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#### Extinction isn’t white paranoia and apocalyptic reps are good

Thompson 18 [Nicole Akoukou. Chicago-based creative writer. 4-6-2018. "Why I will not allow the fear of a nuclear attack to be white-washed." RaceBaitR. http://racebaitr.com/2018/04/06/2087/#]

I couldn’t spare empathy for a white woman whose biggest fear was something that hadn’t happened yet and might not. Meanwhile, my most significant fears were in motion: women and men dying in cells after being wrongly imprisoned, choked out for peddling cigarettes, or shot to death during ‘routine’ traffic stops. I twitch when my partner is late, worried that a cantankerous cop has brutalized or shot him because he wouldn’t prostrate himself. As a woman of color, I am aware of the multiple types of violence that threaten me currently—not theoretically. Street harassment, excessively affecting me as a Black woman, has blindsided me since I was eleven. A premature body meant being catcalled before I’d discussed the birds and the bees. It meant being followed, whistled at, or groped. As an adult, while navigating through neighborhoods with extinguished street lights, I noticed the correlation between women’s safety and street lighting—as well as the fact that Black and brown neighborhoods were never as brightly lit as those with a more significant white population. I move quickly through those unlit spaces, never comforted by the inevitable whirl of red and blue sirens. In fact, it’s always been the contrary. Ever so often, cops approach me in their vehicle’s encouraging me to “Hurry along,” “Stay on the sidewalk,” or “Have a good night.” My spine stiffening, I never believed they endorsed my safety. Instead, I worried that I’d be accused of an unnamed accusation, corned by a cop who preys on Black women, or worse. A majority of my 50-minute bus ride from the southside of Chicago to the north to join these women for the birthday celebration was spent reading articles about citywide shootings. I began with a Chicago Tribute piece titled “33 people shot, seven fatally, in 13 hours,” then toppled into a barrage of RIP posts on Facebook and ended with angry posts about police brutality on Tumblr. You might guess, by the time I arrived to dinner I wasn’t in the mood for the “I can’t believe we’re all going to die because Trump is an idiot” shit. I shook my head, willing the meal to be over, and was grateful when the check arrived just as someone was asking me about my hair. My thinking wasn’t all too different from Michael Harriot’s ‘Why Black America Isn’t Worried About the Upcoming Nuclear Holocaust.” While the meal was partly pleasant, I departed thinking, “fear of nuclear demolition is just some white shit.” Sadly, that thought would not last long. I still vibe with Harriot’s statement, “Black people have lived under the specter of having our existence erased on a white man’s whim since we stepped onto the shore at Jamestown Landing.” However, a friend—a Black friend—ignited my nuclear paranoia by sharing theories about when it might happen and who faced the greatest threat. In an attempt to ease my friend’s fear, I leaned in to listen but accidentally toppled down the rabbit hole too. I forked through curated news feeds. I sifted through “fake news,” “actual news,” and foreign news sources. Suddenly, an idea took root: nuclear strike would disproportionately impact Black people, brown people, and low-income individuals. North Korea won’t target the plain sight racists of Portland, Oregon, the violently microaggressive liberals of the rural Northwest, or the white-hooded klansmen of Diamondhead, Mississippi. No, under the instruction of the supreme leader Kim Jong-un, North Korea will likely strike densely populated urban areas, such as Los Angeles, Chicago, Washington D.C., and New York City. These locations stand-out as targets for a nuclear strike because they are densely populated U.S. population centers. Attacking the heart of the nation or populous cities would translate to more casualties. With that in mind, it’s not lost on me that the most populous cities in the United States boast sizeable diverse populations, or more plainly put: Black populations. This shit stresses me out! There’s a creeping chill that follows me, a silent alarm that rings each time my Google alert chimes letting me know that Donald Trump has yet again provoked Kim Jong-Un, a man who allegedly killed his very own uncle. I’ve grown so pressed by the idea of nuclear holocaust that my partner and I started gathering non-perishables, candlesticks, a hand-crank radio, and other must-buy items that can be banked in a shopping cart. The practice of preparing for a nuclear holocaust sometimes feels comical, particularly when acknowledging that there has long been a war on Black people in this country. Blackness is bittersweet in flavor. We are blessed with the melanized skin, the MacGyver-like inventiveness of our foremothers, and our blinding brightness—but the anti-blackness that we experience is also blinding as well as stifling. We are stuck by rigged systems, punished with the prison industrial complex, housing discrimination, pay discrimination, and worse. We get side-eyes from strangers when we’re “loitering,” and the police will pull us over for driving “too fast” in a residential neighborhood. We get murdered for holding cell phones while standing in our grandmother’s backyard. The racism that strung up our ancestors, kept them sequestered to the back of the bus and kept them in separate and unequal schools still lives. It lives, and it’s more palpable than dormant. To me, this means one thing: Trump’s America isn’t an unfortunate circumstance, it’s a homecoming event that’s hundreds of years in the making, no matter how many times my white friends’ say, “He’s not my president.” In light of this homecoming, we now flirt with a new, larger fear of a Black genocide. America has always worked towards Black eradication through a steady stream of life-threatening inequality, but nuclear war on American soil would be swift. And for this reason I’ve grown tired of whiteness being at the center of the nuclear conversation. The race-neutral approach to the dialogue, and a tendency to continue to promote the idea that missiles will land in suburban and rural backyards, instead of inner-city playgrounds, is false. “The Day After,” the iconic, highest-rated television film in history, aired November 20, 1983. More than 100 million people tuned in to watch a film postulating a war between the Soviet Union and the United States. The film, which would go on to affect President Ronald Reagan and policymakers’ nuclear intentions, shows the “true effects of nuclear war on average American citizens.” The Soviet-targeted areas featured in the film include Higginsville, Kansas City, Sedalia, Missouri, as well as El Dorado Springs, Missouri. They depict the destruction of the central United States, and viewers watch as full-scale nuclear war transforms middle America into a burned wasteland. Yet unsurprisingly, the devastation from the attack is completely white-washed, leaving out the more likely victims which are the more densely populated (Black) areas. Death tolls would be high for white populations, yes, but large-scale losses of Black and brown folks would outpace that number, due to placement and poverty. That number would be pushed higher by limited access to premium health care, wealth, and resources. The effects of radiation sickness, burns, compounded injuries, and malnutrition would throttle Black and brown communities and would mark us for generations. It’s for that reason that we have to do more to foster disaster preparedness among Black people where we can. Black people deserve the space to explore nuclear unease, even if we have competing threats, anxieties, and worries. Jacqui Patterson, Director of the Environmental and Climate Justice Initiative, once stated: African American communities are disproportionately vulnerable to and impacted by natural (and unnatural) catastrophes. Our socio-economic vulnerability is based on multiple factors including our lack of wealth to cushion us, our disproportionate representation in lower quality housing stock, and our relative lack of mobility, etc.

#### Climate change is key to food security, solve water scarcity, economic growth, and increased trade

Lamar Smith 17, B.A. in American Studies from Yale University, J.D. from Southern Methodist University, a business and financial writer for the CSM, “Don’t Believe the Hysteria Over Carbon Dioxide”, https://www.dailysignal.com/2017/07/24/dont-believe-hysteria-carbon-dioxide/

The benefits of a changing climate are often ignored and under-researched. Our climate is too complex and the consequences of misguided policies too harsh to discount the positive effects of carbon enrichment. A higher concentration of carbon dioxide in our atmosphere would aid photosynthesis, which in turn contributes to increased plant growth. This correlates to a greater volume of food production and better quality food. Studies indicate that crops would utilize water more efficiently, requiring less water. And colder areas along the farm belt will experience longer growing seasons. While crops typically suffer from high heat and lack of rainfall, carbon enrichment helps produce more resilient food crops, such as maize, soybeans, wheat, and rice. In fact, atmospheric carbon dioxide is so important for plant health that greenhouses often use a carbon dioxide generator to increase production. Besides food production, another benefit of increased carbon dioxide in the atmosphere is the lush vegetation that results. The world’s vegetated areas are becoming 25-50 percent greener, according to satellite images. Seventy percent of this greening is due to a rise in atmospheric carbon dioxide. Greater vegetation assists in controlling water runoff, provides more habitats for many animal species, and even aids in climate stabilization, as more vegetation absorbs more carbon dioxide. When plant diversity increases, these vegetated areas can better eliminate carbon from the atmosphere. Also, as the Earth warms, we are seeing beneficial changes to the earth’s geography. For instance, Arctic sea ice is decreasing. This development will create new commercial shipping lanes that provide faster, more convenient, and less costly routes between ports in Asia, Europe, and eastern North America. This will increase international trade and strengthen the world economy. Fossil fuels have helped raise the standard of living for billions of people. Furthermore, research has shown that regions that have enjoyed a major reduction in poverty achieved these gains by expanding the use of fossil fuels for energy sources. For nations to progress, they need access to affordable energy. Fossil fuels provide the energy necessary to develop affordable food, safe drinking water, and reliable housing for those who have never had it before. Studies indicate that in the U.S. alone, the natural gas industry is responsible for millions of jobs and has increased the wealth of Americans by an average of $1,337. Economic growth as well as greater food production and increased vegetation are just some of the benefits that can result from our changing climate.

#### Resource shortages cause nuclear war

FDI 12, Future Directions International, a Research institute providing strategic analysis of Australia’s global interests; citing Lindsay Falvery, PhD in Agricultural Science and former Professor at the University of Melbourne’s Institute of Land and Environment, “Food and Water Insecurity: International Conflict Triggers & Potential Conflict Points,” <http://www.futuredirections.org.au/workshop-papers/537-international-conflict-triggers-and-potential-conflict-points-resulting-from-food-and-water-insecurity.html>

There is a growing appreciation that the conflicts in the next century will most likely be fought over a lack of resources.¶ Yet, in a sense, this is not new. Researchers point to the French and Russian revolutions as conflicts induced by a lack of food. More recently, Germany’s World War Two efforts are said to have been inspired, at least in part, by its perceived need to gain access to more food. Yet the general sense among those that attended FDI’s recent workshops, was that the scale of the problem in the future could be significantly greater as a result of population pressures, changing weather, urbanisation, migration, loss of arable land and other farm inputs, and increased affluence in the developing world.¶ In his book, Small Farmers Secure Food, Lindsay Falvey, a participant in FDI’s March 2012 workshop on the issue of food and conflict, clearly expresses the problem and why countries across the globe are starting to take note. .¶ He writes (p.36), “…if people are hungry, especially in cities, the state is not stable – riots, violence, breakdown of law and order and migration result.”¶ “Hunger feeds anarchy.”¶ This view is also shared by Julian Cribb, who in his book, The Coming Famine, writes that if “large regions of the world run short of food, land or water in the decades that lie ahead, then wholesale, bloody wars are liable to follow.” ¶ He continues: “An increasingly credible scenario for World War 3 is not so much a confrontation of super powers and their allies, as a festering, self-perpetuating chain of resource conflicts.” He also says: “The wars of the 21st Century are less likely to be global conflicts with sharply defined sides and huge armies, than a scrappy mass of failed states, rebellions, civil strife, insurgencies, terrorism and genocides, sparked by bloody competition over dwindling resources.”¶ As another workshop participant put it, people do not go to war to kill; they go to war over resources, either to protect or to gain the resources for themselves.¶ Another observed that hunger results in passivity not conflict. Conflict is over resources, not because people are going hungry.¶ A study by the International Peace Research Institute indicates that where food security is an issue, it is more likely to result in some form of conflict. Darfur, Rwanda, Eritrea and the Balkans experienced such wars. Governments, especially in developed countries, are increasingly aware of this phenomenon.¶ The UK Ministry of Defence, the CIA, the US Center for Strategic and International Studies and the Oslo Peace Research Institute, all identify famine as a potential trigger for conflicts and possibly even nuclear war.

#### No extinction from warming

Seidov 14—Researcher at NOAA and PhD in Geophysics, Fluid Dynamics, and Thermodynamics [Dan, “Are you aware of any peer-reviewed paper that explicitly classifies current global climate change as an existential risk (risk of human extinction)?” Research Gate, 4 Nov 2014, http://tinyurl.com/jrnfafu, accessed 6 Sep 2016]

The current global climate change does not have a potential to cause human extinction. Past severe climate changes were critical for many ancient civilizations, yet our existence proofs that they were not potent enough to cause entire termination of the humankind. The projected changes, even in the worst case scenarios, can cause many dramatic local changes. For example, change in rainfall patterns in agricultural countries may lead to possible famine and other dramatic events. However, any imaginable climate changes based on modern climate science cannot generate existential risks for the entire human civilization. In my view, a paper predicting such a catastrophe in any foreseeable future, at least on the time scale of human civilization, that is, thousands of years, has no chance of being published in any serious research journal.

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#### US primacy is hurt by blocking the vaccine

PC 5-3 – Public Citizen is a non-profit, progressive consumer rights advocacy group and think tank based in Washington, D.C., United States) “Don’t Buy Pharma’s Latest Distraction: A Temporary WTO IP Waiver for COVID Meds Would Not Hand “U.S. mRNA Technology” to China,” May 3, 2021. <https://www.citizen.org/article/dont-buy-pharmas-latest-distraction-a-temporary-wto-ip-waiver-for-covid-meds-would-not-hand-u-s-mrna-technology-to-china/> //advay

Real Geopolitical Threat for U.S. Is in Blocking 100+ Countries’ WTO Initiative While China and Russia Share Vaccine Technology Worldwide Russia’s Sputnik-5 vaccine and the Chinese Sinovac and Sinopharm vaccines have become the go-to options for countries in the developing world. The Chinese and Russian companies, probably compelled by their governments who seek to leverage the vaccines for geopolitical gain, have engaged in significant tech and know-how transfer and partnerships with firms all over the world. Meanwhile, the U.S. and EU have pre-ordered vaccines for their populations while blocking the vast majority of WTO countries’ efforts to even negotiate the text of a waiver these countries consider necessary for their populations to also obtain vaccines.

#### Vaccine diplomacy is key to US spheres of influence – the aff creates incentives for other countries to align with US primacy

**Smith 21**, “Russia and China are beating the U.S. at vaccine diplomacy, experts say”, NBC News, 4/2, Alexander Smith: He is a senior reporter at NBC News Digital, where he has worked since 2013. He won an Emmy in 2015 as part of the team that covered the downing of Malaysia Airlines flight MH17. In 2017 he won the Society of Professional Journalists' Sigma Delta Chi Award as part of the NBC News Digital team covering the Brussels terror attacks, URL: <https://www.nbcnews.com/news/world/russia-china-are-beating-u-s-vaccine-diplomacy-experts-say-n1262742>, KR

Soon after Moscow sold 5.2 million doses of its Sputnik V vaccine, President Vladimir Putin was on the phone with his Bolivian counterpart, Luis Arce, in late January, discussing topics as varied as building a nuclear power plant to lithium mining and gas reserves.

In North Africa, Algeria didn't pay a dime for the Chinese vaccines that arrived in March. What it did offer was to support Beijing's "core interests" and oppose interference in its "internal affairs" — language China has used to defend against criticism over Hong Kong's autonomy and allegations of human rights abuses in Xinjiang, which it denies.

Although China and Russia deny it, experts say they are beginning to see how Beijing's and Moscow's strategy of selling or donating their vaccines abroad is greasing the wheels of their international relationships and allowing them to expand their influence throughout the world.

It's a development that should cause grave concern for the United States and other democracies, according to former U.S. ambassadors and other ex-diplomats.

What rankles these observers is not that China and Russia are winning at vaccine diplomacy, it's that the U.S. and others aren't even in the game yet. Washington and its allies have instead chosen to prioritize their domestic populations, keeping most doses at home and causing resentment abroad.

"The United States, until recently, was the go-to country for any major health disaster," said Thomas Shannon, the former U.S. undersecretary of state for political affairs, the third-highest-ranking role in the State Department. "So to pull itself off the playing field is very disconcerting."

Shannon, who served in the administrations of presidents George W. Bush, Barack Obama and Donald Trump and was ambassador to Brazil from 2010 to 2013, said Trump's decision to step back from the international Covid-19 response has sent a "chilling and worrisome message to many countries that find themselves at a very vulnerable moment."

Unless that changes under President Joe Biden and into the future, "the world will realize we're not a reliable partner, and that would be dangerous for us," he said. "I believe it's something that will be remembered."

'Extremely narrow-minded'

Few would argue that sending lifesaving vaccines around the world is a bad thing.

"We're not talking arms sales here," said John Campbell, who was the U.S. ambassador to Nigeria from 2004 to 2007. "We're talking about something citizens around the world want and desperately need."

Indeed both countries deny exporting vaccines for diplomatic gain.

This idea is "extremely narrow-minded," Guo Weimin, spokesman for the Chinese People's Political Consultative Conference, said at its annual meeting last month. President Xi Jinping has vowed to make vaccines a "global public good."

Similarly, Kremlin spokesman Dmitry Peskov has said that Russia merely believes "there should be as many doses of vaccines as possible" so "all countries, including the poorest, have the opportunity to stop the pandemic."

After a cloud of skepticism, recent studies suggest that the state-made vaccines, China's Sinopharm and Russia's Sputnik V program, are as effective as others. They have been approved by dozens of regulators.

Of the near 250 million vaccine doses it had produced so far, China has sent 118 million to 49 countries, according to Airfinity, a pharmaceuticals analytics company based in London.

Russia has sent vaccines to 22 different countries, and India has exported or donated 64 million of the nearly 150 million shots it has produced, according to Airfinity, which some experts interpret as New Delhi's attempt to counterbalance the vaccine diplomacy overtures of its regional rival, Beijing.

By contrast, the U.S. has delivered just over 200 million vaccine doses to is own population, according to the Centers for Disease Control and Prevention. It has agreed to share only a tiny number — around 4 million AstraZeneca-Oxford University shots that it wasn't using anyway — with Mexico and Canada.

The West's own vaccine nationalism has created a vacuum in which lower-and middle-income countries have been unable to get access to shots. And Beijing and Moscow have been only too happy to step in.

'Political suicide'

The majority of Chinese and Russian vaccine doses have gone "where Western powers and Russia and China have been competing for years for more influence," said Agathe Demarais the global forecasting director at the Economist Intelligence Unit, a research group based in London.

One key battleground is Egypt, which gets $1.3 billion in U.S. aid every year but whose human rights situation has led to strained ties with the West. It ordered tens of millions of doses from Pfizer, AstraZeneca, Sinopharm and Russia's Sputnik V program. But the first to arrive in Cairo in January were from China.

"For the man on the street" in African countries using the vaccines, "Russia and China become somewhat more attractive as possible models for going forward," said Campbell, the former ambassador to Nigeria. "Arguably, it will help increase the attractiveness of authoritarian forms of government at the expense of more democratic forms of government."

The pandemic has also allowed Russia to build relationships in Latin America beyond its traditional foothold of Venezuela, Shannon said, while the call between the Russian and Bolivian presidents was clearly linked to their vaccine deal, Demarais said. The Bolivian presidency didn't respond to a request for comment.

#### Absent the plan we risk great power war with China – transition to multipolarity is unstable and collapses deterrence

**Forsyth 19** [Jim Forsyth currently serves as dean of Air Command and Staff College, Maxwell AFB, Alabama. He earned his PhD from the University of Denver, Josef Korbel School of International Studies. He has written and published extensively on great power war, intervention, and nuclear issues. “Through the Glass—Darker”, Strategic Studies Quarterly , Vol. 13, No. 4 (WINTER 2019), pp. 18-36, JSTOR]//recut SLC PK

As the article argued in 2007, “technological shifts have continuously altered the methods of war,” but in the end, “political arrangements matter, and the deterrent effect of any weapon should be evaluated within the context of the structure of the international system.”20 This claim is as true now as it was then. Indeed, one might conclude that structure matters even more now than it did 10 years ago, given the shift to multipolarity.21 Under “lopsided” multipolarity—where the United States outweighs both China and Russia militarily—it will maintain power advantages on some fronts, but at smaller margins than it did during the unipolar moment when it reigned supreme. Power diffusion, and related great power competition concerns, will be governed by the continued growth of Asian economic and military clout predominantly from China and India and the relative decline of Western economic influence.22 As China continues to translate economic gains into military modernization, the US will “focus mainly on countering China.”23 Avoiding the perils of security competition will require that the US be more cautious about exercising its power abroad.24

Yet exercising diplomacy and restraint could prove to be challenging. Even scholars who adopt a more circumspect view of emerging multipolarity, and the implications of growing military-technological parity, acknowledge its underlying risks. Barry Posen, who questions the assumption that multipolarity is inherently unstable, nonetheless acknowledges that growing parity will only “mute” great power competition. The diffusion of power will not eradicate “great power adventures.”25 China’s rise is apt to entail alliance reconfigurations and temptations to employ conventional military power.26 In fact, just as the original article predicted, the United States and India, Russia and China, and France and Germany have taken steps toward tightening their security relationships. China’s progress toward narrowing its power gap with the US has already met with a return to US defense budget growth and the establishment of new US defense cooperation commitments—notably with India. In parallel, China and Russia have grown closer, with Presidents Xi Jinping and Vladimir Putin meeting three times in 2018 and China sending a “strong supporting contingent” to Russia’s Vostok-2018 military exercises.27

Given the complexities and uncertainties of multipolarity, the US arsenal of advanced conventional weapons (and those of other great powers) may not only prove ill suited to deterring great power war but also provide occasion for its inadvertent onset. The stealth, speed, and lethality of advanced conventional technologies—allowing for quick and decisive US victories in the Persian Gulf (1991), Kosovo (1999), and Afghanistan (2001)—have proven increasingly enticing to other great powers. Russia and China drew similar lessons from these conflicts, each embarking on military modernization programs geared toward antiaccess/area-denial (A2/AD) and grey zone strategies.28 Advanced conventional weapons already undergird Russia’s and China’s respective salami-slicing campaigns in Eastern Europe and the South China Sea. Russia began modernizing its military following its 2008 war with Georgia, enhancing its ground force readiness and updating its integrated air defense system. The improvements have allowed for significant defensive and force-projection gains (against border states).29 Though Russia has since dialed back modernization efforts in the wake of its economic downturn, China continues to seek avenues for undermining the United States’ conventional weapons edge. The People’s Liberation Army (PLA) still trails the United States in the areas of innovation and operational proficiency. Its modernization achievements, though—especially the development of intermediate-range missiles that threaten US forward bases and carrier strike groups—have substantially augmented China’s “advantage of proximity in most plausible conflict scenarios.”30

As great power rivals continue to chip away at the United States’ once considerable smart-weapons advantage, national security experts are reevaluating the viability of deterrence. On this front, the diffusion of capabilities, as well as the expansion of competition to the space and cyber domains, do more than complicate appraisals of the balance of power; they threaten to upend the foundations of deterrence.31 The arrival of dualcapable hypersonic weapons (and delivery systems)—currently being designed and tested by the US, China, and Russia—will arguably risk jeopardizing strategic stability. Their ultrahigh velocity could reduce warning time to the extent that “a response would be required on first signal of attack”; likewise, their deployment in ready-to-launch mode could trigger preemptive strikes, as others might perceive it as a sign of impending attack.32 Further, cyber weapons’ potential for disabling an opponent’s “early warning and command systems” may diminish the expected costs of first strike under crisis conditions.33 Autonomous weapons also have the potential to fundamentally alter the psychological underpinnings of strategy And, as Kenneth Payne notes, there is no “a priori reason” to expect that substituting artificial intelligence (AI) for human intelligence—that rapid, accurate, and unbiased information processing and responses—“will necessarily be safer.” Because AI limits the risks of using force, it could make conflict more acceptable to risk-averse states; because its speed and precision favor the offense, it could prove more conducive to aggression than deterrence; and because it shapes a host of processes and technologies rather than a single weapon or system, its effects on strategy (and the challenges of its regulation) could prove counter to deterrence.34

As noted in the original article, nuclear weapons helped sustain the “cold peace” during the Cold War—not because of their awesome destructive power but because that awesome destructive power helped buttress bipolarity.35 The simplicity of bipolarity and superpower balancing, in turn, limited “the dangers of miscalculation and overreaction.”36 Multipolarity, though, makes for complexity; additional great power players provide additional opportunities for miscalculation and overreaction. Given these conditions and the perceived “usability” of advanced conventional weapons relative to nuclear weapons, it seems likely that they will fall short of yielding “the kinds of political structures necessary to enhance deterrence.”37 To counter Posen, the diffusion of advanced conventional technology may well have cheapened the near-term costs and risks of going to war, and particularly engaging in hybrid warfare. Even if the US manages to avoid a direct confrontation with Russia or China, it seems increasingly plausible that it could be dragged into a conflict involving one or more of their allies.

#### US-China war goes nuclear.

[Caitlin Talmadge (10-15-2018), PhD in Political Science from MIT, BA in Government from Harvard, Professor of Security Studies at Georgetown University, “Beijing’s Nuclear Option,” Foreign Affairs, [https://www.foreignaffairs.com/articles/china/2018-10-15/beijings-nuclear-option]//recut](https://www.foreignaffairs.com/articles/china/2018-10-15/beijings-nuclear-option%5d//recut) SLC PK

As China’s power has grown in recent years, so, too, has the risk of war with the United States. Under President Xi Jinping, China has increased its political and economic pressure on Taiwan and built military installations on coral reefs in the South China Sea, fueling Washington’s fears that Chinese expansionism will threaten U.S. allies and influence in the region. U.S. destroyers have transited the Taiwan Strait, to loud protests from Beijing. American policymakers have wondered aloud whether they should send an aircraft carrier through the strait as well. Chinese fighter jets have intercepted U.S. aircraft in the skies above the South China Sea. Meanwhile, U.S. President Donald Trump has brought long-simmering economic disputes to a rolling boil.

A war between the two countries remains unlikely, but the prospect of a military confrontation—resulting, for example, from a Chinese campaign against Taiwan—no longer seems as implausible as it once did. And the odds of such a confrontation going nuclear are higher than most policymakers and analysts think.

Members of China’s strategic com­munity tend to dismiss such concerns. Likewise, U.S. studies of a potential war with China often exclude nuclear weapons from the analysis entirely, treating them as basically irrelevant to the course of a conflict. Asked about the issue in 2015, Dennis Blair, the former commander of U.S. forces in the Indo-Pacific, estimated the likelihood of a U.S.-Chinese nuclear crisis as “somewhere between nil and zero.”

This assurance is misguided. If deployed against China, the Pentagon’s preferred style of conventional warfare would be a potential recipe for nuclear escalation. Since the end of the Cold War, the United States’ signature approach to war has been simple: punch deep into enemy territory in order to rapidly knock out the opponent’s key military assets at minimal cost. But the Pentagon developed this formula in wars against Afghanistan, Iraq, Libya, and Serbia, none of which was a nuclear power.

China, by contrast, not only has nuclear weapons; it has also intermingled them with its conventional military forces, making it difficult to attack one without attacking the other. This means that a major U.S. military campaign targeting China’s conventional forces would likely also threaten its nuclear arsenal. Faced with such a threat, Chinese leaders could decide to use their nuclear weapons while they were still able to.

As U.S. and Chinese leaders navigate a relationship fraught with mutual suspicion, they must come to grips with the fact that a conventional war could skid into a nuclear confrontation. Although this risk is not high in absolute terms, its consequences for the region and the world would be devastating. As long as the United States and China continue to pursue their current grand strategies, the risk is likely to endure. This means that leaders on both sides should dispense with the illusion that they can easily fight a limited war. They should focus instead on managing or resolving the political, economic, and military tensions that might lead to a conflict in the first place.

#### Extinction – nuclear winter, crude oil amplifies, smoke covers the world

Snydera and Ruyle 17 (Brian F.Snydera and Leslie E. Ruyle, 12-15-2017, [Brian F. Snyder. Department of Environmental Science, Louisiana State University, United States. Leslie E. Ruyle. Center on Conflict and Development, Texas A&M University, United States]"The abolition of war as a goal of environmental policy," No Publication, [https://www.sciencedirect.com/science/article/pii/S0048969717316431?via%3Dihub)//SLC](https://www.sciencedirect.com/science/article/pii/S0048969717316431?via%3Dihub)//CHS) PK

While the precise impacts of a hypothetical nuclear war are difficult to predict, the detonation of the world's nuclear weapons would plausibly kill all or nearly all humans on Earth and initiate a mass extinction event. There are a total of about 9400 nuclear warheads in active service around the world, with approximately 8300 of these weapons in U.S. and Russian arsenals (Kristensen and Norris, 2017a). Because of government secrecy, it is difficult to reliably estimate the total explosive power contained in these warheads, but in most cases, each warhead ranges between 100 and 1200 kt of TNT equivalent (for comparison, the bombs dropped on Hiroshima and Nagasaki had yields of approximately 15–20 kt). The combined arsenals of the U.S. and Russia likely have a yield of at least 2–3 billion tons of TNT equivalent (Kristensen and Norris, 2017b,c). 2.1. Nuclear winter In the 1980s climate scientists used simple and early climate models to estimate the effects of large-scale nuclear wars on climate. The estimates they derived were catastrophic. For example, Turco et al. (1983) reported temperature reductions of 43 °C for 4 months in the Northern Hemisphere following nuclear war using the explosive power of 10 billion tons of TNT.1 As the cold war ended, interest in modelling the climate effects of nuclear war declined and some policy-makers considered the threat of nuclear winter to be either disproved or exaggerated (Martin, 1988). Toon et al. (2007) and Robock et al. (2007) reignited interest in the climate effects of nuclear war. Toon et al. (2008) modeled the effects of a medium scale nuclear war with a total explosive yield of 440 million tons of explosive yield (far less than current U.S. and Russian arsenals) and estimated global soot2 emissions of 180 Tg. Using a more conservative estimate of 150 Tg of soot, Toon et al. estimated that this emission would be sufficient to reduce global temperatures by about 8 °C and energy flux by 150 W/m2 ; for comparison, the cumulative greenhouse gas emissions to the atmosphere since the industrial revolution have increased energy flux by 3 W/m2 (Butler and Montzka, 2017). Robock et al. (2007) modeled a similar 150 Tg smoke emission and found similar results including temperature reduction of about 8 °C lasting for several years. Low temperatures reduced evapotranspiration and weakened the global hydrological cycle and Hadley cells. As a result, precipitation decreased globally by 45% with especially dramatic decreases in the agricultural areas of the United States. In the Northern Hemisphere, growing seasons would be shortened by about 100 days for about 3 years. This would preclude most food production over most of the world for several years. Mills et al. (2014) conducted a detailed analysis of the effects of a small (1.5 million ton) regional exchange lofting just 5 Tg of soot into the atmosphere. This war would be equivalent to an exchange of 100 Hiroshima-sized bombs between, for example, India, Pakistan, or China. Mills et al. found global temperature decreases of 1.6 °C. To our knowledge, no one has studied the effects of a multi-billion ton nuclear exchange using modern atmospheric models. If, as Toon et al. and Robock et al. suggest, a 440 million ton war results in temperature reductions of 8 °C for a decade and a 100 day reduction in the growing season, it is reasonable to assume that a one to five billion ton war would not be survivable for the majority of people on earth. However, as populations and population centers grow, the effects of nuclear wars on the biosphere will also grow. The consequences of nuclear winter increase as the amount of fuel (buildings, cars, biomass, liquid and solid fuels) added to a targeted area increase. As population centers grow and densify over time, the amount of soot added to the stratosphere as the result of any given nuclear exchange may increase (depending in part on building materials). As a result, the nuclear winter resulting from a 400 million ton yield global war in 2020 may be far more severe than if the same war occurred in 2000. Further, there are reasons to believe that the soot emissions from a hypothetical nuclear exchange are conservative because they focus on urban areas and often do not incorporate non-urban energy infrastructure. For example, if ignited and burned completely, the U.S. Strategic Petroleum Reserve (SPR) alone contains about 14.5 Tg of soot emissions.3 Including all crude held in U.S. commercial facilities, the potential soot emissions increase to 24 Tg. Thus, incorporating crude oil storage in the U.S. alone would increase soot generation estimates by about 16%. Similarly, nuclear war planners would be likely to target coal, oil and gas fields in the U.S., Russia, and their allies. This unaccounted for fuel could increase the total soot contribution to the atmosphere, potentially deepening the resulting nuclear winter. 2.2. Acute effects of particulate matter Studies of nuclear winter typically focus on the effects of smoke lofted into the stratosphere during nuclear firestorms. However, a larger proportion of smoke following nuclear war will be trapped in the troposphere where it would have significantly acute impacts on human and non-human species. Crutzen et al. (1984) calculated that following a major nuclear war (about 5 billion tons of explosives, roughly the combined U.S. and Russian deployed nuclear arms as of 2017) smoke would cover about 30–40% of the earth's surface with airborne smoke concentrations on the order of 5 mg/m3 . While initially this smoke would be composed of very small particles (b0.1 μm), the particles would rapidly coalesce into the 0.1 to 3 μm range, roughly consistent with the wellstudied PM2.5. For comparison, the EPA's National Ambient Air Quality standard for PM2.5 is 0.012 mg/m3 and as of 2017, the highest PM2.5 concentrations in Asia are typically around 0.3 to 1 mg/m3 .

#### Thus the plan: The United States of America ought to reduce intellectual property protections for the COVID-19 vaccine. The plan’s implemented through a COVID waiver for the U.S.

-- that’s Moderna, Pfizer-BioNTech, Johnson & Johnson/Janssen

#### The plan bolsters the number of vaccines---arguments about supply and logistics are empirically disproven.

Nancy S. **Jecker &** Caesar A. **Atuire 21**. \*Department of Bioethics & Humanities, University of Washington School of Medicine, \*\*Department of Philosophy, University of Johannesburg, Auckland Park, Gauteng, South Africa, “What’s yours is ours: waiving intellectual property protections for COVID-19 vaccines,” Journal of Medical Ethics, July 6, 2021, <https://jme.bmj.com/content/medethics/early/2021/07/06/medethics-2021-107555.full.pdf>., RJP, **DebateDrills.**

Since consequentialist justifications treat the value of IP as purely instrumental, they are also vulnerable to counterarguments showing that a sought-after goal is not the sole or most important end. During the COVID-19 pandemic, we submit that the vaccinating the world is an overriding goal. With existing IP protections intact, the world has fallen well short of this goal. Current forecasts show that at the current pace, there will not be enough vaccines to cover the world’s population until 2023 or 2024.15 IP protections further frustrate the goal of universal access to vaccines by limiting who can manufacturer them. The WHO reports that 80% of global sales for COVID-19 vaccines come from five large multinational corporations.16 Increasing the number of manufacturers globally would not only increase supply, but reduce prices, making vaccines more affordable to LMICs. It would stabilise supply, minimising disruptions of the kind that occurred when India halted vaccine exports amidst a surge of COVID-19 cases.

It might be objected that waiving IP protections will not increase supply, because it takes years to establish manufacturing capacity. However, since the pandemic began, we have learnt it takes less time. Repurposing facilities and vetting them for safety and quality can often happen in 6 or 7months, about half the time previously thought.17 Since COVID-19 will not be the last pandemic humanity faces, expanding manufacturing capacity is also necessary preparation for future pandemics. Nkengasong, Director of the African Centres for Disease Control and Prevention, put the point bluntly, ‘Can a continent of 1.2billion people—projected to be 2.4billion in 30 years, where one in four people in the world will be African—continue to import 99% of its vaccine?’18

### Fw

#### The standard is maximizing expected wellbeing.

#### Prefer it:

#### 1] Actor specificity:

#### A] Aggregation – every policy benefits some and harms others, which also means side constraints freeze action.

#### B] No act-omission distinction – choosing to omit is an act itself – governments decide not to act which means being presented with the aff creates a choice between two actions, neither of which is an omission

#### C] No intent-foresight distinction – If we foresee a consequence, then it becomes part of our deliberation which makes it intrinsic to our action since we intend it to happen

#### 2] Lexical pre-requisite: threats to bodily security preclude the ability for moral actors to effectively act upon other moral theories since they are in a constant state of crisis that inhibits the ideal moral conditions which other theories presuppose

#### 3] Only consequentialism explains degrees of wrongness—if I break a promise to meet up for lunch, that is not as bad as breaking a promise to take a dying person to the hospital. Only the consequences of breaking the promise explain why the second one is much worse than the first. Intuitions outweigh—they’re the foundational basis for any argument and theories that contradict our intuitions are most likely false even if we can’t deductively determine why.

#### 4] Substitutability—only consequentialism explains necessary enablers.

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

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

#### 5] Psychological evidence proves we don’t identify with our future selves.

Opar 14. Alisa Opar (articles editor at Audubon magazine; cites Hal Hershfield, an assistant professor at New York University’s Stern School of Business; and Emily Pronin, a psychologist at Princeton) “Why We Procrastinate” Nautilus January 2014

“The British philosopher Derek Parfit espoused a severely reductionist view of personal identity in his seminal book, Reasons and Persons: It does not exist, at least not in the way we usually consider it. We humans, Parfit argued, are not a consistent identity moving through time, but a chain of successive selves, each tangentially linked to, and yet distinct from, the previous and subsequent ones. The boy who begins to smoke despite knowing that he may suffer from the habit decades later should not be judged harshly: “This boy does not identify with his future self,” Parfit wrote. “His attitude towards this future self is in some ways like his attitude to other people.” Parfit’s view was controversial even among philosophers. But psychologists are beginning to understand that it may accurately describe our attitudes towards our own decision-making: It turns out that we see our future selves as strangers. Though we will inevitably share their fates, the people we will become in a decade, quarter century, or more, are unknown to us. This impedes our ability to make good choices on their—which of course is our own—behalf. That bright, shiny New Year’s resolution? If you feel perfectly justified in breaking it, it may be because it feels like it was a promise someone else made. “It’s kind of a weird notion,” says Hal Hershfield, an assistant professor at New York University’s Stern School of Business. “On a psychological and emotional level we really consider that future self as if it’s another person.” Using MRI, Hershfield and colleagues studied brain activity changes when people imagine their future and consider their present. They homed in on two areas of the brain called the medial prefrontal cortex and the rostral anterior cingulate cortex, which are more active when a subject thinks about himself than when he thinks of someone else. They found these same areas were more strongly activated when subjects thought of themselves today, than of themselves in the future. Their future self “felt” like somebody else. In fact, their neural activity when they described themselves in a decade was similar to that when they described Matt Damon or Natalie Portman. And subjects whose brain activity changed the most when they spoke about their future selves were the least likely to favor large long-term financial gains over small immediate ones. Emily Pronin, a psychologist at Princeton, has come to similar conclusions in her research. In a 2008 study, Pronin and her team told college students that they were taking part in an experiment on disgust that required drinking a concoction made of ketchup and soy sauce. The more they, their future selves, or other students consumed, they were told, the greater the benefit to science. Students who were told they’d have to down the distasteful quaff that day committed to consuming two tablespoons. But those that were committing their future selves (the following semester) or other students to participate agreed to guzzle an average of half a cup. We think of our future selves, says Pronin, like we think of others: in the third person.

#### 6] Extinction comes first!

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

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

#### 7] Use epistemic modesty for evaluating the framework debate:

#### A] Substantively true since it maximizes the probability of achieving net most moral value—beating a framework acts as mitigation to their impacts but the strength of that mitigation is contingent.

#### B] Clash—disincentives debaters from going all in for framework which means we get the ideal balance between topic ed and phil ed—it’s important to talk about contention-level offense

#### 8] Reject calc indicts and util triggers permissibility arguments:

#### A] Empirically denied—both individuals and policymakers carry out effective cost-benefit analysis which means even if decisions aren’t always perfect it’s still better than not acting at all

#### B] Theory—they’re functionally NIBs that everyone knows are silly but skew the aff and move the debate away from the topic and actual philosophical debate, killing valuable education

### Underview

#### 1] 1AR theory – a) AFF gets it because otherwise the neg can engage in infinite abuse, making debate impossible, b) reject the debater – the 1AR is too short for theory and substance so ballot implications are key to check abuse, c) no RVIs – they can stick me with 6min of answers to a short arg and make the 2AR impossible, d) competing interps – 1AR interps aren’t bidirectional and the neg should have to defend their norm since they have more time, e) no 2NR theory – 2-to-1 time tradeoff makes it devastating for the 2AR, f) comes first – it’s a bigger percentage of the 1AR than 1NC which means there’s more abuse if I’m devoting a larger fraction of time and only the 2N has time to win multiple layers

#### 2] Nothing in the 1AC triggers presumption or permissibility – but they should affirm:

#### A] 1ar time skew means 1ar has to answer 7 minutes of offense and hedge against a 6 minute 2nr collapse, if the neg can’t prove the aff false you should presume its true

#### B] You presume statements true unless proven false – If I tell you my name is Andrew you believe me unless you have evidence to the contrary

#### C] Presuming statements are false is impossible – we can’t operate in the world if we can’t trust anything we hear

#### D] triggers kill substantive education and force a 1ar restart so you should punish them for doing so

#### 3] Allow 2ar responses to blippy 1nc tricks—key to protect time-crunched 1ars and disincentivize blip-storms that aren’t complete arguments

#### 4] Methodological pluralism is a necessary aspect of critique.

Bleiker ’14 [Roland, professor of international relations at the university of Queensland. “International Theory Between Reification and Self-Reflective Critique” International Studies Review, Volume 16, Issue 2. June 17, 2014]

This book is part of an increasing trend of scholarly works that have embraced poststructural critique but want to ground it in more positive political foundations, while retaining a reluctance to return to the positivist tendencies that implicitly underpin much of constructivist research. The path that Daniel Levine has carved out is innovative, sophisticated, and convincing. A superb scholarly achievement. For Levine, the key challenge in international relations (IR) scholarship is what he calls “unchecked reification”: the widespread and dangerous process of forgetting “the distinction between theoretical concepts and the real-world things they mean to describe or to which they refer” (p. 15). The dangers are real, Levine stresses, because IR deals with some of the most difficult issues, from genocides to war. Upholding one subjective position without critical scrutiny can thus have far-reaching consequences. Following Theodor Adorno—who is the key theoretical influence on this book—Levine takes a post-positive position and assumes that the world cannot be known outside of our human perceptions and the values that are inevitably intertwined with them. His ultimate goal is to overcome reification, or, to be more precise, to recognize it as an inevitable aspect of thought so that its dangerous consequences can be mitigated. Levine proceeds in three stages: First he reviews several decades of IR theories to resurrect critical moments when scholars displayed an acute awareness of the dangers of reification. He refreshingly breaks down distinctions between conventional and progressive scholarship, for he detects self-reflective and critical moments in scholars that are usually associated with straightforward positivist positions (such as E.H. Carr, Hans Morgenthau, or Graham Allison). But Levine also shows how these moments of self-reflexivity never lasted long and were driven out by the compulsion to offer systematic and scientific knowledge. The second stage of Levine's inquiry outlines why IR scholars regularly closed down critique. Here, he points to a range of factors and phenomena, from peer review processes to the speed at which academics are meant to publish. And here too, he eschews conventional wisdom, showing that work conducted in the wake of the third debate, while explicitly post-positivist and critiquing the reifying tendencies of existing IR scholarship, often lacked critical self-awareness. As a result, Levine believes that many of the respective authors failed to appreciate sufficiently that “reification is a consequence of all thinking—including itself” (p. 68). The third objective of Levine's book is also the most interesting one. Here, he outlines the path toward what he calls “sustainable critique”: a form of self-reflection that can counter the dangers of reification. Critique, for him, is not just something that is directed outwards, against particular theories or theorists. It is also inward-oriented, ongoing, and sensitive to the “limitations of thought itself” (p. 12). The challenges that such a sustainable critique faces are formidable. Two stand out: First, if the natural tendency to forget the origins and values of our concepts are as strong as Levine and other Adorno-inspired theorists believe they are, then how can we actually recognize our own reifying tendencies? Are we not all inevitably and subconsciously caught in a web of meanings from which we cannot escape? Second, if one constantly questions one's own perspective, does one not fall into a relativism that loses the ability to establish the kind of stable foundations that are necessary for political action? Adorno has, of course, been critiqued as relentlessly negative, even by his second-generation Frankfurt School successors (from Jürgen Habermas to his IR interpreters, such as Andrew Linklater and Ken Booth). The response that Levine has to these two sets of legitimate criticisms are, in my view, both convincing and useful at a practical level. He starts off with depicting reification not as a flaw that is meant to be expunged, but as an a priori condition for scholarship. The challenge then is not to let it go unchecked. Methodological pluralism lies at the heart of Levine's sustainable critique. He borrows from what Adorno calls a “constellation”: an attempt to juxtapose, rather than integrate, different perspectives. It is in this spirit that Levine advocates multiple methods to understand the same event or phenomena.

### Not read!

He writes of the need to validate “multiple and mutually incompatible ways of seeing” (p. 63, see also pp. 101–102). In this model, a scholar oscillates back and forth between different methods and paradigms, trying to understand the event in question from multiple perspectives. No single method can ever adequately represent the event or should gain the upper hand. But each should, in a way, recognize and capture details or perspectives that the others cannot (p. 102). In practical terms, this means combining a range of methods even when—or, rather, precisely when—they are deemed incompatible. They can range from poststructual deconstruction to the tools pioneered and championed by positivist social sciences. The benefit of such a methodological polyphony is not just the opportunity to bring out nuances and new perspectives. Once the false hope of a smooth synthesis has been abandoned, the very incompatibility of the respective perspectives can then be used to identify the reifying tendencies in each of them. For Levine, this is how reification may be “checked at the source” and this is how a “critically reflexive moment might thus be rendered sustainable” (p. 103). It is in this sense that Levine's approach is not really post-foundational but, rather, an attempt to “balance foundationalisms against one another” (p. 14). There are strong parallels here with arguments advanced by assemblage thinking and complexity theory—links that could have been explored in more detail.

#### 5] Without engaging we leave the system to right wing politics.

**Boggs 97**

Boggs 97 — Carl Boggs, 1997 (“The great retreat: Decline of the public sphere in late twentieth-century America,” Theory & Society, Volume 26, Issue 6, December, Available Online to Subscribing Institutions via SpingerLink, p. 773-775)

The decline of the public sphere in late twentieth-century America poses a series of great dilemmas and challenges. Many ideological currents scrutinized here — localism, metaphysics, spontaneism, post- modernism, Deep Ecology — intersect with and reinforce each other. While these currents have deep origins in popular movements of the 1960s and 1970s, they remain very much alive in the 1990s. Despite their different outlooks and trajectories, they all share one thing in common: a depoliticized expression of struggles to combat and overcome alienation. [end page 773]. The false sense of empowerment that comes with such mesmerizing impulses is accompanied by a loss of public engagement, an erosion of citizenship and a depleted capacity of individuals in large groups to work for social change. As this ideological quagmire worsens, urgent problems that are destroying the fabric of American society will go unsolved — perhaps even unrecognized — only to fester more ominously into the future. And such problems (ecological crisis, poverty, urban decay, spread of infectious diseases, technological displacement of workers) cannot be understood outside the larger social and global context of internationalized markets, finance, and communications. Paradoxically, the widespread retreat from politics, often inspired by localist sentiment, comes at a time when agendas that ignore or side-step these global realities will, more than ever, be reduced to impotence. In his commentary on the state of citizenship today, Wolin refers to the increasing sublimation and dilution of politics, as larger numbers of people turn away from public concerns toward private ones. By diluting the life of common involvements, we negate the very idea of politics as a source of public ideals and visions.74 In the meantime, the fate of the world hangs in the balance. The unyielding truth is that, even as the ethos of anti-politics becomes more compelling and even fashionable in the United States, it is the vagaries of political power that will continue to decide the fate of human societies.¶ This last point demands further elaboration. The shrinkage of politics hardly means that corporate colonization will be less of a reality, that social hierarchies will somehow disappear, or that gigantic state and military structures will lose their hold over people's lives. Far from it: the space abdicated by a broad citizenry, well-informed and ready to participate at many levels, can in fact be filled by authoritarian and reactionary elites — an already familiar dynamic in many lesser- developed countries. The fragmentation and chaos of a Hobbesian world, not very far removed from the rampant individualism, social Darwinism, and civic violence that have been so much a part of the American landscape, could be the prelude to a powerful Leviathan designed to impose order in the face of disunity and atomized retreat. In this way the eclipse of politics might set the stage for a reassertion of politics in more virulent guise — or it might help further rationalize the existing power structure. In either case, the state would likely become what Hobbes anticipated: the embodiment of those universal, collective interests that had vanished from civil society.75 [end page 774]¶ The historic goal of recovering politics in the Aristotelian sense, therefore, suggests nothing less than a revitalized citizenry prepared to occupy that immense expanse of public space. Extension of democratic control into every area of social life requires insurgency against the charade of normal politics, since the persistence of normal politics is just another manifestation of anti-politics. If authentic citizenship is to be forged, then information, skills, and attitudes vital to political efficacy need to flourish and be widely distributed throughout the population, without this, “consciousness transformation” is impossible, or at least politically meaningless. A debilitating problem with the culture of anti-politics, however, is that it precisely devalues those very types of information, skills, and attitudes.

#### 6] Legality can deconstruct oppression and doesn’t have to affirm its ethicality.

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Associate Professor of Media and Cultural Studies at UC Riverside (Andrea, “The Moral Limits of the Law: Settler Colonialism and the Anti-Violence Movement,” settler colonial studies 2, 2 (2012) Special Issue: Karangatia: Calling Out Gender and Sexuality in Settler Societies, http://www.tandfonline.com/doi/pdf/10.1080/2201473X.2012.10648842)

In the debates prevalent within Native sovereignty and racial justice movements, we are often presented with two seemingly orthogonal positions – long-term revolutionary extra-legal movements or shortterm reformist legalist strategies. Short-term legal strategies are accused of investing activists within a white supremacist and settler colonial system that is incapable of significant change. Meanwhile, revolutionaries are accused of sacrificing the immediate needs of vulnerable populations for the sake of an endlessly deferred revolution. The reality of gender violence in Native communities highlights the untenability of these positions. Native women’s lives are at stake now – they cannot wait for the revolution to achieve some sort of safety. At the same time, the short-term strategies often adopted to address gender violence have often increased violence in Native women’s lives by buttressing the prison industrial complex and its violent logics. While this reformist versus revolutionary dichotomy suggests two radically different positions, in reality they share a common assumption: that the only way to pursue legal reform is to fight for laws that that reinforce the appropriate moral statement (for instance, that the only way to address violence against Native women is through the law and to make this violence a ‘crime’). Because the US legal system is inherently immoral and colonial, however, attempts to moralise the law generally fail. It is not surprising that the response to these failures is to simply give up on pursuing legal strategies. However, the works of Derrick Bell, Christopher Leslie, and Sarah Deer, while working in completely different areas of the law, point to a different approach. We can challenge the assumption that the law will reflect our morals and instead seek to use the law for its strategic effects. In doing so, we might advocate for laws that might in fact contradict some of our morals because we recognize that the law cannot mirror our morals anyway. We might then be free to engage in a relationship with the law which would free us to change our strategies as we assess its strategic effects. At the same time, by divesting from the morality of the law, we then will also simultaneously be free to invest in building our own forms of community accountability and justice outside the legal system. Our extra-legal strategies would go beyond ceremonial civil disobedience tactics designed to shame a system that is not capable of shame. Rather, we might focus on actually building the political power to create an alternative system to the heteropatriarchal, white supremacist, settler colonial state.