just beat Intel, it's better, better chips for cheaper. And suddenly Intel's on the backfoot. And they're doing all this stuff, they're retooling their, their machine to try to sort of, like, exceed, and like, that, I think is a reasonable process, so long as it's not, you know, like, you don't you don't end up with competition that takes place like, okay, we're shipping all of our, you know, all of our factories to Tanzania, and we're just gonna pay everyone $1 you know, make them buy all their stuff in company script, that kind of competition. But, you know, and then also, you could, you could say, like, oh, we're going to set up something like the post office as explicitly a monopoly, but it's going to be a monopoly with a sort of government policy purpose, like everybody has to get the same service for the same price even if it's like ridiculously uneconomical to provide it in a certain location. And that's like a kind of different that's like about quality government and how do you set up a agency with some sort of a spirit a core that like, does a good job. But like, I think the, you know, my sort of like fundamental takeaway, and maybe you can sort of quibble with this or qualify, Marshall is that like, like, the anti trust, and, you know, breaking up, like, like full on monopolies and like forcing the businesses to compete decently and, you know, the sort of like welfare state, you know, social democratic vision, these things like there are two, they can be two great tastes that taste great together. And, you know, like, there's not necessarily a trade off. And then like, one could sort of enable the other. What do you think? Marshall Steinbaum 55:40 Yeah, I mean, I think that you can have a, you know, what might be called Race to the Top type of competition, I'm not exactly sure what's going on in the, you know, desktop computer chip market, but like, branding, what you the way you characterized it, or you can have race to the bottom competition, which is basically about sort of chiseling out your company's own regulatory arbitrage, or like, You're the one who gets to run the taxi company, but not actually charge the regulated rate, or you're the one who locates the factory in Tanzania so that you can pollute all you want and pay your workers like crap. And then you know, then you're in, you know, quote, unquote, competition with domestic producers, you know, who are then obviously incentivized to do the same themselves, I have tended to move away from the concept of competition, exactly, in some ways, exactly. For the reason that you're saying it. And for the reasons I just said, which is that it is not, it doesn't really work as like, we want more of it, or we want less of it, because there's different forms of it, as we were just saying, Yeah, and, you know, in particular, I have moved away from that concept of competition vis a vis antitrust law, like I just don't agree, now, now I have come to the view that I don't agree that the purpose of the antitrust laws is to promote competition. I think it is because, you know, for the reasons like that the world in which, you know, a US domestic manufacturer relocates overseas to take advantage of poor environmental and labor standards, you know, that's like, an act, you know, that could be understood as an anti competitive act vis a vis the workers, but like a pro competitive act vis a vis competitors, potentially. And so I don't think like it's, you know, a policy regime that gives workers that gives companies the ability to undercut their own workers through the threat of outsourcing isn't about promoting competition or repeating competition, it's about, you know, who gets to decide and the economy who has power, as Sanjukta said, who, to whom are coordination rights granted. And so my view is like, antitrust has one disposition of the allocation of coordination rights or, you know, who gets to operate as a monopoly or as a dominant firm versus who is subjected to their domination, which is designed subjected to competition under the current way of doing things that would be workers, so like, a dominant employer, you know, subjects workers to competition, so the workers have plenty of competition, and that's what reduces their labor standards. And I think that is exactly what is kind of tripped up or created this false dichotomy between like, anti monopoly ism versus socialism, because from a workers perspective, more competition is bad. Because they, you know, that's exactly what the economy already consists of, whereas from a, you know, sort of corporate perspective, you know, exactly what characterizes the economy is a lack of competition, that is to say, you know, dominance, not just in any one market, you know, where, you know, many major industries are basically, you know, an oligopoly if not a monopoly, and then, you know, vertical integration and vertical control, you know, that subjects, disadvantage actors to competitive forces and insulates powerful actors from those competitive forces. And what we want is the erosion of the concentration of power, which is to say, to, at least, you know, through the mechanism of competition that would be to subject powerful actors to competitive forces and protect unpowerful actors from them. Ryan Cooper 59:00 Well, well said. Go ahead. I was gonna just do a just out of left field kind of question about, because it seems like non domination seems to be the maybe the principle that would kind of work through the synthesis of democratic socialism and the antitrust, kind of coalitional movement. And what do you think? How would you understand that principle, working with other ideas that the left is is kind of fighting over whether it's job guarantee or UBI? You know, how do you think this overall leftist synthesis should think through what principles can help us kind of navigate these contests or which policies to to kind of fight over and propose as the most important to push for? Marshall Steinbaum 59:48 Yeah, well, I absolutely do think that non domination is the principle that's at play here. And that's why I support both UBI a job guarantee and I don't believe that there needs to be a clash between those two things. I mean, I have often thought and if I, you know, had a vast research budget of my command, I would indeed, commission this, you know that there should be a sort of left pro labor like pro low wage labor agenda that consists of a UBI, like the cares act, except not just for unemployed people, but including them, a job guarantee, which is to save full employment, you know, macroeconomic commitment to full employment, and a $15, minimum wage, as well as the enforcement of other labor standards, like maximum hours, and, you know, safe workplaces and that sort of thing. All of those things together to me form like the tripartite are the three legs of the stool of like a, you know, pro labor left agenda as against the EITC. And basically anything that's conditional on supply, market labor for in order to receive benefits. So like all three of the things I mentioned, what characterizes them is rights, and entitlements accruing to the worker that's independent of any one employer. And that's all of that is at odds with existing policy orthodoxy, for example, the EITC, the other thing that I have written about a great deal is a student debt and labor market credential is Asian. So I interpret the rise of student debt as being basically the federal government's most ambitious labor market policy of the last few decades, which is the idea that like, oh, if people are earning enough in the labor market, they need more human capital, so they need more higher education, and we'll lend them the money to get that higher education, and then their earnings will go up, like that has, you know, kind of spiraled out of control, because people's earnings haven't gone up. So they're left with a bigger pile of debt than they would have had otherwise, and consequently, aren't paying it off. But like, all the real big reason why the whole, like student debt and Higher Education and Human Capital approach to labor market policy hasn't worked, it's because it also doesn't take into account employer power and the domination, that bosses are able to exercise over workers in a capitalist economy. So what the effect of that, you know, student debt thing in the labor market has been to basically shift the cost of training or being trained for your job or qualified for your job to individuals from employers or from, you know, the public higher education system, you know, these, this is just the transfer of those costs to the shoulders of the agent that's like least able to shoulder them.

#### Your author agrees that this would solve – we read blue

Stiegler 11 (Bernard, Head of the Institut de recherche et d'innovation and Founder of Ars Industrialis—*The Decadence of Industrial Democracies: Disbelief and Discredit (Volume 1)*, p. 85-99) NIJ, edited for language

With the advent of capitalism, issuing from a new stage of grammatization, which is also a new epoch of Western psycho-social individuation, we must however adapt to a system that no longer has any need for support from any religious force, and this adaptation substitutes for all other motivation the necessity of what is called the cult of accumulation, that is, of capitalization as generalized calculability. Now, such a cult is self-destructive: it is irrational in the sense that it destroys motives, for which it substitutes addictions. And this means that the calculation of trust leads to disbelief and miscreance, and ruins trust itself. The rational development of trust - rational understood here as accountable - leads to the destruction of rational belief, the destruction, by ratio as particularization of all singularities, of logos understood as motive, that is, also, and I will return to this in the final chapter, of theos, of that which according to Aristotle animates each soul, as absolute singularity. The rational development of trust is therefore irrational. This is the meaning and the final consequence of the absorption of the practices of hypomnemata - previously devoted to otium as cult of the absoluteness of the singularity of existence, that is, as cult of what I characterize as that which constitutes the consistence of existence - into negotium, as efficiency of calculation rationalizing all layers of existence, such that existence thereby becomes nothing more than the struggle for survival, reduced to the busyness of subsistence. This being so, elevation, as eris, that form of competition [emulation] which in Greek tragedy is turned towards the ariston, is what, degraded by the ideology of trust [confiance], becomes the theory of competition [concurrence], conceived no longer as elevation but as levelling, lowering, as the constitution of trust [in English]. And hence the game of calculated capitalist trust involves a new paradox, given that the game of competition is in principle guaranteed by anti-trust laws. Now, the reality is that the production of trust [in English] as calculated trust necessarily results in the trust [in English] as monopoly, that is, as entropy: calculation is that which eliminates all negentropy, all singularity, all opacity, as Jean-Francois Lyotard saw very well. And trust [in English], being substituted for belief [in English], leads inevitably to degradation, to decadence, to the encouragement of equally degraded and degrading behaviours—in the sense that, whereas eris designates competition [concurrence] as co-occurrence of occurrences, as the arena [concours] in which singularities compete in concert, that is, in the dialogue [concertation] that is this concerted action in which psycho-social individuation consists (in Simondon's sense), confidence [confiance] as calculation constitutes trusts which corrode all confidence and all belief and are at the same time self-destructive. We have seen that workers whose pay is increased tend to reduce rather than increase the time they spend labouring, in order that they might exist within their own free time, rather than merely survive and subsist. And we have further seen that this contradicts the 'spirit of capitalism', and thus that it was necessary to lower salaries in order to make workers work - and it was for this reason that proletarianization was analysed and understood essentially as pauperization, which does indeed accompany it in the nineteenth century. But with Fordism, as a new industrial as well as political model, the producer becomes, at the beginning of the twentieth century in the United States, a consumer. Everyone, or nearly everyone, gaining a salary, this everyone essentially comes to constitute 'the market'. A new rationality thus appeared, the expansion of which will be all the more necessary within what affirms itself as industrial democracy, even though the Great Depression of the 1930s will appear to be the sudden expression of the 'contradictions of capitalism'. It is at this moment that marketing becomes king, and that the process of proletarianization of the consumer begins, while at the same time credit begins to be made available to consumers and not merely to investors. But this credit is going to irresistibly become 'lifetime value' [in English]:70 an investment in the consumer as constituting a lifetime, insofar as they can be sustainably inscribed within the vast circuit of desubjectivated subsistence, because they are entirely enslaved to the subjectivation of an industrial group. The lifetime of a consumer thus becomes, in turn, a calculable value. This induces, however, the standardization of savoir-vivre, that is, the loss of knowledge of how to live, in particular through the service economy that delegates the consumer's existence to bibles (bibles being understood here in the managerial sense according to which they explain precisely how to serve a customer, as, for example, in fast-food restaurants). This, then, constitutes the stage of generalized proletarianization, the impoverishment of existence as well as subsistence, an impoverishment imposed on every individuality, whether psychic or collective, and where all of these individualities are faced with a permanent pressure aiming to particularize and de-singularize them. Now, this situation culminates by engendering a collapse of reason, if one understands by 'reason' that which constitutes the motive to live of those souls that Aristotle called 'noetic', and that he also qualified as 'political' to the degree that they are turned towards and inclined towards philia. It is this motive that Aristotle named theos: Aristotle is par excellence the advent of the onto-theologico-political.

## K

#### Pessimistic politics saps the utopian energy of modernity, fueling neoliberal abandonment of progressive democratic politics. This affective demobilization results in passivity and resignation.

Karlsson 14 [Rasmus, Senior lecturer in Political Science at Umea University, “Theorizing sustainability in a post-Concorde world,” *Technology in Society* 39.1, http://bit.ly/2j6e614]

Certain in their belief that “ecological losses cannot be undone through the basic tenets of modernity” ([36]:245) as in the continuation of the rationalist-scientific enterprise, political ecologists seek to halt, and ultimately reverse, the structural processes of modernity. Running directly counter to prevailing socio-economic dynamics, it is not surprising that this effort has met with limited success. But by constantly emphasizing the ecological destructive tendencies of modernity while ignoring its long-term potential, political ecologists have been surprisingly successful in eroding our confidence in that science and technology can be used, in a conscious and radical manner, to ultimately overcome these destructive tendencies. By doubting our ability to consciously govern the future, political ecologists have drained the modern project of its utopian energies, effectively creating a passivity towards the future by which short-sighted market imperatives, rather than transparent democratic decisions and long-term public investments, become the determining factors. Instead of shiny fusion reactors and space travel, we are beginning to realize that the future may well be one of oil sands, offshore drilling, and increasingly destructive resource wars. Ironically, it may thus be that it is these feelings of passivity and doubt that ultimately will help create the very future that political ecologists fear. While few would dispute the more general claim that there has been a loss of confidence in our ability to democratically decide the long-term future ([75]; p. 6; [82]; p. 1), it would certainly be incorrect to attribute all of this loss to a relative small number of political ecologists, working on the margins of social discourse. But in their role as “truth tellers”, political ecologists have been able to tap into more general sentiments of estrangement that modernity has created. Capitalizing on the ontological insecurity arising from the acceleration of change in contemporary society, political ecologists have been able to project an alternative world of permanence and belonging. While such a world would also mean a foregoing of the existential freedom and mobility that modernity has given rise to [33], it is important to remember that for most people this is not about articulating a coherent social philosophy but about giving voice to a feeling of psychological bewilderment. In a similar fashion, while most people would, on reflection, acknowledge that humanity's lot has vastly improved over the last two hundred years, there are also legitimate concerns about the growth of conspicuous consumption, the emptiness of materialism, and the deep inequalities that persist, in particular at the global level. By articulating such concerns, political ecologists speak where others remain silent, an act which in itself has generated sufficient epistemic noise and doubt, not to reverse modernity, but to put sand in its machinery. Meanwhile, economic globalization has continued unchecked, lifting hundreds of millions of people out of poverty (most notably in China) but also fuelling resentment as labour markets have become ever more stratified. Instead of seeing the possibilities in new global forms of welfare capitalism, the Left has found itself helplessly watching as an ever tighter straitjacket has been sewn around its political ambitions. For the Right, the same straitjacket has been viewed as a “golden straitjacket” ([31]:104) thought to ensure prudent macroeconomic policies, monetary stability, and protect against economic interventionism. Although recent events may have shattered some of those beliefs, these “ideas still walk among us” [70] to a surprisingly high degree, largely because the Left has been unable to formulate a coherent ideological alternative. Arguably, the most important legacy of the last decades of neoliberalism has been its attack on the idea of a self-directing democratic future. Neoliberals have been particularly opposed to the idea that society should make “grand” choices or pursue different “utopian” visions of the future. Instead, neoliberals believe that the state should at a maximum provide the “framework for utopia” [64] within which individuals can then pursue their own conceptions of the good. In relation to modernity, neoliberals have sought to convey the impression that all its grand tasks have either been completed or proven impossible; that redistribution has been attempted but failed since the poor are not poor because of structural reasons but because of lacking individual ambition, and that the road to the future goes through privatization and away from the public as an acting political subject. Contrary to the historic evidence of how public scientific research has driven long run growth in modern capitalism [55], neoliberals have argued that most public investments are “inherently wasteful” ([12]:153) and have forcefully hammered home the message that financial markets alone are able to make wise allocation choices and that markets can accurately reflect all relevant sources of social risk. Again, it is easy to think that these beliefs should have been thoroughly falsified by the recent financial meltdown which, if anything, has proven that markets are particularly bad at correctly estimating systemic risks. Yet, even in these extreme times, the Left has shown a remarkable lack of political imagination and remained trapped in nostalgic dreams of its own past glories. Unable to invigorate the utopian energies of modernity yet equally unwilling to commit to their reversal, contemporary society finds itself in a state of debilitating disorientation [44]. In the West, in particularly in the United States and Great Britain, rifts in the fabric of modernity are beginning to show. Bridges in perpetual disrepair, decrepit concrete motorway interchanges, and chronically delayed trains are all products of a politics of decline. While some of these effects may be caused simply by an early entry into industrialism, they also reflect a deeper political paralysis, one that has been made worse by ever harsher demands for public austerity. Despite record levels of private wealth, we increasingly find that we can no longer afford to invest in the future. While the reactionary worldview has found itself in ascendance, the Left, tied down by postmodern quibbles, has become fundamentally uncertain about what purposes its politics should serve. In the imagery of this article, we can now more clearly see what forces that are defining the post-Concorde world. On one hand, we have the political ecological critique of modernity which has revealed the terrible ecological price that human development has exerted yet obscured its emancipatory hopes and long-term potential. On the other hand, as the neoliberal rhetoric about the inherent wastefulness of public investments has taken hold, we find the very idea of the future as a site of democratic choice to be under attack by far more powerful forces. Taken together, these otherwise unrelated ideological currents have to a large extent succeeded in destabilizing the modern project and replacing it with a sense of resignation and pessimism about the future. Although we remain haunted by fears of far-future catastrophes (it is for instance commonly acknowledged that the most devastating effects of climate change will not be felt until the end of this century), such long time horizons are not at all employed when discussing what possibilities humanity may have as we are emerging as a planetary civilization. This mismatch between problems and solutions reflects a profound uncertainty about the desired direction of change, an uncertainty which, this article suggests, may in fact be our most serious cause for concern. If it is correct to say that the post-Concorde world is characterized by a deep-felt ambivalence towards modernity, then it becomes important to spell out the implications of this ambivalence in terms of our prospects for environmental sustainability.

#### The alternative is a counter-narrative of globalization and democratic investment in universal prosperity – this is the only way to prevent intensification of xenophobic violence and climate nationalism.

Karlsson 16 [Rasmus, Senior lecturer in Political Science at Umea University, “The Environmental Risks of Incomplete Globalization,” *Globalizations*, http://bit.ly/2jS3RNS]

Every year, more and more people travel by airplane and are able to experience other countries and cultures first-hand. As the world gets smaller, it is becoming increasingly difficult to deny our common humanity and insist on the artificial segregation of people based on mere geographical luck. Yet, in terms of politics or ideology, there has been surprisingly little interest in even imagining a world with universal freedom of movement and shared prosperity. It is reasonable to think that this disinterest in part derives from deeply entrenched Malthusian beliefs and fears of a coming climate crisis. Malthusian discourse often portrays global climate change as ultimate evidence of irresponsibility, greed or even the “cancer stage of capitalism” (Barry, 2012:138). Such descriptions show little tolerance for learning or humility with regard to the difficulties of the task. There has never been a blueprint for how to build a prosperous planetary civilisation or for how to achieve technological maturity in a way that does not destroy the biosphere. Yet, in a world of seven billion actually existing people, the question is where to go from here? As discussed above, to try to reverse the great structural processes of modernity through intentional localisation does not only seem wholly politically unrealistic, it is also most unlikely to actually deliver greater resilience or environmental sustainability. Yet, the problem of lacking realism is just as acute for those advocating breakthrough innovation or seeking to more fully integrate the world (Karlsson, 2013). In a time of public austerity, rising xenophobia, and an almost complete absence of realistic yet transformative visions at the global level, it is not surprising that climate nationalist responses have emerged as the default policy orientation. While these responses may at best slow the rate of warming, they offer little hope for the 3.5 billion people who currently lack access to modern energy and, as such, they are likely to contribute to the creation of new patterns of climate injustice. They are also problematic in the sense that for every year that a more meaningful response is delayed, the need for CDR grows. Already now, such negative emissions technology has become more or less a necessity for achieving the two degree target according to the scenarios represented in the Intergovernmental Panel on Climate Change (IPCC) database (Anderson, 2015). Whereas breakthrough energy innovation could potentially offer a source of sustained global growth as energy would become significantly cheaper, CDR is always going to come at a net cost. If CDR eventually becomes unaffordable due to prolonged political procrastination and generally inefficient mitigation policies, it is likely that the political momentum will shift towards solar radiation management (SRM) and other more risky forms of climate engineering. Instead of fearfully backing into a warming future, there is an obvious need for bold and proactive political action (Garibaldi, 2014; Karlsson, 2016). Yet, as long as mitigation is perceived as a cost and something that runs counter to broader socio-economic goals, such action is unlikely. While accelerating the transition to a high-energy planet would undoubtedly put strong upward pressure on global emissions in the short run, it would also open up a political opportunity space for effective climate action that does not exist today. In a more equal and integrated world, there would be greater financial and human resources to combat climate change. Most of all, by providing a progressive account of globalisation, there would be a meaningful counter-narrative to both nationalist and neoliberal thinking. For some time it has become obvious that the welfare state stands at a disruptive juncture. Either it can try to protect itself from the world by imposing an international apartheid system as it falters under growing migratory pressure, rising costs for retirement, and a self-inflicted energy crisis or it can confront those fears with a politics of radical engagement and accelerate the transition to a world of universal affluence with an abundance of clean energy and open borders. Doing so would require reviving the belief in the public as an active political subject and defeating both neoliberal passivity and the divisive identity politics of contemporary environmentalism. To bring back high growth rates in the mature economies would require a fundamental reconfiguration away from supply-side economics to real wage growth, broad social investments, and accelerated modernisation (rather than as today, artificially delayed urbanisation and subsidies for low-productive jobs in rural economies). Finally, by providing universal welfare services, in particular education but also health care, social trust can be strengthened and corruption reduced (Rothstein, 2011) at the same time as the economy’s long-term growth potential can be increased. Yet, despite the remarkable scientific advancements of the last centuries, or even decades, Malthusians tend to reject the very possibility of universal affluence and what they pejoratively refer to as a “techno-fix” (Huesemann & Huesemann, 2011). Instead of uncertain technological innovation they like to see deep social changes, essentially a far-reaching epistemological homogenisation by which people everywhere adopt strict regimes of frugality and simplicity. However, just as the solution to the contradictions of capitalism in the 1930’s was neither individual moral reform of the capital-owners nor a socialist revolution of society as a whole but rather the institutionalisation of welfare-capitalism and liberal democracy, it seems far wiser to accept the existence of a pluralist society with competing conceptions of the good life and rather focus on applying technology in a conscious way to overcome environmental determinism. Obviously, this is also a question of political tactics. While ecosocialist literature tends to think of capitalism in the 21st century as a mere elite project, it seems fair to say that the logic of capital accumulation has become almost universal today with widely shared material aspirations reaching from home ownership to international travel. Similarly, large groups in the OECD-economies either have retired already or will do so in the coming decades with considerable expectations in terms of retirement income. Failure to deliver on these pension expectations would probably create a state of political crisis in which the “immigrants” but also the “environment” would be easy targets. For these, and many other reasons, it is not surprising that political elites remain deeply wedded to the idea of economic growth. Yet, insufficient demand due to rising inequality and a lack of social investments have made it difficult to deliver that growth. In the best of worlds, the need for growth could hypothetically make policy-makers more willing to challenge the prevailing supply-side paradigm but also consider the benefits of accelerating globalisation (or at least keeping them away from enacting protectionist measures). While it is obvious that economic growth does not benefit everyone equally, and that it can be source of environmental destruction, the same can be said about the lack of growth. A secular stagnation or even degrowth is certainly no guarantee for environmental protection or greater equality. If anything, the rich are likely to try to isolate themselves even more from the rest of society in case they feel threatened, in particular by moving overseas. It is also not surprising that the literature on degrowth has had almost nothing to say about how such strategies would play out at the international level (including what mechanisms that would be needed to prevent other states from taking military advantage of countries pursuing degrowth) or how exactly economic growth is to be “unlearned” at the micro level. Recognising the difficulties associated with imagining degrowth as an effective way of saving the global environment is not the same as defending “status quo” or embracing neoliberalism. As discussed above, it is the rather the failure of laissez-faire thinking that has made government intervention necessary to ensure both climate stability and a world with more equal opportunities. One common objection against climate innovation is that the real problem is not about limitations of renewable energy sources but about overcoming the entrenched interests of fossil industries. Yet, the fact that large multinational corporations such as ExxonMobil have vast political influence can also be seen as one of the reasons why technological change must be disruptive and go beyond, for instance,the scenariosin the IPCC database. Only by shocking markets through breakthrough innovation does it seem possible to break with the path dependence of existing energy systems in a way that would rapidly displace fossil fuels globally. In terms of strategy, it is also likely that fossil industries will be far more successful in thwarting the deployment of existing inferior technologies than in preventing a more general acceleration of science and technology, which would span multiple fields reaching from nanotechnology to basic physics (Victor, 2011:144) that are not immediately related to energy R&D and as such not subject to the same political economic constraints. In mainstream thinking, globalisation is primarily seen as a driver of environmental destruction as it disconnects “those who make decisions that generate ecological risks” from “the ecological victims who suffer” (Christoff & Eckersley, 2013:189). While few would dispute that globalisation has indeed contributed to the displacement of environmental harms as polluting industries have moved from rich to poor countries, a number of authors including Arthur Mol have argued that globalisation also has the potential of fostering environmental reform and facilitating ecological modernisation throughout the global economy (Mol, 2003). The aim of this paper has been to take that argument further yet by suggesting that the hope of an adequate response to many global environmental risks, and climate change in particular, in fact hinges on an accelerated rate of globalisation leading to economic convergence. A more equal and richer world would not only have better resources to deal with environmental stress and the need for climate adaptation, it would also compel policy-makers to actively pursue the development of breakthrough technologies that would once and for all resolve the climate/energy/population dilemma from the supply-side (Brook et al., 2014:2). By working from the supply-side rather than the demand-side, climate politics can finally be depolarised and the current logical schism between “believers” and “sceptics” can be overcome. Yet, it would be naïve to think that all would welcome a radicalisation of the modern project and the transition to a fully integrated high-energy planet. While such a future would probably reflect widely shared public aspirations to freedom of movement, material security, and environmental protection, cultural perfectionists are likely to decry the blandness of diversity in a world of open borders, eco-socialists are likely to see any “techno-fix” as merely a way of ducking responsibility for what they consider to be necessary social reforms, and libertarians are likely to criticise the government “overreach” implicit in the very notion of taking active responsibility for the global future. Another common objection against breakthrough innovation is that time is too short for fundamentally uncertain research. Such an objection would make perfect sense if there was any faster or safer route to restoring a safe climate and protecting the world against broader Anthropocene risks. This paper has argued that there is no such route, at least as long as the interests of people outside the OECD-countries are to be taken seriously. While sustained poverty abroad may seem to temporarily reduce the urgency of action, it will also lead to further lock-in of existing yet inferior technologies and increase the long-term need for CDR/SRM. The fundamental problem here is the scale illusion by which signals of relative local progress towards perceived “sustainability” overshadow other signals of absolute global failure. Just as the example of Iceland that currently has a 100% renewable electricity supply has not taken the world as a whole any closer to fossil independence, little if anything would be achieved if a handful of the world’s richest countries succeed in their transition to a nonscalable soft energy path. Yet, unfortunately, renewable energy but also the idea of “energy savings” continue to occupy a moral high-ground in the public imagination in ways that make meaningful action extremely difficult and obscure how much energy supply, but also overall consumption rates, must increase in the coming decades to ensure that everyone in the world has a chance of achieving a dignified livelihood. Essentially, by turning the traditional environmental idea of “intentional localisation” on its head, this paper has suggested that what most of all will determine humanity’s future in the Anthropocene is to what extent it will be possible to craft a new progressive narrative of global economic convergence capable of simultaneously overcoming Malthusian determinism and neoliberal ignorance of environmental realities. As Bruno Latour has noted, humanity has to learn to “love its monsters” rather than running away in panic from science and technology out of fear for the world that it has created (Latour, 2011). Only through a more conscious and reflexive relationship to technology is there any hope for humanity to realise its axiological potential (Bostrom, 2003) while building a world in which emancipative values, pluralism, and diversity can flourish.

#### The alt confronts the history of western colonialism and economic exploitation. A global Fordian compromise ensures oppressed people around the world the resources necessary to resist exploitation and flourish.

Karlsson 09 [Rasmus, Senior lecturer in Political Science at Umea University, “A global Fordian compromise? – And what it would mean for the transition to sustainability,” *Environmental Science & Policy* 12, http://bit.ly/2kfrsg6]

Though it may be simple to refute the normative and prescriptive elements of traditional green thought, we should be careful to think that we can do the same with its empirical analysis. The environmental problems are real and should indeed warrant radical political action. But any such action must first and foremost be based on the righteous claims for a decent life expressed by the developing world. Instead of seeing these claims as a threat to sustainability, the expansion of the global economy to the world’s poor should be seen as unique historic opportunity. Along those lines I will now delineate the idea of a global Fordian compromise. I will do this in a number of steps. First I will recapitulate the circumstances of the original ‘‘Fordian compromise’’. Then I will argue that even if economic globalization has been responsible for undermining the original compromise, the same forces may now be capable of renewing its relevance. With this in mind I will turn specifically to the agricultural sector and the European Union as an empirical illustration of how a global version of the compromise could work. By the early 1930s, the industrial countries were going through a deep and worsening recession. It seems correct to say that the crisis, at least to a large part, was caused by the very success of industrialism. The use of machinery and the division of labour had lead to a dramatic increase in productive capacity worldwide. At the same time, overall demand remained low, simply because the larger population could not afford to buy the goods that were produced. Historically, it had appeared rational for capital owners to keep wages as low as possible, to try to squeeze out that little extra marginal productivity through ever harsher conditions. This was also the analysis of Marx who thought that the declining rate of profit would lead to an increasing immiseration of the proletariat. Hence, for the more anarchistically inclined, the obvious solution was to overthrow the capital owners and divide their resources among the people. The problem with that approach however, was that the capitalists, albeit rich, were relatively few and the workers amounted to millions. What ensued, and what Marx famously did not foresee, was a new kind of compromise between capital owners and workers (Gourevitch, 1986, p. 128). In different countries, this compromise of so called ‘‘welfare capitalism’’ took on different shapes (Esping-Andersen, 1990). In the U.S. it was initiated by the capital owners, most notably by Henry Ford, who realized that it would be in ~~his~~ [their] own self-interest to raise salaries and by doing so making it possible for his workers to buy what they produced in the factories. In the Scandinavian countries, the same compromise came about as industrialists and unionists agreed to a peace accord on the labour market under the condition that salaries would rapidly be increased. Whatever its manifestation, the different compromises were unified in that they gave both sides of the labour market a vested interest in the future by pointing towards the long-term benefits of co-operation. Though the full effects of this grand bargain could not be seen until the 1960s, the ‘‘Fordian compromise’’ of welfare capitalism was indisputable the engine behind one of the longest periods of economic growth ever experienced. As material conditions improved, extreme poverty became more or less eradicated in many Western countries. Especially the Scandinavian countries showed that it was possible to combine a growth oriented market economy with a strong welfare state, at least as long as the total economic product kept growing in real terms from year to year. By the 1970s however, belief in the compromise of welfare capitalism began to fade. Increasing economic globalization had meant that wage increases were only possible to the extent that they were matched by real gains in terms of productivity. As companies became more export oriented, the purchase power of the own population also became relatively less important. Beside these materialistic explanations, there was simultaneously an ideological shift to the right, a shift that left classical liberals morally corrupted by the perverse idea that their future wealth was dependent on having more poor people in their societies. A similar kind of perverse logic was also replicated onto the international level. As globalization and trade liberalization made it possible to buy electronics, textiles and other consumer goods for remarkably low prices, many people came to believe that their own good life was somehow dependent on the hard and underpaid work carried out in other parts of the world. What such a belief failed to recognize is that the global economy is not, and has never been, a zero-sum game. Though consumers in the rich countries may benefit in the short run from low salaries in the developing world, the same is not true if we look beyond the immediate present. Then their interest would be much better served if these countries were transformed into advanced industrial economies and billions of new consumers would enter the global market. If the historic experience from countries like Japan and South Korea has any bearing, this would translate into a ‘‘race to the top’’ as growing wealth would allow automation and the substitution of menial work, which would then even further increase overall productivity (and thus, overall demand). It is in particular this possibility of automation and robotization that dependency theorists have ignored when insisting that global capitalism, as a system, requires poverty to function. On a political level, protectionists have repeatedly failed to offer a compelling alternative to this progressive vision, especially for the longer run. Not only does it seem morally suspect to deny poor countries the possibilities of economic development, the effects of artificially high prices also have to be borne by the own population while the allocation of resources into uncompetitive industries means less room for overall economic growth even domestically. Nowhere is this more evident than in the agricultural sector. Though the European Union is not alone in this regard, I will here take the Common Agricultural Policy (CAP) of the European Union as my main empirical example to illustrate what a global Fordian compromise could look like. Initiated in the early 1960s, the CAP today represents 44% of the EU budget with a total of 60 billion USD scheduled in spending for 2008 (EU, 2008). The principal problem motivating the different subsidies and programmes of the CAP has been the high productive capacity of the European farmers. Left to their own, they would easily produce an enormous surplus of for instance grain, milk products and olive oil. In a normal economy, the effect of such a surplus would be a sharp drop in prices, forcing enough farmers out of business until the market would reach an equilibrium point where supply is matched by demand. Since the political price of such a ‘‘reset’’ (be it in votes, landscape aesthetics or food security) has been considered too high, the surplus production has instead been continuously taken away from the European market. Though it would have been possible to simply burn the surplus (as actually has been done occasionally in the U.S. Midwest), much of the European surplus has instead been exported on to the world market. However, since prices on the world market historically have been dramatically lower than prices inside the EU, this has in practical terms meant a large scale dumping of agricultural products on the world’s poor. At first, this may seem like a good thing. The European agricultural surplus has enabled for instance the urban population along the coasts of Africa to buy farm products of good quality, products that they otherwise would not have been able to afford. But as the population of Lagos, Abidjan and other growing cities have turned to food from Europe (which has been sold according to the ‘‘Ryanair-logic’’; better to get at least something than nothing) they have also turned away from domestic producers who find themselves unable to compete. Again, if the agricultural market would have been any other normal market, these African producers would of course have turned to Europe or other industrial countries with their products. However, and here we see the true cynicism of the current regime, this is not possible since one of the core mechanisms of CAP is precisely high tariffs on agricultural products entering the union. The import tariffs are set at a level that raises the World market price up to a ‘‘target’’ price consistent with that inside the union. Though attempts to reform the CAP are nearly as old the policy itself, and moderate progress has indeed been made as in the recent ‘‘decoupling’’ of subsidies (giving farmers less of an incentive to overproduce), the overall picture remains bleak (Goodison, 2007). Unfortunately, even the recent surge in food prices has been insufficient to stimulate larger investments as long as the high import tariffs of the rich world remain intact. Deprived of any chance of entering the world economy from below, and from thereon start building a capital base of their own, the African countries have instead found themselves increasingly dependent on different forms of development aid. Obviously, such cash handouts cannot replace indigenous growth and history suggests that they may often do more harm than good (Easterly, 2006). What motivates the CAP and similar policies is the very high discount rate by which the future is weighted against the present. Even if nearly all of the world’s economists agree that it would bring tremendous benefits to every country, and especially to the developing world, if the CAP and other regimes preventing free trade were torn down, the current path dependency may seem overwhelming. Calculations suggest that global free trade could generate benefits of up to $2.4 trillion annually. Despite this, the industrial countries have been backing into every new agreement on agricultural products and other goods in which the developing world holds a competitive advantage, as mostly recently seen in the stalled talks of the Doha Development Round. Given the apparent lack of political leadership based on an alternative long-term vision, we repeatedly see well-organized concentrated interests (such as the French farmers) prevailing over broader but more diffused ones. We do not have to look further than to the shores of Europe to see the practical implications of this failure. There, every year thousands of impoverished people drown as they make their desperate attempts to enter the ‘‘free world’’. What is needed, more than anything else, is pro-active political action. We have to take seriously the environmentalists’ claim that the future matters, but employ that insight to supersede the cynical trade-off that they implicitly and silently project. Just as capital owners and workers eventually came to understand that it was in their mutual long-term interest to co-operate, so must the interests of global development and environmental protection be aligned in a manner that opens up an optimistic vision of the future. To some this may sound like the very idea of ‘‘sustainable development’’, as outlined in the so-called Brundtland report of 1987 (WCED, 1987). It is. But since then we have come to realize that in order to be successful, the scope of ecological modernization must be far greater, up to the extent that it will be able to challenge the fundamental axioms of sustainability (Karlsson, 2007). At the same time, the ‘‘low energy paths’’ of the original report have been outstripped by the overwhelming demand of billions in Asia and elsewhere. It is no longer a question (as it was then) if these parts of the world will become industrialized or not, the question is rather by what means they will industrialize. Both China and India possess abundant reserves of coal. In fact, China alone has enough coal to sustain its economic growth for a century or more (Fairley, 2007). Unless breakthrough technologies, such as nuclear fusion, are made readily available, it is most likely that these countries will start burning their coal reserves on a massive scale, rapidly undermining any effort to reduce carbon emissions. Already last year, China became the largest source of carbon emissions worldwide. These alarming trends, should if nothing else, emphasize the need for radical investment in research and development. This brings us back to the Fordian compromise and the present situation with regard to trade and development. Within the framework of forward-looking progressive politics, it should be recognized that the advanced industrial countries have a specific moral responsibility to reduce their environmental impact (Hayward, 2007). But unlike in traditional green thinking, that incurred ‘‘ecological debt’’ is not be paid through reduced economic activity or, as often has been suggested in more radical literature, by some sort of ‘‘wealth transfer’’. To play the historic parallel a bit further, that would be the equivalent of asking a capitalist in the 1930s to give out his money and join the working class in their suffering. Morally commendable as such an action certainly would have been, it would obviously be foolish to base the hope of social development on its realization. By the same token, we should not let the hope of environmental sustainability rest with environmental citizenship or some ‘‘great awakening’’ by the time a global climate catastrophe sets in. Instead, the moral responsibility consists in compelling the half-hearted liberals of Europe and elsewhere to actually live up to what they teach in the economic classes. Witnessing the raise of China, South Korea and the wider Pacific Rim, it should be beyond reasonable doubt that the liberal market economy is uniquely equipped to lift billions out of poverty. Considering the number of successful economic transformations that the advanced industrial countries themselves have gone through over the last century, it should also be clear that the path to the future should be one that embraces openness, innovation and competition. Applying this to the case of the CAP, we should see the unique chance of striking a grand bargain by which the rich countries accept to wither the storm as their markets are open to competition. Following a removal of all barriers preventing free trade, the developed economies could initiate the long overdue transfer of resources from agriculture to scientific research. At the same time, the poor countries of the world would finally be able to begin walking the long road towards modernization, a road on which they have been held back for centuries, first by colonialism and then by the collective clientelism encouraged by the international development aid establishment. In line with a global Fordian compromise, that economic development would raise the purchasing power of the poor. Part of that purchasing power would be directed towards the already rich countries, allowing them to reap the benefits of trade and put even more money into technological development and socially progressive politics. Combined, it is likely that the total amount of resources will be sufficient to open up advanced technological paths to global environmental sustainability. Further examining the bargaining situation, we see that failing to reach such a compromise would worsen international tensions, keeping the industrial countries in their oppressing role in which short-term gains are bought at the expense of long-term possibilities. Moreover, and if airy cosmopolitan arguments are insufficient to persuade us about our shared destiny, we have to remember that if poor states are allowed to fail they stand the risk of becoming breeding grounds for terror and extremism, all imposing skyrocketing costs for ‘‘security’’ on the developed world. Thus, though the analogy with the striking working class of the original compromise may not be perfect, the rich countries should have a strong incentive to listen to the warning sounds coming from the ‘‘lower decks’’.

## Case

### 1NC – Adversarialism Turn

#### The adversarial structure of debate turns aff solvency

Atchison and Panetta ‘9 [Jarrod Atchison, Director of Debate @ Trinity University, and Edward Panetta, Director of Debate @ the University of Georgia, Intercollegiate Debate and Speech Communication: Issues for the Future, p. 317-34 //liam]

The larger problem with locating the “debate as activism” perspective within the competitive framework is that it overlooks the communal nature of the community problem. If each individual debate is a decision about how the debate community should approach a problem, then the losing debaters become collateral damage in the activist strategy dedicated toward creating community change. One frustrating example of this type of argument might include a judge voting for an activist team in an effort to help them reach elimination rounds to generate a community discussion about the problem. Under this scenario, the losing team serves as a sacrificial lamb on the altar of community change. Downplaying the important role of competition and treating opponents as scapegoats for the failures of the community may increase the profile of the winning team and the community problem, but it does little to generate the critical coalitions necessary to address the community problem, because the competitive focus **encourages teams to concentrate on how to beat the strategy with little regard for addressing the community problem**. There is no role for competition when a judge decides that it is important to accentuate the publicity of a community problem. An extreme example might include a team arguing that their opponents’ academic institution had a legacy of civil rights abuses and that the judge should not vote for them because that would be a community endorsement of a problematic institution. This scenario is a bit more outlandish but not unreasonable if one assumes that each debate should be about what is best for promoting solutions to diversity problems in the debate community.¶ If the debate community is serious about generating community change, then it is more likely to occur outside a traditional competitive debate. When a team loses a debate because the judge decides that it is better for the community for the other team to win, then they have sacrificed two potential advocates for change within the community. Creating change through wins generates backlash through losses. Some proponents are comfortable with generating backlash and argue that the reaction is evidence that the issue is being discussed.¶ From our perspective, the discussion that results from these hostile situations is not a productive one where participants seek to work together for a common goal. Instead of giving up on hope for change and agitating for wins regardless of who is left behind, it seems more reasonable that the debate community should try the method of public argument that we teach in an effort to generate a discussion of necessary community changes. Simply put, debate competitions do not represent the best environment for community change because it is a competition for a win and only one team can win any given debate, whereas addressing systemic century-long community problems requires a tremendous effort by a great number of people.

### 1NC - Academy

#### Positioning within the structure of debate and the academy subverts the radical intentions of the Aff – their resistance becomes an object of surveillance and consumption.

Phillips 99 – Dr. Kendall R. Phillips, Professor of Communication at Central Missouri State University, PhD in Speech Communication from Pennsylvania State University, MA in Speech Communication from Central Missouri State University, BS in Psychology and Sociology from Southwest Baptist University, “Rhetoric, Resistance, and Criticism: A Response to Sloop and Ono”, Philosophy & Rhetoric, Volume 32, Number 1, p. 96-101

My concern with this movement centers around an issue that Sloop and Ono seem to take as a given, namely, the role of the critic. On one hand, calling for the systematic investigation of existing marginalized discourses is a natural extension both of critical rhetoric (see McKerrow 1989, 1991) and of the general ideological turn in criticism (see Wander 1983). On the other hand, the ease of transition from criticism in the service of resistance to criticism of resistance may obscure the need to address some fundamental issues regarding the general function of rhetorical criticism in an uncertain and contentious world. Beyond licensing the critic to engage in political struggle, Sloop and Ono advocate the pursuit of covert resistant discourses. Such a move not only stretches our understanding of rhetoric and criticism, but also alters significantly the relationship between critic and out- law. Critical interrogation of dominant discursive practices in the service of political/cultural reform is supplanted in favor of positioning covert out- law communities as objects of investigation. Invited to seek out subversive discourses, the critic is positioned as the active agent of change and the out-law discourse becomes merely instrumental. Rather than academic criticism acting in service of everyday acts of resistance, everyday acts of resistance are put into the service of academic criticism. Rhetorical resistance That we are "caught within conflicting logics of justice that are culturally struggled over" (Sloop and Ono 1997, 50) and that rhetoric is employed in these struggles seems an uncontroversial statement. Despite the theoretical miasma surrounding judgment, Sloop and Ono accurately note, the material process of rendering judgments (and of disputing the logics of litigation) continues in the world of actually practiced discourse. In the materially contested world, rhetoric is utilized both by those seeking to secure the grounds of dominant judgment and by those seeking to undermine or supplant dominant cultural logics with some out-law notion of justice. The distinction between these two cultural groups, "in-law" and out- law, however, deserves some consideration prior to any discussion of the role of the critic as implied in the out-law discourse project. The discourse of the dominant or those within the bounds of superordinate logics of litigation is reminiscent of Michel De Certeau's (1984) strategic discourse. For De Certeau, strategies are utilized by those who have authority by virtue of their proper position. Strategies exploit the institutionally guaranteed background consensus by which power relations (and litigations) are maintained and advanced. In contrast, tactics are utilized by those having no proper place of authority within the discursive economy who must seek opportunities whereby the discourse of the dominant might be undermined and contested. To extend Sloop and Ono's definition, out-law discourses are those that can (and, by their analysis, do) take advantage of situations (e.g., race riots) to disrupt the regularity of dominant cultural groups. The ongoing struggle between strategically instituted cultural dominants and the "out-law always lurk[ing] in the distance" (66) is acknowledged, even celebrated, by Sloop and Ono. What their acknowledgment fails to provide, however, is a clear need for critical intervention. Indeed, quite the reverse is presented: It is the critic (particularly the left-leaning critic) who needs out-law discourse. While the struggles over justice, equality, and freedom have gone on, the left-leaning critics are those who have theoretically excluded themselves from the disputes. The study of out-law dis- courses, then, provides a means to reinvigorate the intellectual and re-institute (academic) leftist thinking into popular political struggles (53-54). Thus, Sloop and Ono's project incorporates three types of rhetoric: the rhetoric of the in-law, presumably the traditional object of critical attention; the rhetoric of the out-law, the study of which may transform our understanding of judgment as well as reinvigorate leftist democratic critiques; and the rhetoric of the critics who, having lost their political po- tency, can exploit the discourse of the out-law to promote ideological struggles. It is to this critical rhetoric that I now turn. Resistance criticism Sloop and Ono (1997) clearly state the relationship they envision between the rhetorical critic and out-law discourse: "Ultimately, we will argue that the role of critical rhetoricians is to produce 'materialist conceptions of judgment,' using out-law judgments to disrupt dominant logics of judgment" (54; emphasis added). Here the critic seeks out vernacular discourse (60), focuses on the methods and values embodied in these communities (62), listens to and evaluates the out-law community (62-63), and chooses appropriate discourses for the purpose of disrupting dominant practices (63). Essentially, it is the critic who seeks out marginalized discourses and returns them to the center for the purpose of provoking dominant cultural groups (63). Despite acknowledging the efficacy of out-law discourses, Sloop and Ono assume that the critiques generated and presented by the out-law community have only minimal effect. The irony, and indeed arrogance, of this assumption is evident when they claim: "There are cases, however, when, without the prompting of academic critics, out-law discourses serve local purposes at times and at others resonate within dominant discourses, disrupting sedimented ways of thinking, transforming dominant forms of judgment" (60; emphasis added). Sloop and Ono seem to suggest that such locally generated critiques are the exception, whereas the political efficacy of the academic critic is the rule. This seems an odd claim, given that the justification for their out-law discourse project is the lack of politically viable academic critique and the perceived potency of out-law conceptions of judgment. Their suggestion that out-law communities are in need of the academic critic contradicts not only the already disruptive nature of existing out-law discourses (the grounds for using out-law discourse), but also the impotence of contemporary critical discourse (the warrant for studying out-law discourse). By this I do not mean that the critiques and theories generated by academically instituted intellectuals have not been incorporated into subversive discourses. Just as out-law discourses inevitably mount critiques of dominant logics, so, too, the perspectives on rhetoric and criticism generated by academics are used in resistance movements. Feminist critiques of patriarchy, queer theories of homophobia, postcolonial interrogations of race have found their way into the service of resistant groups. The key distinction I wish to make is that the existence of criticism (academic or self-generated) in resistance does not necessitate Sloop and Ono's move to a criticism of resistance. What Sloop and Ono fail to offer is an adequate argument for "taking public speaking out of the streets and studying it in the classroom, for treating it less as an expression of protest" (Wander 1983, 3) and more as an object for analysis and reproduction within the political economy of the academy. Philip Wander made a similar charge against Herbert Wicheln's early critical project, and this concern should remain at the forefront of any discussion aimed at expanding the scope and function of criticism. Sloop and Ono offer numerous directives for the critic without addressing whether the critic should be examining out-law discourses in the first place. While it is too early to suggest any definitive answer to the question of criticism of resistance, some preliminary arguments as to why critics should not pursue out-law discourses can be offered: (1) Hidden out-law discourses may have good reasons to stay hidden. Sloop and Ono specifically instruct us that "the logic of the out-law must constantly be searched for, brought forth" (66) and used to disrupt dominant practices. But are we to believe that all out-law discourses are prepared to mount such a challenge to the dominant cultural logic? Or, indeed, that the members of out-law communities are prepared to be brought into the arena of public surveillance in the service of reconstituting logics of litigation? It seems highly unlikely that all divergent cultural groups have developed equally, or that all members of these groups share Sloop and Ono's "imperial impulse" (51) to promote their conceptions and practices of justice. (2) Academic critical discourse is not transparent. Here I allude to the overall problem of translation (see Foucault 1994; Lyotard 1988; Lyotard and Thebaud 1985; Zabus 1995) as an extension of the previous concern. Critical discourse cannot become the medium of commensurability for divergent language games. Are we to believe that the "use" of out-law dis- course by critics to disrupt dominant practices can fail to do violence to these diverse/divergent logics? Are out-law discourses merely tools to be exploited and discarded in the pursuit of returning leftist academic dis- course to the center? (3) Perhaps the academic translation of out-law discourse could be true to the internal logic of the out-law community. And, perhaps the re-presentation of out-law logic within the academic community will bestow a degree of legitimacy on the out-law community. Nonetheless, the effect of legitimizing out-law discourse is unknown and potentially destructive. In an effort to siphon the political energy of out-law discourse into academic practice, we may ultimately destroy the dissatisfaction that serves as a cathexis for these out-law discourses. It seems possible that academic recognition might take the place of struggle for material opportunities (see Fraser 1997). But, will academic legitimation create any material changes in the conditions of out-law communities? I mean to suggest, not that it is better to allow the out-law community to suffer for its cause, but rather that incorporating the struggle into an (admittedly) impotent academic critique does not offer a prima facie alternative. (4) Criticism of resistance denies the practical and theoretical importance of opportunity. Returning to De Certeau's notion of tactics, the crucial element of these discursive moves is their use of opportunity to disrupt the proper authority of the dominant. The kairos of intervention provides the key to undermining "in-law" discourses. But when is the "right moment in time" for the academic reproduction of out-law discourse? Mapping the points of resistance (ala Foucault and Biesecker) entails interrogating "in-law" discourses for their incongruities and contradictions, not turning the academic gaze upon those communities waiting for an opportunity. Out-laws do not lurk in the forefront (66), hoping to be exposed by academic critics; they wait for the right moment for their disruption. Rhetoricians can provide rhetorical instructions for seeking opportunities and for exploiting these opportunities (literally making the culturally weaker argument the stronger), but this does not justify interrogating (intervening in) the cultural logics of the marginalized. The concerns raised here are not designed to dismiss Sloop and Ono's provocative essay. The divergent critical logic they outline deserves careful consideration within the critical community, and it is my hope that the concerns I raise may help to further problematize the relationship between resistance and rhetorical criticism. Rhetorical criticism As I have suggested, my purpose is to use the provocative nature of Sloop and Ono's project to extend disputes regarding the ends of rhetorical criticism. Diverging perspectives on the ends of criticism have been categorized by Barbara Warnick (1992) as falling along four general lines: artist, analyst, audience, and advocate. Leah Ceccarelli (1997) discerns similar categories around the aesthetic, epistemic, and political ends of rhetorical criticism. The out-law discourse project presents clear ties to the notion of critic as advocate. For Sloop and Ono, the critic is an interested party, discerning (and at times disputing) the underlying values and forces contained within a discourse. Additionally, however, the out-law discourse critic is an analyst focusing on the hidden, aberrant texts of the out-law and "rendering] an incoherent or esoteric text comprehensible" (Warnick 1992, 233). Now, I am not suggesting that a critic must serve only one function or that the roles of advocate and analyst are mutually exclusive; rather, these entanglings of power (political ends) and knowledge (epistemic ends) are inevitable. My concern is that we not neglect the complexity of these entanglements. Turning covert out-law discourses into objects of our analyses runs the risk of subjecting them both to the gaze of the dominant and to the power relations of the academy. As the works of Michel Foucault (especially 1979, 1980) aptly illustrate, practices presented as extending such noble goals as emancipation and humanity may endow institutions of confinement and objectification. Any justification for studying out-law dis- course because doing so may extend our political usefulness in the pursuit of emancipatory goals must not obscure the already existing power relations authorizing such studies. Our attempts to extend our domains of knowledge and expertise (authority) must not be pursued unreflexively.

### 1NC - Calculation

#### Critiques of calculation are wrong – compassionate attempts to influence a situation don’t yield their impacts

Stephen S. Bush 12, assistant professor of religious studies at Brown University, Journal of Religious Ethics, 40(3), “Georges Bataille's Mystical Cruelty”, p. 552-555

The first thing I want to do is to explore the notion of instrumentalization that is so important for Brintnall’s position. Brintnall says that compassion and sadism are “structurally analogous” to each other, because “both are bound up in a potentially instrumentalizing subject-object perspective on the world,” a perspective that is the “foundation” of violence. So in achieving an ecstatic relation to others that is not instrumentalizing, Bataille’s meditation “exerts great pressure to eradicate the dispositions that produce sadistic violence.” This is an important opinion and it bears not just on the study of Bataille but on the study of mysticism and morality in general, since many philosophers of mysticism take as paradigmatic a unitive experience that, similarly to Bataille, effaces the subject-object distinction.∂ However, I do not think that the instrumentalization/non- instrumentalization distinction has the ethical significance that Brintnall attributes to it, and I do not think, as Brintnall and Bataille do, that subject-object relations involve “inherently alienating violence.” Not all instrumentalization is ethically problematic or tends toward violence. We instrumentalize each other all the time and could not carry on our affairs without doing so. Many goods we rightly regard as valuable require instrumentalizing relations. What matters is that when we treat others as a means to an end, we simultaneously respect them as an end in themselves. We cannot treat them as a mere means. It is possible to regard someone as both a means and an end, in other words. This is what the Kantians tell us, and though I do not count myself among their number, they are on to something here. When we buy a head of lettuce at a farmer’s market, we treat the farmer as a means to our end, but the important thing is we do not treat her as merely a means. We must treat her in such a way that regards her as a means to our end (of obtaining salad ingredients) but also as someone who has her own ambitions, desires, concerns, attachments, and decision-making capacities. To give an extreme example: if we abducted her and kept her in captivity, forcing her to grow and provide food for us, then we would be treating her merely as a means. So the ethically relevant distinction is not between instrumentalizing and non-instrumentalizing relations with others, but rather between different types of instrumentalizing, subject-object relations.∂ This leads me to doubt that compassion and sadism are structurally analogous. If Brintnall is right that sadism is a teleological project centered on “mastering, controlling, and dominating,” then it is a teleological project that treats people as mere means. Compassion, however, does not have this feature. And I stress in saying this that not all actions that the agent (or some other party) deems compassionate actually are. People can and often do mistake their attempts to dominate others as compassion. The reverse is possible as well: the patient may regard an action that is actually compassionate as an attempt to dominate and master. But one cannot properly identify an action as compassionate and also regard it as an instance of treating someone as a mere means. Any plausible account of what a compassionate action is would rule out that such an action merely instrumentalizes the patient. In speaking of certain actions as being classifiable as compassionate or not, I do not mean to deny that, on the psychological level, motivations for actions are often complex and contradictory, and I do not mean to deny that one might be motivated to act in a certain way by a complex mixture of compassionate and domineering motives. But even so—even though compassion can coexist with the will to dominate—the will to dominate is not itself what compassion is about. Whatever else compassion is, it is a concern for suffering and vulnerable people that regards their well-being as an end. So I disagree with Brintnall when he says that compassion is often about mastery and domination.∂ Just as I think that relations that involve instrumentalization and the subject-object distinction come in good and bad varieties, so also I think that ecstatic relations come in good and bad varieties. I learned this from Bataille, in fact, and this is an important insight that he has to make against philosophers who unambiguously valorize unitive mystical experiences. Human sacrifice, for Bataille, is a non-instrumentalizing relationship (Bataille 1991, 45–61). One takes the slave or captive who could otherwise be a productive economic unit and slaughters him. The ecstatic loss of self can occur just as well in a frenzy of violent destruction— murder, torture, rape, and the like—as it can in solitary meditation or consensual sex. The wolf does not regard its prey as an object discontinuous with itself (Bataille 1989, 17–25). So too for the human: it is not necessarily the case that in ecstasy one opens to and encounters others in a symmetric and reciprocal relationship. One can ecstatically subordinate the other to oneself or be subordinated to the other.∂ To see this, we need to explore the relation between sadism and inner experience more fully. I am not sure that Brintnall is right that sadism transpires exclusively in the realm of project. Of course, it depends on what exactly we mean by sadism, and we could turn to various sources to delineate the term: common parlance, a literary analysis of Sade’s writings, psychoanalytic theory, and S/M practices, for example, would give us different conceptions of the idea. Bataille at one point described sadism as involving “the desire to hurt and to kill” (Bataille 1986, 183). These desires are not quite the same as the attempt or desire to master and control (one could conceivably exercise mastery and control without inflicting pain or killing), so it is not clear to me that the desire to hurt and kill requires or presupposes a sense of self versus object or of self-aggrandizement. Indeed, the orgiastic frenzies of which Bataille so often wrote consist simultaneously of violent assault and the ecstatic loss of self, such as when the maenads devour their children (Bataille 1986, 113). Of course what is most important to me about this is not, at the end of the day, whether the right label for such actions and passions is sadism, but that we reject any perspective that does not give us sufficient ethical resources to condemn such actions and counteract such passions.∂ So for me instrumentalization and non-instrumentalization do not fall on different sides of the moral dividing line. Rather, the line cuts through both categories. I will turn now to the final thing I want to say, and that is that Brintnall’s response to my essay tends to present things as though there are only two relevant options: actions that strive to master and control, and the inaction of Bataillean ecstasy. He worries that “intervention in the world on behalf of the other” too readily occurs as “mastery of the world.” However, attempts to influence a situation are not necessarily attempts to master or control it. For example, I might try to persuade my child of the choice I think is best for him, but forego means beyond persuasion and set myself to respect his decision whatever it turns out to be, whereas a desire to master or control him might resort to humiliation or coercion when persuasion fails. Influence without mastery involves a proper sense of the limits of its efforts, and it more readily acknowledges failure than mastery does. Influence without mastery involves a respect for the other that refuses both non-intervention and domination.∂ There is then a third way between apathetic disengagement and mastery, and in fact, some of the theologians who challenge and inspire me the most are in search of practices that exemplify this third way. Sarah Coakley, for example, advocates a form of vulnerability that she explicitly contrasts to a desire to control. Coakley is especially relevant to the present conversation because her vision of vulnerability is rooted in practices of contemplation and meditation, and also because she shares with Brintnall’s Ecce Homo an opposition to domineering masculinism. The vulnerability Coakley finds in contemplation is opposed to the will to dominate, but not to the will to influence one’s society and contest injustice: she sees a virtue in “prophetic resistance” and enjoins her readers to “meet the ambiguous forms of ‘worldly’ power in a new dimension, neither decrying them in se nor being enslaved to them, but rather facing, embracing, resisting or deflecting them with discernment” (Coakley 2002, xviii, 38). Coakley’s meditative practices have a connection to the ethical life, but they do not stand on their own as supreme authorities. They are teleological in nature, and so susceptible to criticism by the various authorities in the Christian tradition (which are themselves susceptible to criticism). To be sure, Coakley is a minority perspective in the Christian tradition, which has been and still is domineering and cruel all too often, as Brintnall rightly notes. But she gives an example of an option between apathetic disengagement and mastery, and she does so with resources to differentiate between cruelty and kindness and to articulate a preference for one over the other.

#### Predictions are possible --- the fact that predictions aren’t perfect doesn’t disprove the need or utility of prioritizing threats and acting to address them---accepting the complexity thesis collapses all efforts to address threats

Michael J. Gallagher 12, Captain in the US Marine Corps, Fellow in the Junior Officer Strategic Intelligence Program, and Ph.D. student in international relations at Georgetown University, “The Complexity Trap,” *Parameters*, Volume 42, Number 1, Spring 2012

These competing views of America’s national security concerns indicate an important and distinctive characteristic of today’s global landscape: prioritization is simultaneously very difficult and very important for the United States. Each of these threats and potential threats—al Qaeda, China, nuclear proliferation, climate change, global disease, and so on—can conjure up a worstcase scenario that is immensely intimidating. Given the difficulty of combining estimates of probabilities with the levels of risk associated with these threats, it is challenging to establish priorities. Such choices and trade-offs are difficult, but not impossible. 30 In fact, they are the stock-in-trade of the strategist and planner. If the United States is going to respond proactively and effectively to today’s international environment, prioritization is the key first step—and precisely the opposite reaction to the complacency and undifferentiated fear that the notion of unprecedented complexity encourages. Complexity suggests a maximization of flexibility and minimization of commitment; but prioritization demands wise allotment of resources and attention in a way that commits American power and effort most effectively and efficiently. Phrased differently, complexity induces deciding not to decide; prioritization encourages deciding which decisions matter most. Today’s world of diverse threats characterized by uncertain probabilities and unclear risks will overwhelm us if the specter of complexity seduces us into either paralysis or paranoia. Some priorities need to be set if the United States is to find the resources to confront what threatens it most. 31 As Michael Doran recently argued in reference to the Arab Spring, “the United States must train itself to see a large dune as something more formidable than just endless grains of sand.”32¶ This is not to deny the possibility of nonlinear phenomena, butterfly effects, self-organizing systems that exhibit patterns in the absence of centralized authority, or emergent properties. 33 If anything, these hallmarks of complexity theory remind strategists of the importance of revisiting key assumptions in light of new data and allowing for tactical flexibility in case of unintended consequences. Sound strategy requires hard choices and commitments, but it need not be inflexible.

### 1NC - Util

#### Util good

Cummisky, 96(David, professor of philosophy at Bates, Kantian Consequentialism, p. 131)

Finally, even if one grants that saving two persons with dignity cannot outweigh and compensate for killing one—because dignity cannot be added and summed this way—this point still does not justify deontological constraints. On the extreme interpretation, why would not killing one person be a stronger obligation than saving two persons? If I am concerned with the priceless dignity of each, it would seem that I may still save two; it is just that my reason cannot be that the two compensate for the loss of one. Consider Hill’s example of a priceless object: If I can save two of three priceless statutes only by destroying one, then I cannot claim that saving two is not outweighed by the one that was not destroyed. Indeed, even if dignity cannot be simply summed up, how is the extreme interpretation inconsistent with the idea that I should save as many priceless objects as possible? Even if two do not simply outweigh and thus compensate for the loss of one, each is priceless; thus, I have good reason to save as many as I can. In short, it is not clear how the extreme interpretation justifies the ordinary killing/letting-die distinction or even how it conflicts with the conclusion that the more persons with dignity who are saved, the better.

### 1NC – Cap

#### Cap is sustainable, inevitable, and key to solve the environmental crisis – transition fails and ensures environmental collapse

-at: timeframe, thermodynamics, rebound effects

Bosch and Schmidt 19 (Stephan, Institute of Geography, Chair for Human Geography, University of Augsburg, and Matthias, Institute of Geography, Chair for Human Geography, University of Augsburg, “Is the post-fossil era necessarily post-capitalistic? – The robustness and capabilities of green capitalism”, Ecological Economics, Vol. 161, July) DB

Concerning the second dimension of criticism, Section 4 illustrates how the rejection of green capitalism overlooks promising approaches to surmounting the environmental crisis. On the one hand, we argue that in face of the given narrow time slot as well as the prevailing political strategies, it is more realistic and pragmatic to primarily assess the efficiency of market-oriented solutions. Even though in principle we take sufficiency to have the best effectiveness regarding the solution of ecological and social problems, we still do not count on people's willingness to live in greater moderation within due time. On the other hand, we therefore presume that there are no other suitable economic frame conditions for surmounting the crisis than those offered by the capitalist social order. This perspective is based on the assumption that innovations, which above all emanate from thriving economies (Wangler, 2013), are highly relevant for overcoming the environmental crisis. As growth, innovation, and the development of new industries are to be seen as directly related to the export sector as well as the utilisation of comparative advantages (Bathelt and Glückler, 2012), we therefore also strictly object to the concept of autonomy. Moreover, we take innovation and the aspects of growth, entrepreneurship, and democratic processes of negotiation related to it (cf. Gailing et al., 2013; Walter and Gutscher, 2013; Raven et al., 2016), to be essential for the implementation of regenerative energy systems and social welfare (Iversen, 2005; Nasirov et al., 2017). Our presumption that innovations occur more likely and more frequently within a capitalist, than in alternative social orders (e.g. Harris, 2013: socialist markets), is derived from Schumpeter's notion of competitive capitalism, which he distinctly sets apart from trustified capitalism. Competitive capitalism is about fertile destructive impulses emanating from enthusiastic entrepreneurs who are ready to take risks, and act solution-oriented. These impulses may revolutionise the economic process: “This process of Creative Destruction is the essential fact about capitalism” (Schumpeter, 2009). Based on Schumpeter's ‘theory of economic development’ (cf. Herzog and Honneth, 2016; Schumpeter, 1994; Schumpeter, 2009) – which, according to Marques (2008), represents the original idea of innovation-driven capitalism – we analyse capitalism's robustness to the downfall of fossil energy; moreover, we investigate its potential contributions to ecologic sustainability. Yet we want to go beyond Schumpeter's perspective, which fixes on the entrepreneur, and take a closer look at the role of state policy in Section 5. Our argument is that creative entrepreneurs and markets alone will not suffice to specifically and quickly initiate the change of the energy system driven by innovation. We state the thesis that an active role of the state is needed which relies on political continuity when it comes to promoting environmental innovation and creates stable institutional frame conditions. In a last step, we will show that during the deployment of regenerative energy systems, social aspects have hitherto been given too little attention by actors of state and politics and that national objectives were uncoupled from local contexts. To achieve a successful low-carbon transition, these deficits need to be corrected. In principle, this seems possible, as market-economically oriented regenerative energy systems have often been the result of open-minded democratic negotiations. In Section 6, the findings of the study will be summarised. 2. The crisis of fossil energies and capitalism Energy sources are a central element of humankind's materialistic history and elementary changes in the relevance of energy carriers have always led to extensive economic and societal transformations (Bridge et al., 2013). Exemplarily, the drastic increase in productivity during industrialisation cannot be explained without the revolutionary change of the energy system towards fossil fuels (Osterhammel, 2011). Ever since, economic growth is accompanied by an increasing consumption of finite energy resources and non-energetic primary materials (Altvater, 2005). Accordingly, questions of economic development must always be regarded in the context of the energy system, as well as the circulation of energetic and non-energetic crude materials within it (Meadows et al., 2004). Altvater (2007) takes the relationship between humans and nature to be crisis-laden because a limited stock of energy resources within the Earth's thin crust forms the basis of the present economic system. This limitation implied grave consequences for the global ecology. The apparently crisis-laden interrelation of nature and economy is also highlighted in ‘Anthropocene or Capitolocene?’ edited by Moore (2016), in which the impacts of capitalism are regarded as significant enough to be marked as their own geochronological era. The main point of criticism is capitalism's orientation to industrial scaling and quantitative growth (Mathews, 2011), which likely will end abruptly once Earth's limited capacities will have been depleted by the exponential growth of population and economy (Daly, 1995). Yet not only the finiteness of energy carriers, but also the accumulation of extreme meteorological incidents, mass mortality of species, and sea level rise represent impediments of stable economic growth (McCarthy, 2015). The scenarios concerning trends of the world's condition developed by the Club of Rome illustrate that keeping a high wealth level can only be accomplished if a radical change in societal attitude concerning the valuation of growth will take effect (Meadows et al., 2004). Stopping environmental destruction while maintaining the present economic system appears to be impossible, since fossil energy carriers provide globally acting companies with the opportunity to spatially separate production and consumption as well as to externalise the manifold ecological expenses (Chisholm, 1990). Bridge (2010) rates the heated debates about Peak Oil as ecologically motivated forebodings of a new energy order in which the modern industrial nations are going to free themselves of their dependence on oil. For Neomarxist groups, the end of the age of mineral oil even represents an apocalyptic turn of eras during which nature were going to take vengeance on the ecological arrogance of capitalism. According to Bettini and Karaliotas (2013), the narration of Peak Oil thereby attains a symbolism that reaches far beyond mathematical calculations of the scarcity of fossil energy sources, being extended to a general criticism of a system that is exclusively oriented on growth. McCarthy (2015) sees the chance of a post-fossil capitalism especially in the commodification of wind, sunlight, geothermal heat, and waves. This way, nature would again be introduced into the cycle of capital. Van den Bergh (2011) presumes that this may be a practicable approach, perceiving criticism of market economy and capitalism as too radical and warns of one-sidedly problematising growth without simultaneously pointing out realisable alternative ways. He therefore prefers the ‘a-growth-concept’, which assumes a neutral position on growth, trying to create social as well as ecological sustainability by means of pricing policy, environmental agreements, and education initiatives. The commodification of nature, however, is rejected by the degrowth movement, as the comparison of the Montreal Protocol, which is based on regulations (ozone) with the Kyoto Protocol based on trade had shown a greater effectiveness of regulative measures (Kallis, 2011). Concerning the market's capabilities, North (2010) additionally speaks of the neoliberal enthusiasts' mindless faith in technology, who were mistakenly convinced that creative destruction is sufficient to face the societal challenges posed by Peak Oil and the climate crisis. Sarkar and Kern (2008) limit the possibilities of the global community's further development to the two options ‘eco socialism’ or ‘barbarism’. This rhetoric stylises capitalism as the image of the enemy: on the one hand, it represents the cause of the global ecological crisis due to the exploitation of natural resources – and for that reason alone were not to be maintained (Daly, 2005) – while on the other hand not offering a suitable social framework for mastering the crisis (Kallis et al., 2009). Hence, the development of a symbiotic economy (Garcia-Olivares and Sole, 2015) rooted beyond obsessive economic growth (Buch-Hansen, 2018) is promoted. Renewable energies were apt to meet these requirements since they can be developed through collaborative bottom-up mechanisms on a communal level, therefore enabling the decentralisation and democratisation of energy supply (Rifkin, 2013). In fact, this may be an option. However, in the following, we want to demonstrate that capitalism is not only very robust to crises, but is also able to contribute to the solution of the environmental crisis. 3. Robustness of capitalism 3.1. Space-time compression We will now show that the possibility of increasing productivity does not end with the transition to a regenerative energy system, but only needs to be embedded into new logistic-infrastructural contexts. In this, we contradict Altvater (2007), Huber (2009) and North (2010), who claim that capitalism could expand only on the basis of fossil fuels, since, due to the global transportability of oil, gas, and coal, entrepreneurial actions are no longer bound to the local availability of energy resources, but range globally. Furthermore, the usage of fossil energy carriers is not subject to daily or seasonal fluctuations. Transportability and baseload capacity hence lead to space-time compression (Harvey, 1996), as products can be generated in ever shorter intervals of time. Following this logic, the limitation of the fossil resource basis inevitably brings about the end of the capitalistic system. It remains undisputed that energy flow within a solar-based energy system is hard to control (Georgescu-Roegen, 1971). Most forms of renewable energies are intermittent sources, whose contribution to the energy mix are subject to the rhythms of sun, wind, precipitation, and tides (Fares, 2015). Adapting energy production to demand, a fundamental prerequisite of continuous economic growth, thus becomes a major challenge. What Altvater (2007), Huber (2009) and North (2010) actually do not include in their considerations, are the numerous technological innovations for the stabilisation of regenerative energy systems. After all, with biomass and geothermal power, two energy carriers capable of providing base load are at hand (Matek and Gawell, 2015), which may, in the form of regenerative combined power plants, support the weather-dependent energy sources sun and wind (Palensky and Dietrich, 2011; Ramchurn et al., 2011). The numerous energy storage technologies are also important, albeit only few of these have reached industrial maturity. In principle, mechanical, chemical, electrical, or thermal kinds of storage are being discerned (Hadjipaschalis et al., 2009). Compressed air and pumped storage power plants with efficiency levels of up to 80% are especially promising (Anagnostopoulos and Papantonis, 2008). Research is also conducted on the conversion of surplus regenerative power into methane or hydrogen (Jensen et al., 2007), by which the bidirectional operation of the power and gas network is made possible, allowing for transportability as well as baseload capacity within large spatial units. Space-time availability may also be augmented by the development and capacity expansion of high-voltage transmission lines (Walter and Bosch, 2013). Harriss-White and Harriss (2007) have pointed out at an early point, that the existent grids, having been developed following a monopolistic logic, are outdated and incapable of integrating decentrally-produced electricity with strong fluctuations. These deficits, however, are successively being corrected. E.g., Germany's South, which is poor in wind but strong in terms of industry is being provided with direct access to the big wind energy off-shore potentials in the North as well as to the storage power plants in Scandinavia (cf. Fig. 1). The possibilities of intercontinental power transport from regenerative sources have been thoroughly investigated by DLR (2006) and Grossmann et al. (2014). Both energy storage and the development of the power grid thus will successively reverse the present space-time limitations of regenerative energy systems. The two domains, however, are not isolated from one another, but are coordinated via smart grids. Solomon and Krishna (2011) emphasise that smart grids are superbly suitable for the implementation of market-based approaches, so that an innovation-driven mass market for energy efficiency technologies could be anticipated. Smart grids also provide the possibility of no longer designing the mass production of renewable energy technologies on a fossil basis, but by the usage of renewable energy. While the production of the first generation of regenerative technologies was based on fossil energy, in future, the possibilities of energy storage, the almost unlimited energy potential of a solar-based economy, and the combination of both aspects through smart grids will ensure the flexible provision of regenerative energy at every production site without limits of time. Yet in order to optimise the flows of energy and material in smart grids, concepts of closed crude material cycles are needed, which, in the sense of the cradle-to-cradle approach (cf. Section 4), allow the reintroduction of used materials (e.g. old wind power plants made of renewable resources) to the biosphere. Thus, the problem of externalisation of ecological costs can be minimised. Summing up, the increase of productivity and stable economic growth within regenerative energy systems seems possible. Still, it remains to be emphasised that large-scale energy projects also entail negative social consequences. E.g., Yenneti et al. (2016) have shown that the Charanka solar park in Gujarat, India, was erected on areas that the local population's livelihood had depended on for decades. The refuse of access to these areas, as well as the inhabitants' successive dispossession through state measures thus are direct results of the Indian economy's ecological modernisation (Levien, 2013). In this context, Baka (2013) speaks of “energy dispossessions”, a phenomenon which has also been observed with large-scale wind energy parks (Avila, 2018; Cowell, 2010). The socio-material impact of economic modernisation on the local population, whose lives strongly depend on agricultural land use, are often insufficiently respected (Yenneti et al., 2016), so that the dubious impression was given that environmental protection and economic growth based on efficient technologies, competition, and state measures could go with one another without social side effects. Remarkably, the controversial energy mega-projects especially in the global South, are not the cause of the development of new power asymmetries and conflicts, but rather reproduce and harden long-standing social disparities and injustices (Avila, 2018). According to Bradley and Hedrén (2014), a low-carbon transition hence misses its aims if it is only about modernising the energy system without likewise transforming the underlying social structures. 3.2. Crisis as an element of capitalist social order We hold the view that the occurrence of crises in capitalism is not due to it being an ailing, doomed economic order; nor is it a proof of capitalism's ineptitude for meeting ecological challenges. Instead, we deem that crisis is a fundamental element of the capitalist social order that actually provides a chance for readjusting economic processes. Harvey (2011) explains that anything blocking the circulation and accumulation of capital may pose a threat to the capitalist system and induce a fundamental crisis. The finiteness of fossil fuels is a crisis of this kind (McCarthy, 2015). Altvater (2007) is convinced that capitalism will not be able to overcome this crisis; therefore, future technologic progress had to be embedded in a non-fossil, non-capitalist framework. Kallis (2011) also emphasises that the approach to a steady state (cf. Daly, 1991, Daly, 2005) will transform the institutional preconditions of property, work, banking, and distribution to such an extent that in the end, it will be impossible to still identify them as capitalistic. With regard to Kallis' doubts concerning the institutional robustness of capitalism, Schumpeter points out that precisely the ups and downs of industrial development, which are the outcomes of successful innovations' intensifying competition, enable progress (Herzog and Honneth, 2016). As crises therefore represent an immanent part of the capitalist system, an environmental and resources-related crisis caused by the capitalistic process does not provide sufficient evidence to suggest a possible downfall of the capitalistic social order. The crisis might even be taken as proof of an economic cycle, if it is regarded as a period of depression between the dwindling fossil and the emerging regenerative age. Böhm et al. (2012) and McCarthy (2015) confirm that capitalism is capable of overcoming even fundamental crises, actually using these as starting points of its further expansion. Concerning the environmental crisis, Harriss-White and Harriss (2007) also concede that the deployment of renewable energies holds the potential of founding a new form of capitalism that is characterised by a much lower degree of materialistic lavishness. Bettini and Karaliotas (2013) emphasise that from a neo-liberal point of view, the accusation of capitalism bringing about a resources-related and environmental crisis does not at all provoke self-doubts. Rather, it caused the profitable marketing of adequate approaches to solutions in the field of resource depletion and environmental impacts to move into economic focus. Even Altvater (2007) points out that the externalised effects of production and consumption on nature become relevant for companies once they jeopardise profitability and accumulation. In that case, environmental problems and their solutions can actually be made part of capitalist logic. Solomon and Krishna (2011) are convinced that in order to solve the environmental crisis, it were not even necessary to achieve further technologic breakthroughs, as the technologies needed for the remodeling of society towards energy efficiency were already mature and cost-efficient. Even if capitalism might be sufficiently robust, Kallis (2011) still takes the crisis as a chance to break up obstructive social and political lock-ins that have hitherto seemed unalterable and have lead into the crisis. Yet he does not regard the ability of social and political transformation to be inherent in the traits of market, but as a characteristic of a social order orientated towards degrowth. Certainly, Kallis is right in saying that the market is hard to control, making a concerted transformation towards sustainability difficult. Still his criticism only refers to that form of capitalism which Schumpeter characterised as trustified capitalism and which does lead to ecologically problematic lock-in effects. The criticism cannot, however, be applied to competitive capitalism, which generates those basic innovations giving rise to the revolutionary crises described as so fertile by Kallis (2011). Thus, an opportunity is provided for alternative social conditions to be brought about – but within the capitalist social order – and for substantiating these new conditions through further innovations. Innovations may emerge outside of competition and market economy, but will then lack the required frequency and force, as growth represents the most important incentive of innovation (Wangler, 2013). On the other hand, a continuous process of innovation again leads to growth, which may revolutionise the present social conditions, as Schumpeter states (Herzog and Honneth, 2016). Thereby, a new combination of the given means of production within new sites of production emerges, generating new goods, methods, and markets. Productive resources are applied to hitherto untested usages while being withdrawn from those usages they served before (Geels, 2011). What Kallis (2011) terms technological optimism with regard to the ecological innovative power of capitalism, is therefore technological realism in the context of Schumpeter's competitive capitalism. Without doubt, innovative boosts on the part of already established companies are also conceivable and may give rise to the possibility of maintaining trustified capitalism with its ecologically precarious structures. An example hereof is the innovation ‘Carbon Dioxide Capture and Storage’, by which the ecological impact of the emission intensive electrical conversion of coal is being reduced (Benson and Orr, 2008). Technological progress may hence stabilise the existent system of economy and policy that is accountable for the environmental crisis (Bettini and Karaliotas, 2013). In Schumpeter's view, however, the decisive economic order is competitive capitalism, which is characterised by the aggressive economic demeanour of new, innovative enterprises economically challenging the establishment (Herzog and Honneth, 2016). The start-ups of new companies, which are inseparably connected with the processes of innovation, withdraw production goods from the present capitalist system by underbidding, disturbing the former economic balance that is so destructive for nature. Competition is therefore essential for overcoming the environmental crisis. In that respect, the concept of ‘solidary economics’ and its precept of surmounting the allegedly ruthless principle of competition and emancipating oneself from the logic of the markets (Embshoff and Giegold, 2008), is counterproductive, as the renunciation of competition impedes the breakup of crusted economic structures, which thus continue to harm the environment. After all, the big energy providers' strategy was and is to hold on to the fossil-nuclear power plant pool for as long as possible, suppressing alternative concepts of energy supply (Gawel et al., 2012). A radical transformation of the energy system therefore cannot emerge from the existent structures, as Schumpeter assesses (Herzog and Honneth, 2016). Instead, innovative processes emerge outside of the old major companies until proceeding to attack the incumbent regime through the rededication of means of production (Geels, 2011). Innovative marketing strategies of small and middle scale businesses supplanting cumbersome large companies play an essential part especially in the field of renewable energies (Walsh, 2012). In this, competition is a decisive element that cannot easily be superseded. 4. Capabilities of green capitalism A competitive green capitalism develops great creativity by its high rate of innovation, which may also reinvent the relationship between humans and nature. We now want to exemplify how this might be brought about. Schumpeter holds the view that innovation is the result of the capitalistic entrepreneurial spirit, not the other way round (Herzog and Honneth, 2016). Technological and social progress hence are no independent variables materialising out of thin air, but arise from the logic of the capitalist process. Meadows et al. (2004) accept that innovations may relocate the limits of growth, making it possible to maintain the living standard by continuously reducing the consumption of crude materials and energy. However, one of the energy system's prevailing deficits is that depleted or not yet tapped resources are being (re-)obtained based on non-regenerative energy (Schwartzman, 2008), causing capitalistic production to be increasingly energetically inefficient (Murphy and Hall, 2011). Overcoming the energy crisis hence calls for the consideration of thermodynamic principles (Georgescu-Roegen, 1971, Georgescu-Roegen, 1986; Martinez-Alier, 1987). Harriss-White and Harriss (2007) see the deployment of renewable energies as a possibility of limiting the creation of entropy. Kaberger and Mansson (2001) have shown that innovative resources-saving material cycles may be possible and economical if they are based on the usage of the inexhaustible energy of irradiance. What is promising about this approach is that, due to research and development, the utilisation of solar energy becomes more and more efficient and lucrative (Schmid, 2016). Moreover, its inexhaustible potential allows for the exploitation of material resources even from deposits with extremely low crude material density. On a local level, the utilisation of solar energy may actually lead to a reduction of entropy (Ebeling et al., 1998; Kranert and Cord-Landwehr, 2010), as it is the case with the usage of waste heat of solar thermal power plants for the desalination of sea water (DLR, 2007). The integration of these capacities into smart grids and the associated remodeling of every production process to purely regenerative sources have been detailed in Section 3. We further argue that innovation surpasses conceivability. Even Harris (2010) sees a particularly high potential in unpredictable technological innovations to break through economic routine, thus encouraging further entrepreneurs in issuing their own innovations. Capitalism might thereby be provided with the chance to reduce its ecological exploitation. But innovation exceeds strictly technological aspects and may as well comprise social and institutional aspects (Arentsen and Bellekom, 2014). E.g., in the mobility sector, whose pollutant emissions have significantly contributed to the environmental crisis, innovations have led to new features of cargo and passenger transportation. This is illustrated by the example of car sharing as an innovative life style (Prettenthaler and Steininger, 1999) or bicycle-sharing schemes in urban areas (Midgley, 2011). Another representative case is the history of the ozone hole, which Meadows et al. (2004) describe as a history of civil success regarding the correction of a severe overshoot. Quite in the sense of Schumpeter, Meadows et al. (2004) name the ‘industry's creative heads’ as the crucial problem-solving determinant. Through the three innovative boosts ‘better insulation’, ‘reduced toxic substitute materials’, and ‘emission-free alternative substances’, it will be possible to rebuild the original density of the ozone layer by the mid-21st century. Remarkably, this is realised without abandoning the existent economic system. Furthermore, we argue that it is realistic to assume growth-oriented, competitive markets in the future, rather than socio-material conditions beyond them, which, as stated by Van den Bergh (2011) are completely uncertain as of now (e.g. Harris, 2013: socialist markets). We therefore hold the view that it is more pragmatic to design future mass markets in an eco-friendly way. Kallis (2011) rejects the possibility that the wonder of a dematerialised economy might occur, as improvements of efficiency were overcompensated by growing consumption. While dematerialisation may be tantamount to a wonder, researchers still do put effort into adjusting the materialised economy to ecological compatibility. One aspect is the thorough redefinition of nature protection, because nowadays, nature protection is reduced to the attempt of limiting the harmfulness of processes and products (Mulhall and Braungart, 2010). However, due to the potential creation of new mass markets for more eco-friendly and efficient processes or products, this strategy holds the danger of actually augmenting unwanted effects through rebound effects. In this regard, Alcott (2005) points to the Jevon's Paradox which says it is a great error to think that technologic innovations were going to reduce the consumption of resources. Polimeni et al. (2015) name the example of the Green Revolution: the remarkable increase of food production's area efficiency was not at all able to abate the problems of hunger and area consumption, as consequently, the population greatly increased. Likewise, a mass market of efficient and eco-friendly products would again lead to a massive amount of poison and waste, with disposed crude materials hardly being recycled. The ecological costs then would have to be externalised, which Sturm and Vogt (2011) regard as strong evidence of the failure of the market. The core problem hence lies in the fact that products are being produced exclusively for the technosphere (McDonough and Braungart, 2013). E.g., copper is almost universally applicable to and beneficial for technological systems, while in biological systems, this material is extremely poisonous. Thus, the aim must be to design products in a way that makes them equally usable in biosphere, i.e. subsequent to their technical usage. This calls for the development of a combined management of nutrients for techno- and biosphere. Human ways of living, the processes and products they are based on, may thereby be employed for the benefit of nature. The focus must therefore be put on those innovations that break up the present paradigm of environmental protection by realising products that create a useful material connection between techno- and biosphere. An example of this kind of creative destruction is the Austrian company Gugler, the first print shop worldwide that produces printing products free from harmful ingredients and exclusively with substances that can be biologically recycled (Gugler GmbH, 2018). E.g., the accruing sludge is returned to biosphere and the ash of burned printing products can be reused as a fertilizer. These conditions provide the possibility of designing economic activities to be ecologically compatible despite a high resource throughput.

#### Capitalism lessens the intensity and quantity of wars---best and most recent studies prove

Julian Adorney 13, economic historian, entrepreneur, and contributor for the Ludwig von Mises Institute. He’s citing Professor McDonald who teaches courses on international relations theory, international political economy, and international security at University of Texas at Austin. (, Foundation for Economic Education, “Want Peace? Promote Free Trade”, 10/15, [http://www.fee.org/the\_freeman/detail/want-peace-promote-free-trade](http://www.fee.org/the_freeman/detail/want-peace-promote-free-trade)//jk)

Frédéric Bastiat famously claimed that “if goods don’t cross borders, soldiers will." Bastiat argued that free trade between countries could reduce international conflict because trade forges connections between nations and gives each country an incentive to avoid war with its trading partners. If every nation were an economic island, the lack of positive interaction created by trade could leave more room for conflict. Two hundred years after Bastiat, libertarians take this idea as gospel. Unfortunately, not everyone does. But as recent research shows, the historical evidence confirms Bastiat’s famous claim. To Trade or to Raid In “Peace through Trade or Free Trade?” professor Patrick J. McDonald, from the University of Texas at Austin, empirically tested whether greater levels of protectionism in a country (tariffs, quotas, etc.) would increase the probability of international conflict in that nation. He used a tool called dyads to analyze every country’s international relations from 1960 until 2000. A dyad is the interaction between one country and another country: German and French relations would be one dyad, German and Russian relations would be a second, French and Australian relations would be a third. He further broke this down into dyad-years; the relations between Germany and France in 1965 would be one dyad-year, the relations between France and Australia in 1973 would be a second, and so on. Using these dyad-years, McDonald analyzed the behavior of every country in the world for the past 40 years. His analysis showed a negative correlation between free trade and conflict: The more freely a country trades, the fewer wars it engages in. Countries that engage in free trade are less likely to invade and less likely to be invaded. The Causal Arrow Of course, this finding might be a matter of confusing correlation for causation. Maybe countries engaging in free trade fight less often for some other reason, like the fact that they tend also to be more democratic. Democratic countries make war less often than empires do. But McDonald controls for these variables. Controlling for a state’s political structure is important, because democracies and republics tend to fight less than authoritarian regimes. McDonald also controlled for a country’s economic growth, because countries in a recession are more likely to go to war than those in a boom, often in order to distract their people from their economic woes. McDonald even controlled for factors like geographic proximity: It’s easier for Germany and France to fight each other than it is for the United States and China, because troops in the former group only have to cross a shared border. The takeaway from McDonald’s analysis is that protectionism can actually lead to conflict. McDonald found that a country in the bottom 10 percent for protectionism (meaning it is less protectionist than 90 percent of other countries) is 70 percent less likely to engage in a new conflict (either as invader or as target) than one in the top 10 percent for protectionism. Protectionism and War Why does protectionism lead to conflict, and why does free trade help to prevent it? The answers, though well-known to classical liberals, are worth mentioning. First, trade creates international goodwill. If Chinese and American businessmen trade on a regular basis, both sides benefit. And mutual benefit disposes people to look for the good in each other. Exchange of goods also promotes an exchange of cultures. For decades, Americans saw China as a mysterious country with strange, even hostile values. But in the 21st century, trade between our nations has increased markedly, and both countries know each other a little better now. iPod-wielding Chinese teenagers are like American teenagers, for example. They’re not terribly mysterious. Likewise, the Chinese understand democracy and American consumerism more than they once did. The countries may not find overlap in all of each other’s values, but trade has helped us to at least understand each other. Trade helps to humanize the people that you trade with. And it’s tougher to want to go to war with your human trading partners than with a country you see only as lines on a map. Second, trade gives nations an economic incentive to avoid war. If Nation X sells its best steel to Nation Y, and its businessmen reap plenty of profits in exchange, then businessmen on both sides are going to oppose war. This was actually the case with Germany and France right before World War I. Germany sold steel to France, and German businessmen were firmly opposed to war. They only grudgingly came to support it when German ministers told them that the war would only last a few short months. German steel had a strong incentive to oppose war, and if the situation had progressed a little differently—or if the German government had been a little more realistic about the timeline of the war—that incentive might have kept Germany out of World War I. Third, protectionism promotes hostility. This is why free trade, not just aggregate trade (which could be accompanied by high tariffs and quotas), leads to peace. If the United States imposes a tariff on Japanese automobiles, that tariff hurts Japanese businesses. It creates hostility in Japan toward the United States. Japan might even retaliate with a tariff on U.S. steel, hurting U.S. steel makers and angering our government, which would retaliate with another tariff. Both countries now have an excuse to leverage nationalist feelings to gain support at home; that makes outright war with the other country an easier sell, should it come to that. In socioeconomic academic circles, this is called the Richardson process of reciprocal and increasing hostilities; the United States harms Japan, which retaliates, causing the United States to retaliate again. History shows that the Richardson process can easily be applied to protectionism. For instance, in the 1930s, industrialized nations raised tariffs and trade barriers; countries eschewed multilateralism and turned inward. These decisions led to rising hostilities, which helped set World War II in motion. These factors help explain why free trade leads to peace, and protectionism leads to more conflict. Free Trade and Peace One final note: McDonald’s analysis shows that taking a country from the top 10 percent for protectionism to the bottom 10 percent will reduce the probability of future conflict by 70 percent. He performed the same analysis for the democracy of a country and showed that taking a country from the top 10 percent (very democratic) to the bottom 10 percent (not democratic) would only reduce conflict by 30 percent. Democracy is a well-documented deterrent: The more democratic a country becomes, the less likely it is to resort to international conflict. But reducing protectionism, according to McDonald, is more than twice as effective at reducing conflict than becoming more democratic. Here in the United States, we talk a lot about spreading democracy. We invaded Iraq partly to “spread democracy.” A New York Times op-ed by Professor Dov Ronen of Harvard University claimed that “the United States has been waging an ideological campaign to spread democracy around the world” since 1989. One of the justifications for our international crusade is to make the world a safer place. Perhaps we should spend a little more time spreading free trade instead. That might really lead to a more peaceful world.

#### Extinction subverts all ethical frames

Angela Michelis 17, University of Turin, “The roots of human responsibility,” Rev. Filos., Aurora, Curitiba, v. 29, n. 46, p. 307-333, jan./abr. 2017

Ethics and politics are necessarily interwoven, and Hans Jonas – in a situation where survival is threatened, of emergency, owing to the exponential development of technological power, and in the conviction that human beings cannot adapt themselves to everything – declares: “For the moment, all work on the ‘true’ [hu]man must stand back behind the bare saving of its precondition, namely, the existence of [hu]mankind in a sufficient natural environment”37. Responsible politics turns towards the future with the consciousness that it must guarantee the very possibility of responsible action and the existence of future generations, as well as the right to life of the world. It urges a limitation of technological development and the pursuit of a moderate and equitable use of resources.

#### The ballot is a poor vehicle for change---wins-as-solidary are an extrinsic incentive, which fails and corrodes more effective intrinsic motivations- means they don’t create more rev v rev debates because people aren’t motivated to have those discussions- turns the aff and means you vote on framework

Kohn 93 – Alfie Kohn, MA in Social Sciences from the University of Chicago, BA from Brown University, internally quoting Edward L. Deci, Professor of Psychology and Gowen Professor in the Social Sciences at the University of Rochester, No Contest: The Case Against Competition, p. 59-60

The idea that trying to do well and trying to do better than others may work at cross-purposes can be understood in the context of an issue addressed by motivational theorists. We do best at the tasks we enjoy. An outside or extrinsic motivator (money, grades, the trappings of competitive success) simply cannot take the place of an activity we find rewarding in itself. "While extrinsic motivation may affect performance," wrote Margaret Clifford, "performance is dependent upon learning, which in turn is primarily dependent upon intrinsic motivation." More specifically, "a significant performance-increase on a highly complex task will be dependent upon intrinsic motivation."59 In fact, even people who are judged to be high in achievement motivation do not perform well unless extrinsic motivation has been minimized, as several studies have shown.60

Competition works just as any other extrinsic motivator does. As Edward Deci, one of the leading students of this topic, has written, "The reward for extrinsically motivated behavior is something that is separate from and follows the behavior. With competitive activities, the reward is typically 'winning' (that is, beating the other person or the other team), so the reward is actually extrinsic to the activity itself."51 This has been corroborated by subjective reports: people who are more competitive regard themselves as being extrinsically motivated.62 Like any other extrinsic motivator, competition cannot produce the kind of results that flow from enjoying the activity itself.

But this tells only half the story. As research by Deci and others has shown, the use of extrinsic motivators actually tends to undermine intrinsic motivation and thus adversely affect performance in the long run. The introduction of, say, monetary reward will edge out intrinsic satisfaction; once this reward is withdrawn, the activity may well cease even though no reward at all was necessary for its performance earlier. Money "may work to 'buy off one's intrinsic motivation for an activity. And this decreased motivation appears (from the results of the field experiment) to be more than just a temporary phenomenon."63 Extrinsic motivators, in other words, are not only ineffective but corrosive. They eat away at the kind of motivation that *does* produce results.

This effect has been shown specifically with competition. In a 1981 study, eighty undergraduates worked on a spatial relations puzzle. Some of them were asked to try to solve it more quickly than the penons sitting next to them, while others did not have to compete. The subjects then sat alone (but clandestinely observed) for a few minutes in a room that contained a similar puzzle. The time they voluntarily spent working on it, together with a self-report on how interested they had been in solving the puzzle, constituted the measure of intrinsic interest. As predicted, the students who had been competing were less intrinsically motivated than those who had originally worked on the puzzle in a noncompetitive environment. It was concluded that

trying to beat another party is extrinsic in nature and tends to decrease people's intrinsic motivation for the target activity. It appears that when people are instructed to compete at an activity, they begin to see that activity as an instrument for winning rather than an activity which is mastery-oriented and rewarding in its own right. Thus, competition seems to work like many other extrinsic rewards in that, under certain circumstances, it tends to be perceived as controlling and tends to decrease intrinsic motivation.114

#### Framing the affirmative within an adversarial forum like debate reproduces the logic of coloniality and turns case by tying it to the ballot

Tavernaro-Haidarian 19 [Leyla Tavernaro-Haidarian, Ph. D., is a senior researcher with the University of Johannesburg, “Why Efforts to Decolonise Can Deepen Coloniality and What Ubuntu Can Do to Help,” *Critical Arts, South-North Cultural and Media Studies, Vol 32, 2018, 5-6*, y2k]

The Dominant Paradigm

The idea of framing a process as “decolonisation”, or in some cases as a “delinking” (Mignolo 2007), depends by definition on that which it seeks secession from, namely on “colonialism” or the “link”. This way of framing, then, focuses on the idea of a reaction rather than a response to or a way forward from a problematic set of inherited social structures. This section outlines how such approaches may in fact deepen coloniality, by employing the very adversarial strategies that colonialism promulgated in the first place and which exercise hegemony over the way we perceive the issue.

If one allows for a wider notion of “violence” (Chasi 2014; Keane 2004), strategies such as dismantling, rejecting, reacting, contestation,

# 2NC

### Interp

#### Grammar outweighs --- it determines meaning, making it a pre-requisite to predictable ground and limits – and, without it, debate is impossible

Allen 93 (Robert, Editor and Director – The Chambers Dictionary, Does Grammar Matter?)

Grammar matters, then, because it is the accepted way of using language, whatever one’s exact interpretation of the term. Incorrect grammar hampers communication, which is the whole purpose of language. The grammar of standard English matters because it is a codification of the way using English that most people will find acceptable.

And

#### Anti-competitive business practices are those practices that do harm to businesses or consumers – the affirmative had to add something to the list

Gibbs Law Group No Date (Anticompetitive Practices. https://www.classlawgroup.com/antitrust/unlawful-practices/)

Federal and state antitrust laws prohibit anticompetitive behavior and unfair business practices that harm other businesses and consumers.

Examples of these unlawful, anticompetitive practices include:

Price Fixing – an agreement among competitors to raise, fix, or otherwise maintain the price at which their goods or services are sold.

Pay-for-Delay – an agreement between a brand drug manufacturer and a would-be generic competitor to delay the release of a generic version of the branded drug, depriving consumers of lower-priced generics.

Bid-Rigging – competitors agree in advance who will submit the winning bid during a competitive bidding process. As with price fixing, it is not necessary that all bidders participate in the conspiracy.

Monopolization – one or more persons or companies totally dominates an economic market.

Unfair Competition – an attempt to gain unfair competitive advantage through false, fraudulent, or unethical commercial conduct.

Market Division – an agreement between competitors not to compete within each other’s geographic territories.

Group Boycotts – two or more competitors agree not to do business with a specific person or company.

Exclusive Dealing Arrangements – an agreement that a buyer will only buy exclusively from the supplier.

Price Discrimination – charging different prices to similarly situated buyers. Certain types of price discrimination may be illegal under the Robinson-Patman Act.

Tying – when a company makes the purchase of an item conditioned on buying a second item.

#### Keeping the game fair outweighs all other values because it reaffirms the community necessary to build cooperation for change

Pearce 7

(Pearce, Nick, March-May 2007, “Fair Rules: Rethinking Fairness”, director of International Public Policy Research, Public Policy Research, Volume 14, Issue 1) FS

In the 1970s, social psychologists began to develop theories of procedural justice in order to understand behavioural responses to different ways of resolving conflicts over resources and the allocation of goods and services. This ‘third wave of justice research’, as it has been described (Tyler et al 1997), studied whether evaluations of the fairness of decision-making processes impacted on reactions to the outcomes of those processes, that is, to the question of who gets what. Researchers discovered that, counterintuitively, people will accept outcomes that are negative or adverse for them personally, if they believe that the manner by which they were arrived at was fair. For example, Thibaut and Walker’s pioneering study (1975) of adversarial and inquisitional legal systems found that people choose dispute resolution mechanisms that they think will be fair and yield a fair outcome, rather than those that might stand them the best chance of winning. Similarly, they found that people are more satisfied with trial procedures that they experience as fair, regardless of the trial outcome. Subsequent procedural justice research demonstrated that people care about the fairness of procedures in a wide range of settings: from trial procedures to arbitration mechanisms, performancerelated pay at work and police-citizen interactions (Tyler 1990; Tyler et al 1997; Tyler and Fagan 2006). Moreover, not only are people more satisfied with procedures they deem to be fair, and more readily accept the outcomes of them, but their loyalty and willingness to help the organisation concerned also improves. Fair procedures and fair treatment generate loyalty and cooperation.

### Counter-interp

#### And, the deliberation process of the resolutional question is critical —otherwise there's nothing to require disagreement

Adolf G. Gundersen, Associate Professor of Political Science, Texas A&M, 2000

POLITICAL THEORY AND PARTISAN POLITICS, 2000, p. 104-5. (DRGNS/E625)

Indirect political engagement is perhaps the single most important element of the strategy I am recommending here. It is also the most emblematic, as it results from a fusion of confrontation and separation. But what kind of political engagement might conceivably qualify as being both confrontational and separated from actual political decision-making? There is only one type, so far as I can see, and that is deliberation. Political deliberation is by definition a form of engagement with the collectivity of which one is a member. This is all the more true when two or more citizens deliberate together. Yet deliberation is also a form of political action that precedes the actual taking and implementation of decisions. It is thus simultaneously connected and disconnected, confrontational and separate. It is, in other words, a form of indirect political engagement. This conclusion, namely, that we ought to call upon deliberation to counter partisanship and thus clear the way for deliberation, looks rather circular at first glance. And, semantically at least, it certainly is. Yet this ought not to concern us very much. Politics, after all, is not a matter of avoiding semantic inconveniences, but of doing the right thing and getting desirable results. In political theory, therefore, the real concern is always whether a circular argument translates into a self-defeating prescription. And here that is plainly not the case, for what I am suggesting is that deliberation can diminish partisanship, which will in turn contribute to conditions amenable to continued or extended deliberation. That "deliberation promotes deliberation" is surely a circular claim, but it is just as surely an accurate description of the real world of lived politics, as observers as far back as Thucydides have documented. It may well be that deliberation rests on certain preconditions. I am not arguing that there is no such thing as a deliberative "first cause." Indeed, it seems obvious to me both that deliberators require something to deliberate about and that deliberation presumes certain institutional structures and shared values. Clearly something must get the deliberative ball rolling and, to keep it rolling, the cultural terrain must be free of deep chasms and sinkholes. Nevertheless, however extensive and demanding deliberation's preconditions might be, we ought not to lose sight of the fact that, once begun, deliberation tends to be self-sustaining. Just as partisanship begets partisanship, deliberation begets deliberation. If that is so, the question of limiting partisanship and stimulating deliberation are to an important extent the same question.

#### This turns their argument —deliberative debate models are critical to teaching the skills necessary to make complex decisions over very real existential challenges that will challenge us throughout our lives- makes social systems better

Christian O. Lundberg 10 Professor of Communications @ University of North Carolina, Chapel Hill, “Tradition of Debate in North Carolina” in Navigating Opportunity: Policy Debate in the 21st Century By Allan D. Louden, p. 311

The second major problem with the critique that identifies a naivety in articulating debate and democracy is that it presumes that the primary pedagogical outcome of debate is speech capacities. But the democratic capacities built by debate are not limited to speech—as indicated earlier, debate builds capacity for critical thinking, analysis of public claims, informed decision making, and better public judgment. If the picture of modem political life that underwrites this critique of debate is a pessimistic view of increasingly labyrinthine and bureaucratic administrative politics, rapid scientific and technological change outpacing the capacities of the citizenry to comprehend them, and ever-expanding insular special-interest- and money-driven politics, it is a puzzling solution, at best, to argue that these conditions warrant giving up on debate. If democracy is open to rearticulation, it is open to rearticulation precisely because as the challenges of modern political life proliferate, the citizenry's capacities can change, which is one of the primary reasons that theorists of democracy such as Ocwey in The Public awl Its Problems place such a high premium on education (Dewey 1988,63, 154). Debate provides an indispensible form of education in the modem articulation of democracy because it builds precisely the skills that allow the citizenry to research and be informed about policy decisions that impact them, to sort through and evaluate the evidence for and relative merits of arguments for and against a policy in an increasingly information-rich environment, and to prioritize their time and political energies toward policies that matter the most to them.

The merits of debate as a tool for building democratic capacity-building take on a special significance in the context of information literacy. John Larkin (2005, HO) argues that one of the primary failings of modern colleges and universities is that they have not changed curriculum to match with the challenges of a new information environment. This is a problem for the course of academic study in our current context, but perhaps more important, argues Larkin, for the future of a citizenry that will need to make evaluative choices against an increasingly complex and multimediated information environment (ibid-). Larkin's study tested the benefits of debate participation on information-literacy skills and concluded that in-class debate participants reported significantly higher self-efficacy ratings of their ability to navigate academic search databases and to effectively search and use other Web resources:

To analyze the self-report ratings of the instructional and control group students, we first conducted a multivariate analysis of variance on all of the ratings, looking jointly at the effect of instmction/no instruction and debate topic . . . that it did not matter which topic students had been assigned . . . students in the Instnictional [debate) group were significantly more confident in their ability to access information and less likely to feel that they needed help to do so----These findings clearly indicate greater self-efficacy for online searching among students who participated in (debate).... These results constitute strong support for the effectiveness of the project on students' self-efficacy for online searching in the academic databases. There was an unintended effect, however: After doing ... the project, instructional group students also felt more confident than the other students in their ability to get good information from Yahoo and Google. It may be that the library research experience increased self-efficacy for any searching, not just in academic databases. (Larkin 2005, 144)

Larkin's study substantiates Thomas Worthcn and Gaylcn Pack's (1992, 3) claim that debate in the college classroom plays a critical role in fostering the kind of problem-solving skills demanded by the increasingly rich media and information environment of modernity. Though their essay was written in 1992 on the cusp of the eventual explosion of the Internet as a medium, Worthcn and Pack's framing of the issue was prescient: the primary question facing today's student has changed from how to best research a topic to the crucial question of learning how to best evaluate which arguments to cite and rely upon from an easily accessible and veritable cornucopia of materials.

There are, without a doubt, a number of important criticisms of employing debate as a model for democratic deliberation. But cumulatively, the evidence presented here warrants strong support for expanding debate practice in the classroom as a technology for enhancing democratic deliberative capacities. The unique combination of critical thinking skills, research and information processing skills, oral communication skills, and capacities for listening and thoughtful, open engagement with hotly contested issues argues for debate as a crucial component of a rich and vital democratic life. In-class debate practice both aids students in achieving the best goals of college and university education, and serves as an unmatched practice for creating thoughtful, engaged, open-minded and self-critical students who are open to the possibilities of meaningful political engagement and new articulations of democratic life.

Expanding this practice is crucial, if only because the more we produce citizens that can actively and effectively engage the political process, the more likely we are to produce revisions of democratic life that are necessary if democracy is not only to survive, but to thrive. Democracy faces a myriad of challenges, including: domestic and international issues of class, gender, and racial justice; wholesale environmental destruction and the potential for rapid climate change; emerging threats to international stability in the form of terrorism, intervention and new possibilities for great power conflict; and increasing challenges of rapid globalization including an increasingly volatile global economic structure. More than any specific policy or proposal, an informed and active citizenry that deliberates with greater skill and sensitivity provides one of the best hopes for responsive and effective democratic governance, and by extension, one of the last best hopes for dealing with the existential challenges to democracy [in an] increasingly complex world.

# 1NR

## K

### Overview

#### Climate change causes extinction – self-perpetuating feedback loops make adapting to collapse impossible.

Beard et al. 21 (S.J. Beard; Senior Research Associate and Academic Programme Manager at the Centre for the Study of Existential Risk, S.J. Beard, Lauren Holt, Asaf Tzachor, Luke Kemp, Shahar Avin, Haydn Belfield; Centre for the Study of Existential Risk research associates, Phil Torres of Torres 16; visiting scholar at the Centre for the Study of Existential Risk at Leibniz Universität Hannover, Assessing climate change’s contribution to global catastrophic risk, Futures Volume 127, March 2021, 102673, [https://www.sciencedirect.com/science/article/pii/S0016328720301646#](https://www.sciencedirect.com/science/article/pii/S0016328720301646)!, MAM)

While most of the impacts of climate change so far have fallen within the range of what was experienced during the Holocene, the rate of change is **faster than** in **the Holocene** and we are now beginning to see climate change push **beyond these boundaries**. In the latest edition of the planetary boundaries’ framework, climate change is placed in the zone of increasing risk, implying that while this boundary has been breached, there remains some **potential** for normal functioning and recovery (Steffen et al., 2015). It thus lies between what the authors identify as the ‘safe zone’ and other ‘high risk’ transgressions, such as disruption to the biochemical flows of nitrogen and phosphorus and loss of biosphere integrity.

As part of their discussion of BRIHN Baum and Handoh (2014) note that climate change is the planetary boundary for which the risk to humanity has received most meaningful consideration and they suggest that this attention is deserved. Yet little research attention has been paid to climate change’s extreme or catastrophic effects. Kareiva and Carranza (2018) argue that, despite currently falling outside of the area of high risk, climate change has the clear potential to push humanity across a threshold of irreversible loss by “changing major ocean circulation patterns, causing massive sea-level rise, and increasing the frequency and severity of extreme events… that displace people, and ruin economies.” Even if humanity was resilient to each of these individual impacts, a global catastrophe could occur if these impacts were to occur **rapidly and simultaneously**.

One scenario that has received comparatively more attention is that of the global climate crossing a tipping point that would trigger environmental feedback loops (such as declining albedo from melting ice or the release of methane from clathrates) and cascading effects (such as shifting rainfall patterns that trigger desertification and soil erosion). After this point, anthropogenic activity may cease to be the main driver of climate change, making it accelerate and become harder to stop (King et al., 2015).

Other scenarios can be discerned from the numerous historical cases in which the modest, usually regional, climatic changes experienced during the Holocene have been implicated in the collapse of previous societies, including the Anasazi, the Tiwanaku, the Akkadians, the Western Roman Empire, the lowland Maya, and dozens of others (Diamond, 2005, Fagan, 2008). These provide a precedent for how a changing climate can trigger or contribute to societal breakdown. At present, our understanding of this phenomena is limited, and the IPCC has labelled its findings as “low confidence” due to a lack of understanding of cause and effect and restrictions in historical data (Klein et al., 2014). Further study and cooperation between archaeologists, historians, climate scientists and global catastrophic risk scholars could overcome some of these limitations by identifying how the impacts of climate change translate into social transformation and collapse, and hence what the impacts of more rapid and extreme climatic changes might be. There is also the potential for larger studies into how global climate variations have coincided with collapse and violence at the regional level (Zhang, Chiyung, Chusheng, Yuanqing, & Fung, 2005; Zhang et al., 2006). However, these need to be interpreted and generalized with care given the differences between pre-industrial and modern societies.

Societies also have a long history of adapting to, and recovering from, climate change induced collapses (McAnany and Yoffee, 2009). However, there are two reasons to be sceptical that such resilience can be easily extrapolated into the future. First, the relatively stable context of the Holocene, with well-functioning, resilient ecosystems, has greatly assisted recovery, while **anthropogenic climate change** is more rapid, pervasive, global, and severe. Large-scale states did not emerge until the onset of the Holocene (Richerson, Boyd, & Bettinger, 2001), and societies have since remained in a surprisingly narrow climatic niche of roughly 15 mean annual average temperature (Xu, Kohler, Lenton, Svenning, & Scheffer, 2020). A return to agrarian or hunter-gatherer lifestyles could thus have more devastating and long-lasting effects in a world of rapid climate change and ecological disruption (Gowdy, 2020).7 Second, modern human societies may have developed **hidden fragilities that amplify the shocks** posed by climate change (Mannheim 2020) and the complex, tightly-coupled and interdependent nature of our socio-economic systems makes it more likely that the failure of a few key states or industries due to climate change could cascade into a global collapse (Kemp, 2019).

A third set of plausible scenarios stem from climate change’s broader environmental impacts. Apart from being a planetary boundary of its own, Steffen et al. (2015) point out that climate change is intimately connected with other planetary boundaries (see Table 1). Climate change is thus identified by the authors as one of two ‘core’ boundaries with the potential “to drive the Earth system into a new state should they be substantially and persistently transgressed.” This transformative potential was elaborated on in subsequent work exploring how the world could be pushed towards a ‘Hothouse Earth’ state, even with anthropogenic temperature rises as low as 2 ◦C (Steffen et al., 2018).

The connection between climate change and biosphere integrity (the survival of complex adaptive ecosystems supporting diverse forms of life) is particularly strong. The IPCC is highly confident that climate change is adversely impacting terrestrial ecosystems, contributing to desertification and land degradation in many areas and changing the range, abundance and seasonality of many plant and animal species (Arneth et al., 2019). Similarly, the Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services (IPBES) has reported that climate change is restricting the range of nearly half the world’s threatened mammal species and a quarter of threatened birds, with marine, coastal, and arctic ecosystems worst affected (Diaz et al., 2019). According to one estimate, climate change could cause 15–37 % of all species to become ‘**committed to extinction’** by mid-century (Thomas et al., 2004).

Disruption to biosphere integrity can have profound economic and social repercussions, ranging from **loss of ecosystem services and natural resources** to the **destruction of traditional knowledge and livelihoods.** For instance, desertification, which threatens a quarter of Earth’s land area and a fifth of the population, is already estimated to cost developing nations 4–8 % of their GDP (United Nations, 2011). Many other rapid regime shifts involving loss of biosphere integrity have been observed, including shifts in arid vegetation, freshwater eutrophication, and the collapse of fish populations (Amano et al. 2020). There is a theoretical possibility of still more profound regime shifts at the global level (Rocha, Peterson, Bodin, & Levin, 2018). However, the contribution of loss of biosphere integrity to GCR is yet to be assessed. Kareiva and Carranza (2018) argue that it is unlikely to threaten human civilization, due both to a lack of plausible mechanisms for this threat and the fact that “local and regional biodiversity is often staying the same because species from elsewhere replace local losses.” However, in their classification of GCRs, Avin et al. (2018) suggest the potential for ecological collapse to threaten the safety boundaries of multiple critical systems with diverse spread mechanisms at a range of scales, from the biogeochemical and anatomical to the ecological and sociotechnological. Note that both these studies were conducted for largely conceptual purposes and should not be taken as rigorous analyses of this risk, this topic warrants further investigation.

### Perm

#### Polarization DA - the Aff only leads to polarization and blocks effective action

Karlsson 13 [Rasmus, Senior lecturer in Political Science at Umea University, “Ambivalence, irony, and democracy in the Anthropocene,” *Futures*, http://bit.ly/2lCoG1N]

Steering clear of an environmental collapse will most likely require more integrated forms of social analysis and foresight (Slaughter, 2012). At the same time, there is a tendency in much of the green literature to bring a whole host of existential, political or even spiritual questions into the sustainability equation in ways which basically suggest that either people everywhere undergo a revolution in terms of consciousness or there is no hope for the future (Lewis, 1996:221). No matter how well-intended, such thinking is only likely to reinforce the kind of polarization of worldviews which we are already seeing with regards to climate change (Hoffman, 2011). While it is difficult to not feel a sense of profound loss and sadness over what is that we are doing to the natural world, these kinds of emotions simply do not seem to translate into wider public support for radical environmentalism. According to some political ecologists, this lack of political support is just further proof of a “false consciousness” manufactured by malign elites. True or not, such accusations are in any case not a good starting point for a constructive political debate. A better starting point for environmental politics would be to ask what it would take to reclaim the future as a domain for democratic choice. Only if there is room for public imagination can society fully grasp the width and breadth of the macro-level social choice which the Anthropocene seems to call for. What most of all seems to be needed to restore this kind of imaginative space are genuinely new ideas, ideas that would let us think in novel ways about environmental change, globalization and our own political responsibility for the world. To be fruitful, such ideas must however be at least somewhat psychologically and politically plausible. We live in a world of more than seven billion people and to then say, for instance, that all that global sustainability requires is that “everyone becomes a vegan and stop having children” is simply not helpful as we know that it takes time for social changes to propagate and that lifestyle changes, like eating a vegan diet, are extremely unlikely to become universal within one or two generations. The same is of course even more the case when we think about the prospects of rapid depopulation. Consequently, to be meaningful, it seems reasonable to ask that strategies for long-term sustainability take the pluralism of existing societies as their starting point and focus on constructing narratives that can bridge these differences rather than trying to assume them away through wishful thinking.

#### There’s a timeframe argument on the permutation. Only way to solve climate is to use the tools available within capitalism on the way to socialist transformation.

Aronoff & Denvir 21 [Kate, staff writer at the New Republic, writing fellow at In These Times, Daniel, visiting fellow in International and Public Affairs at Brown Univ, “Capitalism Can’t Fix the Climate Crisis,” *Jacobin*, 08/25/21, <https://jacobinmag.com/2021/08/capitalism-climate-crisis-global-green-new-deal-clean-energy-fossil-fuel-industry>, accessed 08/26/21, JCR]

DD: You write: “My argument in this book is not that capitalism has to end before the world can deal with the climate crisis. Dismantling a centuries-old system of production and distribution, and building a carbon-neutral and worker-owned alternative, is almost certainly not going to happen within the small window of time the world has to avert runaway disaster. The private sector will be a major part of the transition off of fossil fuels. Some people will get rich, and some unseemly actors will be involved. Capitalist production will build solar panels, wind turbines, and electric trains. But whether we deal with climate change or not can’t be held hostage to executives’ ability to turn a profit. To handle this crisis, capitalism will have to be replaced as society’s operating system, setting out goals other than the boundless accumulation of private wealth.” This argument provoked a bit of controversy in the audience a few years back in Chicago when we discussed it on a panel at the Socialism Conference. Both of us would love to live in a socialist world, and we’ve got to continue to fight for one. But why do you think that it’s important for people to understand that we need to deal with climate change before we win an entirely new mode of production? What’s entailed by the conclusion that we need to pursue radical social-democratic reforms on the road to socialism? Is this a theory of how radical social-democratic reforms can lead to socialism? Is it just a reality that the fast-ticking climate clock imposes on us? Or is it some of both? KA: It’s a reality. If the climate crisis were playing out over the course of two hundred, three hundred, or a thousand years, one could have an interesting theoretical debate about whether we should change the system we have and tweak it slightly in order to take on the crisis, or whether we should create an entirely new mode of production and build up a workaround alternative. Unfortunately, we just don’t have that time. The Intergovernmental Panel on Climate Change [IPCC] outlined in its 2018 report on 1.5 degrees Celsius that we had roughly twelve years. That is now nine years in which to rapidly decarbonize the global economy, which is an enormous challenge. In order to meet that ever-shrinking twelve-year window, we have to use the productive system in which we live — which is not my ideal situation, but then again, neither is global warming.