### Warming

### Econ

**And**

#### Sustainability: ingenuity solves resource crunches

Geddes in ‘04

(Marc, Writer and Libertarian Analyst, “THE MONSTER NON-SOCIALIST FAQ”, February 12, http://solohq.com/War/MonsterFAQ.shtml)

Answer: **A significant disruption to supplies of critical resources can cause temporary problems, but in a free market, if resources** start to **become scarce, prices rise, leading to a search of substitutes and improved conservation efforts. The pool of resources is not fixed, because human ingenuity can find substitutes or new sources of resources. Supplies of most raw materials have been increasing throughout the 20th century, and the cost has been falling** (See the entry on Natural resources). For instance, between 1950 and 1970, bauxite (aluminium source) reserves increased by 279 per cent, copper by 179 per cent, chromite (chromium source) by 675 per cent, and tin reserves by 10 per cent. In 1973 experts predicted oil reserves stood at around 700 billion barrels, yet by 1988 total oil reserves had actually increased to 900 billion barrels. **Production of certain kinds of resources such as fossil fuels may finally be beginning to peak but there are renewable energy sources in development which can serve as substitutes. Simplistic thermodynamic analysis of energy production is misleading, because it's not the quantities of energy used or produced that determine economic value, but the utility, or usefulness if that energy to humans**. If energy is being used more efficiently you don't need as much of it, and some forms of energy are more valuable than others- for instance kinetic energy in the form of wind power is less valuable than the same quantity of latent energy in the form of oil. Solar power is a virtually inexhaustible supply of new energy for stationary sources and the hydrogen fuel cell can serve for transportation in place of fossil fuels. Developing these technologies costs money, so to avoid resource shortages a good economy is essential. Libertarian capitalism is the system which generates wealth the fastest.

### K

#### Their totalizing criticism of power prevents reform—we must use the state for incremental ends.

Faubian ‘94

[James D., professor of anthro @ Rice University, Michel Foucault: Power, Essential Works of Foucault 1954-1984 Volume 3, 1994, p. xxxi-xxxii]

Foucault wanted, then, to move both the descriptive and prescriptive functions of political analysis away from the “juridico-discursive” language of legitimation. To try to put the matter as simply as possible: he does not think that all power is evil or all government unacceptable, but does think that theorems claiming to confer legitimacy on power or government are fictions; in a lecture of 1979, he expresses sympathy with the view of earlier political skeptics that “civil society is a bluff and the social contract a fairy tale.” This does not mean that the subject matter of political philosophy is evacuated, for doctrines of legitimation have been and may still act as political forces in history. But his analytic quarrel with legitimation theory is that it can divert us from considering the terms in which modern government confers rationality, and thus possible acceptability, on its activity and practice. This is the main reason why he argues political analysis is still immature, having still not cut off the king’s head.1o The deployment and application of law is, for Foucault, like everything else, not good or evil in itself, capable of acting in the framework of liberalism as an instrument for economizing and moderating the interventions of governmental power, necessary as an indispensable restraint on power in some contexts, uses, and guises; it is to be resisted as an encroaching menace in others. In his governmentality lectures, Foucault investigates the evolution, from the era of the police states through the development of parliamentary liberal government, of the ambiguous and dangerous hybridization of law with a rationality of security and with new theories of social solidarity and social defense. This historical analysis and diagnosis informs Foucault’s commentary on the civil liberties politics of seventies France, with its distinctive contemporary recrudescence of raison d’etat and the police state. But at the same time, in a way we tend not to think of as typically French, he dryly mocked and debunked the excesses of what he called “state phobia”—the image of the contemporary state as an agency of essential evil and limitless despotism. The state, he said, does not have a unitary essence or indeed the importance commonly ascribed to it: what are important to study are the multiple governmental practices that are exercised through its institutions and elsewhere. (In a lecture describing the seventeenth-century theory of raison d’etat, Foucault characterized it as a doctrine of the “permanent coup d’etat”—a piquant choice of phrase, because it had been the title of a polemical book written against de Gaulle by Francois Mitterrand. We know that Foucault did not share the view, common in the French Left, of de Gaulle’s government as an antidemocratic putsch with crypto-fascistic tendencies.” The Left, he also suggested, should expect to win elected power not by demonizing the state (never a very convincing platform for a socialist party) but by showing it possessed its own conception of how to govern.

#### Even if ontology is good in the abstract, those who advocate it fail to grapple with real-world problems.

Mulligan et al 06

(Kevin, Peter Simons, and Barry Smith, Springer Science, “What’s wrong with contemporary philosophy?” 2006, <http://www.springerlink.com/content/e6hl522358431760/fulltext.pdf//wyo-mm>)

Another example of the lack of interest in the real world in analytic ontology and metaphysics is provided by the sad story of current work in such ﬁelds as bioinformatics, artiﬁcial intelligence, and the so-called ‘‘Semantic Web’’. Ontology and metaphysics ought surely to be acknowledged as of great importance in ﬁelds such as these. 1 In fact, however, philosophical confusion is the order of the day, because AP-philosophers with some knowledge of ontology, manifesting their horror mundi, have shown little interest in grappling with the problems thrown up by these ﬁelds, leaving it instead to philosophically naı¨ve exponents of other disciplines to wreak ontological havoc. Philosophers, for their part, occupy themselves with in-house puzzles, ignorant of the damage their neglect is wreaking in the wider world.

#### Their ontology is inherently self-serving: using ontology as a means culminates in a totalitarian understanding that excludes other possibilities.

Imre 10

(Robert, International Journal of Social Welfare, “Badiou and the philosophy of social work: a reply to Stephen Webb,” January 4, 2010, Wiley Online Libraries//wyo-mm)

That does not apply however – and that is Levinas’ major objection – to the exclusion which was inherent in thing-ontology. Indeed, exclusion is intrinsic to all understanding. For Levinas, when it gets a dominant position, understanding is by definition totalitarian. The reason is that there are things that refuse existential clarification, such as the relationship to the Other, “an enigma, something ultimately refractory to intentionality and opaque to the understanding” (Critchley 2002: 8). According to Levinas, within the Heideggerian universe, there is no room for those transcendent matters precisely because understanding of being is the ultimate horizon there. [T]he Heideggerian ontology that exceeds intellectualism is unable to describe this non-comprehensive relation because particular beings are always already understood upon the horizon of Being, even if this is, as Heidegger says at the beginning of Being and Time, a vague and average understanding. (Critchley 2002: 11)