## 1AC

### Part 1

#### Phenomenological experiences only access value from speed: there is a finite amount of content that can be cohered in a singular moment. For example, when you walk past a tree, you can admire the leaves, but if you drive by it, you only see a blur.

#### The world is defined by speed-space: how fast or how slow an action takes place or a claim is made determines its significance because we construct life around efficiency. Previously, events that were short-lived were viewed negatively; now, the faster we can move on to our next task, the better.

#### The subject’s relationship to speed is necessarily relative: every interaction between ethical actors is defined by the rate at which it is perceived. Rigorous contestation and conversation birth new ideas and empathy but accelerated experiences sever the agent from the self, creating empty subjects.

#### The creation of new ideas is always accepted and believed under rampant accelerationism – so slowing down is key to testing those claims under time-space.

Doel [Marcus; Professor of Human Geography at Swansea University, UK; “Virilio Dictionary” compiled by John Armitage; section titled “Speed-Space”; 2013; LCA-BP]

‘The new space is speed-space; it is no longer a time-space’, claims Virilio (Virilio and Dercon 2001: 71). At its most basic, this suggests the end of an era dominated by vehicular transportation technologies – dedicated to overcoming the friction of distance – and the inauguration of an era defined by virtual information technologies – devoted to enabling instan- taneous communication over space, to realising the ction of distance. In Virilio’s (1991 [1984]: 18) words, ‘Speed distance obliterates the notion of physical dimension. Speed suddenly becomes a primal dimension that de es all temporal and physical measurements.’ At the limit – the speed of light – lies a world ‘devoid of spatial dimensions, but inscribed in the sin- gular temporality of an instantaneous di usion’ (LD, 13). To gain a fuller grasp of the intended sense of ‘speed-space’, it is important to consider the term in relation to Virilio’s (1997 [1995]: 9) claim that ‘we have not yet digested relativity, the very notion of space-time’ (in Einstein’s sense of a four-dimensional continuum, with all that this implies) and, crucially, in relation to the phenomenological register of Virilio’s thought, particularly the sense in which ‘speed metamorphoses appearances’ (Virilio 2005a [1984]: 105). Only when these two aspects converge does the full force of Virilio’s argument become apparent. Distinguishing ‘speed-space’ from ‘time-space’ demonstrates the kind of insight Virilio consistently achieves by ‘deterritorialising’ concepts devised in other contexts; suggesting, in this instance, the importance of shifting social thought from a Newtonian to an Einsteinian conceptual framework. Rather than defining speed in relation to absolute and inde- pendent notions of space and time, Virilio borrows from the theory of rela- tivity the sense in which space and time are, so to speak, in the eyes of the beholder: strictly speaking, relative to the state of motion of the observer, amounting to substitutable aspects of a four-dimensional continuum in which space is translatable into time, and vice versa, such that the speed of light remains constant for all observers. ‘If the categories of space and time have become relative (critical), this is because the stamp of the absolute has shifted from matter to light and especially to light’s nite speed’, says Virilio (1994b [1988]: 71). ‘From now on’, he (VM, 71) argues, ‘speed is less useful in terms of getting around easily than in terms of seeing and conceiving more or less clearly.’ The upshot, as the sociologist Zygmunt Bauman (2002: 13) points out, is that ‘speed is no longer a means but a milieu; one may say that speed is a sort of ethereal substance that saturates the world and into which more and more action is transferred, acquiring in the process new qualities that only such a substance makes possible – and inescapable’. The implications of this are legion: numerous aspects of Virilio’s thought fall into place when considered in this frame of reference. Insofar as speed conditions perception, the liminal speed of action-at-a- distance de ning speed-space is marked not merely by the sudden appear- ance [surgissement] of things but, more pointedly, by their instantaneous disappearance. This is a source of consternation for Virilio, insofar as technologically mediated perception removes from vision its ‘prophetic’ quality: ‘Today we are no longer truly seers [voyants] of our world but [. . .] merely reviewers [revoyants]’ (Virilio 2005a [1984]: 37). Accordingly, one should properly speak of reception rather than perception: ‘An indirect and mediatized reception succeeds the instant of the direct perception of objects, surfaces and volumes [. . .] in an interface which escapes daily duration and the calendar of the everyday’ (Virilio 1991 [1984]: 84). Here, Virilio’s phenomenological background becomes apparent, as the lived experience of the present moment is reduced to ‘real time’, which he (1997 [1995]: 10) accuses of ‘killing “present” time by isolating it from its here and now, in favour of a commutative elsewhere that no longer has any- thing to do with our “concrete presence” in the world, but is the elsewhere of a “discreet telepresence” that remains a complete mystery’. The instantaneous disappearance associated with action-at-a-distance may equally be characterised, then, in terms of absence – ‘the absence of the actor from the scene of the action, the actor’s presence sous rapture – appearance and disappearance, so to speak, rolled into one’ (Bauman 2002: 13). In this paradoxical state, ‘The philosophical question is no longer who I really am but where I presently am’ (Virilio 2000a [1990]: 85). Just as one only really notices things once they begin to fall apart or fade from view, the most crucial aspect of Virilio’s musings on the new form of ‘speed-space’ is the revelation that ‘speed-space’ was, in fact, there all along: all space is speed-space. In a manner directly comparable to the French philosopher Jean-Francois Lyotard (2011), Virilio decries the ‘geometricising’ of vision inherent to the quattrocento tradition of representation, which freezes the observer in order to constitute the world as a picture. For Virilio (1991 [1984]: 102), ‘acceleration and deceleration, or the movement of movement, are the only true dimensions of space [. . .] This space is not de ned as substantive or extensive; it is not primarily volume, mass, larger or smaller density, extension, nor longer, shorter, or bigger super cie. This phenomenological insight becomes increasingly apparent in an era where: Past, present and future – that old tripartite division of the time continuum [. . .] cedes primacy to the immediacy of a tele-presence [. . .] in which the fourth dimension (that of time) suddenly substitutes for the third: the material volume loses its geometrical value as an ‘e ective presence’ and yields to an audiovisual volume whose self-evident ‘tele-presence’ easily wins out over the nature of the facts. (NH, 118) This belated recognition is, for Virilio, a source of lament, as our tech- nological prostheses take us ever further from an immediate, sensory experience of the world, inducing a motion that puts an end to move- ment by transforming the actor into a tele-actor. ‘This tele-actor will no longer throw himself into any means of physical travel, but only into another body, an optical body; and he will go forward without moving, see with other eyes, touch with other hands from his own [. . .] a stranger to himself, a deserter from his own body, an exile for evermore’ (PI, 85).

#### The dromosphere, the world defined by accelerationism, warps bodies and ideas into their compressed form to be exploited for global elites. The faster that we innovate, the faster the likelihood for a catastrophic accident increases. By slowing down, we can interrogate existing power structures and halt the progress of fatal accidents. Thus, the standard and the ROTB is to vote for the debater who best dwells in slow-time: rampant acceleration creates violence against the most vulnerable.

Burk [Drew; “The Virilio Dictionary”; compiled by John Armitage; section titled “Dromosphere”; studied philosophy and religious and political anthropology as an Ambassadorial Scholar at L’Institut D’Etudes Politiques in Aix-en-Provence, France and completed his graduate work at the European Graduate School in Saas-Fee, Switzerland where he is currently a Visiting Scholar; 2013; LCA-BP]

Coming from the Greek word dromos meaning ‘race’, the dromosphere is the term coined by Virilio for the sphere of the acceleration of reality by technologies of instantaneous transmission and transportation of bodies, images, communication and perception. His self-proclaimed title of dromologist is meant to reflect the person who studies this sphere of reality based no longer on space or place or concrete conceptions of time, but the acceleration of exchanges and movements that strive to obliterate these elements. While we still live and are used to concepts of night and day, of here and there, our daily movement and interactions are continually being restructured within a sphere predicated on achieving instantaneous transmission and transportation whether it is through real-time instant messaging technologies or high-speed trains and aeroplanes. For Virilio, this realm of the acceleration of reality, this dromosphere, has built into it as one of its essential elements, the integral accident. With every so-called innovation of ‘progress’, there is also the innovation of a novel accident. With the invention of the high speed train, there is the invention of the speed train accident; with the invention of the aeroplane, the potential for appalling air accidents. Virilio’s project of dromology to study this sphere based on acceleration focuses its attention on how the dromosphere has come to supersede all previous conceptions of time. Because of this, he envisions the necessity to view all social interactions today, whether they are political or economical, as suffering from this dromospheric acceleration of reality. The example of the recent economic crashes where stock- traders gave the decision of trading over to the calculations of machines programmed to trade at the speed of light is one such interaction. Indeed, the crash led to an unheard of accident of acceleration. For Virilio, this is precisely the sort of disaster that we must have the courage today to analyse in order to slow down and to take a step back. Otherwise, the elusive and tempting desire to continue within a sphere where due to the instantaneous nature of transmission the accident happens before we know it has happened will be our fate.

#### Prefer Additionally:

#### [1] Deceleration is key in educational spaces: The ability to compare the relative merits of various positions is constitutive of debate, which necessitates thoughtful deliberation to interrogate truth claims.

Wood [Phil, Senior Lecturer and Teaching Fellow at the University of Leicester who focuses on education, “Should education policy have a speed limit? Slowing down the process of change”, 4-11-13, Considered, http://www.consider-ed.org.uk/should-education-policy-have-a-speed-limit/]

Over the past 15 years policy development in English education has seen an ever more acute acceleration. This acceleration was first identifiable under New Labour and ‘deliverology’ which demanded ever faster increases in examination outcomes. Driven by a need for higher and ever more improbable targets, faster and more complex policy initiatives were developed, self-evaluation forms, personalised learning, learning styles, curriculum innovation, and diplomas. Since the Coalition government has taken power, this need for accelerated policy development has continued. Much of the educational landscape is seeing radical change, sometimes untried and untested, sometimes not even seeing initial implementation before being abandoned or changed. Paul Virilio, urbanist and cultural theorist, defines social and political acceleration, particularly relating to technology, as ‘dromology’, the compression of time as a consequence of geopolitics, technology and the media leading to an emerging process of velocity and acceleration. Rather than leading to better, more efficient social systems acceleration can lead to detrimental impacts. Neoliberal policies have brought greater volumes of data and information often identified as some form of analytic ‘truth’. Virilio, however, sees greater information and data as a recipe for disinformation and confusion. Politicians are able to hide, embed and control, ‘speed is power itself’ (Virilio, 1999, 15). As policy generation accelerates, those outside of government are in a constant state of reaction attempting to understand and analyse new sets of ideas as the next policy is already being announced. By instigating reform at a very fast pace, a Secretary of State essentially creates a ‘power-grab’, the sheer velocity and acceleration of change eroding debate, ensuring less resistance and short-circuiting the democratic process. In addition, the media become the dromological troops of politicians (Eriksen, 2001). Eriksen (see Levy’s associated lecture) focuses on the dromological impact of modern society, arguing that ‘fast’ time increasingly drives out ‘slow’ time. Slow time is important as it allows for deliberation, thought, debate, and considered ways of working which are important in all facets of the educative process. But society and the commercial world eradicates slow time; fast time is becoming dominant in society at large, and in education. Eriksen identifies six problems with this change: speed is an addictive drug speed leads to simplification speed creates an assembly line (Taylorist) effect speed leads to a loss of precision speed demands space (it fills gaps in the lives of others, just consider your e-mail in box!) speed is contagious, spreading and killing off slow time In education, these effects are all too obvious. Recourse to ever more complex data systems allows rapid generation of targets and tracking sheets which become regarded as ‘truth’. Learning must be ‘measured’ in every lesson, and progress assessed- sometimes not even every 50 minutes, but every 15! The illusion persists that we can ‘know’ the extent of the learning of every child at the end of every lesson. As a result, the desired speed for learning and progress has indeed demanded the space of professional dialogue and reflection. Data systems are ‘fast’ processes – they give the illusion of progress, of learning – and so the acceleration of education has in part gone hand in hand with ever greater reliance on numeric data, both internal and external (league tables for example). The dromological impact of social and political change might lead us to believe that we need to make faster, better decisions and changes. The mantra of fast time leads to perpetual revolution and a chimera of perfection constantly found just ahead of us. But I argue that this is (self-) destructive. Kahneman (2011) highlights that acceleration in decision-making and change is based on gut reactions, emotions and biased perceptions. Decisions become based on associating new information with old rather than synthesising information to bring new insights. The constant speeding up of reform, demands for progress and an increasing focus on the short-term have served to blunt critical capacities, to surrender professional and community debate to ever more rapid production and enslavement to numeric data. This is what Hargreaves and Fullan (2012) describe as the ‘business capital’ model of education. An alternative view of the process of education, both in school and at policy level is the notion of ‘professional capital’ again outlined by Hargreaves and Fullan. This approach to education is based on seeing teachers as valued professionals who require time and resources to develop and perfect their professional skills and thinking.

#### I affirm; The appropriation of outer space by private entities is unjust.

### Contention

#### A re-emphasis on earth is an ethical imperative: by focusing on what we already have on our planet, we can abandon the accelerationist drive to produce at unprecedented rates.

Virilio [Paul; *The Information Bomb*; 2005 this translation, 1998 og french edition; French cultural theorist, aesthetic philosopher, and phenomenologist]

Totality or all-inclusiveness? We can scarcely avoid the question today of what is meant by the endlessly repeated word globalization. Is this a term intended to take over from the word internationalism, associated too closely with communism, or, as is often claimed, is it a reference to single-market capitalism? Either answer is wide of the mark. After the 'end of history', prematurely announced a few years ago by Francis Fukuyama,l what is being revealed here are the beginnings of the 'end of the space' of a small planet held in suspension in the electronic ether of our modern means of telecommunication. Let us not forget that 'excellence is a completion' (Aristotle), and perfect accomplishment a definitive conclusion. The time of the finite world is coming to an end and, unless we are astronomers or geophysicists, we shall understand nothing of the sudden 'globalization of his- tory' if we do not go back to physics and the reality of the moment. To claim, as is now the case, that globalism illustrates the victory of free enterprise over totalitarian collectivism is to understand nothing of the current loss of time intervals, the endless feedback, the telescoping of industrial or post-industrial activities. How are we to conceive the change wrought by computerization if we remain tied to an ideological approach, when the urgent need is in fact for a new geostrategic approach to discover the scale of the phenomenon that is upon us? And we need to do this to come back to the Earth- not in the sense of the old earth which sustains and nourishes us, but of the unique celestial body we occupy. To return to the world, to its dimensions and to the coming loss of those dimensions in the acceleration not now of history (which, with the loss of local time, has just lost its concrete foundations), but of reality itself, with the new-found importance of this world time, a time whose instantaneity definitively cancels the reality of distances - the reality of those geographical intervals which only yesterday still organized the politics of nations and their alliances, the importance of which had been shown by the Cold War in the age of (East/West) bloc politics. 'Physics' and 'metaphysics' are two terms which have been current in philosophy and understood in that discipline since Aristotle, but what of geophysics and meta- geophysics? There is still doubt over the meaning of the latter term, while the factual reality clearly shows that the continents have lost their geographical foundations and been supplanted by the tele-continents of a global communication system which has become quasi-instantaneous. After the extreme political importance assumed by the geophysics of the globe over the history of societies separated not so much by their national frontiers as by communications distances and time lags, we have in recent times seen the transpolitical importance of this kind of meta-geophysics which the cybernetic interactivity of the contemporary world represents for us at the end of the twentieth century. Since all presence is presence only at a distance, the tele-presence of the era of the globalization of exchanges could only be established across the widest possible gap. This is a gap which now stretches to the other side of the world, from one edge to the other of present reality. But this is a meta-geophysical reality which strictly regulates the tele-continents of a virtual reality that monopolizes the greater part of the economic activity of the nations and, conversely, destroys cultures which are precisely situated in the space of the physics of the globe. We are not seeing an 'end of history', but we are seeing an end of geography. Whereas, until the transport revolution of the nineteenth century, the old time intervals produced an auspicious distancing between the various societies, in the age of the current transmission revolution, the ceaseless feedback of human activities is generating the invisible threat of an accident befalling this generalized interactivity - an accident of which the stock market crash might be a symptom. This point can be illustrated by a particularly significant anecdote: in the last few years, or, more precisely, since the early 1990s, the Pentagon has taken the view that geostrategy is turning the globe inside out like aglove. For American military leaders, the global is the interior o f a finite world whose very finitude poses many logistical problems. And the local is the exterior, the periphery, ifnot indeed the 'outer suburbs' of the world. For the US general staff, then, the pips are no longer inside the apples, nor the segments in the middle of the orange: the skin has been turned inside out. The exterior is not simply the skin, the surface of the Earth, but all that is in situ, all that is precisely localized, wherever it may be. There lies the great globalitarian transformation, the transformation which extraverts localness - all localness - and which does not now deport persons, or entire populations, as in the past, but deports their living space, the place where they subsist economically. A global de-localization, which affects the very nature not merely of 'national', but of 'social' identity, throwing into question not so much the nation-state, but the city, the geopolitics of nations. 'For the first time; declared President Clinton, 'there is no longer any difference between domestic and foreign policy! No longer any distinction between the outside and the inside - admittedly with the exception of the topological reversal effected previously by the Pentagon and the State Department. In fact, this historic phrase spoken by the American president ushers in the meta-political dimension of a power which has become global and permits us to believe that domestic policy will now be handled as external policy was in the past.

#### Conventional conceptions of geospatial politics are a massive failure – the advent of privatized industrial superpowers means we need to re-conceptualize power within the ultracity. The ultracity is a disembodied conceptual framework that understands the decentralized, extra-planetary perspective necessary to combat material consequences of capitalism.

Davies [Hugh; Virilio Dictionary; Senior Lecturer in Creative Art and Media at La Trobe University, Melbourne, Australia.; 2013]

Virilio’s concept of the ultracity, also known as ‘Ultraville’, was first described as ‘Omnipolis’ in his The Art of the Motor (1995 [1993]) and brie y elaborated upon in Speed and Politics: An Essay on Dromology (2006 [1977]), Open Sky (1997 [1995]) and The Information Bomb (2000d [1998]). However, the term ‘ultracity’ is fully developed in Virilio’s The Futurism of the Instant: Stop-Eject (2010b [2009]: 32–69), the second chapter of which is titled and devoted to the idea of the ultracity: The original town is giving way to the ultracity produced by an exurbanism that is not so much metropolitan as omnipolitan, and this anticipates the not far-off colonial exodus to the ultraworld of a distant planet [. . .] (FI, 37) For decades, Virilio has discussed the quickening velocity of trans- portation and communication technologies and its in uence on people and spaces. He identi es the ultracity as a radical new urban architecture resulting from communicative instantaneity, perpetual connectivity and a culture in which the 1930s’ German far Right author Ernst Jünger’s dream of ‘total mobilisation’ has been normalised (see, for example, Armitage 2003). For Virilio, this new architecture requires a complete overhaul of ideas around notions of location, citizenship and movement. This is because the ultracity is not accessible through roads and high- ways but, rather, through digital devices and superhighways: the ultracity is then a virtual city that is simultaneously everywhere and nowhere. Being a citizen of the ultracity is not a geographical experience but a social, technological and psychological condition. People inhabit the city from wherever they are: in high-speed trains, in jets, in lifts, with their mobile phones and their laptops; in short, the ultracity’s major de ning characteristic is the movement and interconnectedness of its occupants. Their movement is not concerned with reaching a destination but with achieving a trajectory, a perspective that has the e ect of ‘relocating’ those buildings once on the periphery of the city – airports, train stations, harbours and so on – to the ‘centre’ of the ultracity. The ultracitizens’ connectedness, and, in turn, citizenship is thus guaranteed through their technological tools, their addiction to them, and through their increasing intolerance of older modalities of non-virtual presence. Yet the trace- ability of such technologies creates claustrophobia. Consequently, for all the speed and movement that these technologies o er, they also prevent our escape from the ultracity’s limits, from the demands of work and the proximity of others. This ubiquitous metropolis whose architecture is not concrete and steel but digital information systems and networks has its own species of com- merce. The department stores and skyscrapers of this city – Facebook, Amazon, Google and eBay – are simultaneously monolithic and ethereal. Nevertheless, while the ultracity is not a physical location, it does have significant effects on actual geography, displacing both the physical community and the local identity of the historical city and its rulers. Once a place of election, the city is now a place of ejection. Such ejections occur not only to those travelling in planes and trains but also to a growing nomadic underclass, the latter of which stems from factors such as the forced migration of refugees escaping political con ict and the exodus of populations owing to the disappearance of actual geographic space through rising sea levels. In contrast to the sedentary travellers of the ultracity, who are at home/work everywhere, the nomadic underclass is at home/work nowhere, except, perhaps, in the ‘provisional accommodation o ered by a now pointless transhumance’ and distinguished by disloca- tion, refugee camps and an ‘exoticism of misery’ (FI, 3).

#### The accelerationists obsession with space appropriation reflects an insidious desire to export capitalist accumulation to the cosmos — this supercharges existing planetary destruction and shoves marginalized populations to the sidelines while the wealthy elite escape the chaos they’ve created

Shammas and Holen [Victor and Tomas; 2019; “One giant leap for capitalistkind: private enterprise in outer space”; slo Metropolitan University, Work Research Institute (AFI), Oslo, Norway. 2 Independent scholar, Oslo, Norway.; <https://www.nature.com/articles/s41599-019-0218-9>] \*edited for clarity, footnotes inserted where they are referenced

But how are we to understand NewSpace? In some ways, NewSpace signals the emergence of capitalism in space. The production of carrier rockets, placement of satellites into orbit around Earth, and the exploration, exploitation, or colonization of outer space (including planets, asteroids, and other celestial objects), will not be the work of humankind as such, a pure species-being (Gattungswesen), but of particular capitalist entrepreneurs who stand in for and represent humanity. Crucially, they will do so in ways modulated by the exigencies of capital accumulation. These enterprising capitalists are forging a new political-economic regime in space, a post-Fordism in space aimed at profit maximization and the apparent minimization of government interference. A new breed of charismatic, starry-eyed entrepreneurs, including Musk’s SpaceX, Richard Branson’s Virgin Galactic, and Amazon billionaire Jeff Bezos’s Blue Origin, to name but a selection, aim at becoming ‘capitalists in space' (Parker, 2009) or space capitalists. Neil Armstrong’s famous statement will have to be reformulated: space will not be the site of ‘one giant leap for mankind', but rather one giant leap for capitalistkind.5 [Footnote 5: Ironically, despite the NewSpace entrepreneurs’ talk of saving humanity from a dying planet by turning humankind into a multiplanetary species (e.g., Musk, 2017), the accelerating NewSpace race may actually accelerate[s] catastrophic global climate change, owing to the deleterious (and largely unmeasured) effects of burning liquid rocket fuels in the atmosphere (see Toohey et al., 2009), which may feed the imperative to find alternatives to Earth. For the first time in the report’s history, the United Nations 2018 Quadrennial Global Ozone Assessment was set to include estimates of the effects of rocket launches on Earth’s atmosphere.] With the ascendancy of NewSpace, humanity’s future in space will not be ‘ours', benefiting humanity tout court, but will rather be the result of particular capitalists, or capita- listkind,6 [Footnoet 6: For a play-by-play account of the space industry, produced by and for industry insiders, one might consult the informative (but emic and adulatory) news portal, SpaceNews.com.] toiling to recuperate space and bring its vast domain into the fold of capital accumulation: NewSpace sees outer space as the domain of private enterprise, set to become the ‘first-tril- lion dollar industry', according to some estimates, and likely to produce the world’s first trillionaires (see, e.g., Honan, 2018)—as opposed to Old Space, a derisive moniker coined by enthusiastic proponents of capitalism-in-space, widely seen to have been the sole preserve of the state and a handful of giant aerospace cor- porations, including Boeing and Lockheed Martin, in Cold War- era Space Age.

### Contention 2

#### The appropriation of outer space will undoubtedly result in the end of humankind as we know it — information technology is obsessed with future-oriented goals that harm bodies now

Virilio [Paul; *The Information Bomb*; 2005 this translation, 1998 og french edition; French cultural theorist, aesthetic philosopher, and phenomenologist] \*edited for gendered lang

And is the 'human genome project', which has now been running for ten years and which is financed to the tune of $3 billion by the Department of Energy and the National Institute ofHealth for the purpose ofdeciphering DNA, anything other than a race at last to acquire the data of life, just as, in another age, the United States aimed for the moon by financing NASA? It is always arace! Has not the geneticist Graig Venterjust set up a private company with the aim ofdeciphering, in a project parallel to the public one, the whole ofthe genetic code in just three years, by linking up with a subsidiary of the pharmaceuticals group Perkin Elmer, who are special- ists in DNA-sequencing machines, and doing this with an investment ofjust $200 million?7 Mter Kasparov's symbolic failure against the Deep Blue computer, the summer saga of the automatic Mars Pathfinder probe and the misadventures of the Mir space station, we are seeing the scheduled end of manned flight and a questioning ofeven the usefulness ofthe future inter- national orbital station. This is the end of an 'extra-terrestrial' adventure for our generation but we have before us, by contrast, the spectacular launch ofthe 'extra- human' epic, as astrophysics gradually gives way to biophysics. These are all so many signs ofthe inuninent supplanting ofmacro-physical exotidsm by micro-physical endotidsm. A probable end to the external colonization of the space of distant lands and the dubious dawning of a colonization which will be internal - the colonization of the space-time of living matter, the new frontier of the will to power of the techno-sciences. 'Homo est clausura mirabilium dei', wrote Hildegard of Bingen, thus expressing a reality previously masked by the anthropocentrism of origins: ~~man~~ [humans] might not be said to be the centre of the world, but its closure, the end of the world. Significantly, this phrase was uttered by a woman born in the year 1098. It is a phrase which stands opposed to the eugenic myth by throwing a singular light on the origin of nihilism in the omnipotence of the impotence of sciences as soon as they reopen the question of the origins of life. In fact, since the end of the Cold War we have been constantly trying to reproduce other ends on this identical pattern: the end of history, the end of representative democracy or, again, the end ofthe subject, by attempting to create the double (the clone) or the hybrid (the mutant) thanks to genetic manipulation. Far from being some kind of achievement, this 'post- industrial' undertaking deploys the energy of despair in an effort to escape the conditions favourable to life and thus to arrive at chaos, or, in other words, to regress to the initial conditions which prevailed, as it is believed, before the origins oflife. Transgenic, transhuman - these are all terms which mark the headlong charge forward, in spite of all the evi- dence, of a transpolitical community of scientists solely preoccupied with acrobatic performances. In this they are following the example of those fairground shows mounted in the nineteenth century by the self-styled 'mathemagicians’ . . . Ultimately, this so-called post-modern period is not so much the age in which industrial modernity has been sur- passed, as the era of the sudden industrialization of the end, the all-out globalization of the havoc wreaked by progress. To attempt to industrialize living matter by bio-techno- logical procedures, as is done in the semi-official project of reproducing the individual in standard form, is to turn the end into an enterprise, into a Promethean factory. In the age of the 'balance of nuclear terror' between East and West, the military-industrial complex had already succeeded in militarizing scientific research to ensure the capability of mutual destruction - the 'MAD' concept. Genetic engineering is now taking over from the atomic industry to invent its own bomb. Thanks to computers and the advances ofbio-technol- ogy, the life sciences are able to threaten the species no longer (as in the past) by the radioactive destruction ofthe human environment, but by clinical insemination, by the control ofthe sources oflife, the origin ofthe individual. We can see now that, just as the total war outlined at the end ofthe First World War was to be actualized during the Second, threatening, between 1939 and 1945, with Hiroshima and Auschwitz, not the enemy but the human race, the global warfare prefigured today in the great manoeuvres of information warfare' will be based on a sci- entific radicalization, threatening - not so much with extermination as with extinction - not a particular popu- lation or even the human race (as the thermo-nuclear bomb might), but the very principle of all individuated life, the genetic and information bombs now forming a single 'weapons system'. Moreover, if information is indeed the third dimension of matter, after mass and energy, each historical conflict has in its time shown up the mastery ofthese elements. Mass war: from the great ancient invasions to the organization ofthe firepower of armies during the recent European wars. Energy war: with the invention of gunpowder and, most significandy, of atomic weapons, with the 'advanced' or high-energy laser still to come. And lasdy, tomorrow, the information war, which will make general what espionage and police surveillance inaugurated long ago, though they were unable to draw, as we are today, on the limit-acceleration of 'global information'.

### UV

#### [1] Use reasonability on neg theory – **[a] Competing interps moots 6 mins of AC offense creating a 7-13 time skew which outweighs minimal aff abuse. [b] Offense-defense disincentivizes substantive education by shifting the round from the AC to a norm so their model prioritizes diminishing marginal skews over substance. That outweighs – the end goal of theory is better substantive debates. [c] Binary interps make it possible for the reactive neg to always read theory, so the aff needs reasonability to protect their core ground.**

#### [2] 1ar theory is key to checking back against infinitely abusive 1NCs, and recourse outweighs on predictability since 1NC reactivity means there are infinite permutations of possible hard negs but the aff is tied to the topic. Use drop the debater for aff recourse and preventing 2n sandbagging. Competing interps on 1ar shells a] prevents 2ns that collapse to 6 min of reasonability good b] 1ars don’t have enough time to win substance and paradigm issues. We don’t preclude you from contesting these paradigm issues, so combo shells on the underview are non-sensical and concede you could’ve just line by lined. No RVIs on 1ar shells: a] overcompensation – they have 2 speeches so they can win the 2n in other ways like impact turns b] time investment is larger so err aff on abuse stories c] creates a chilling effect against checking legitimate NC abuse.

#### [3] Reject Util

#### A] Aggregation fails – Suffering is not additive, can’t compare between one migraine and 10 headaches

#### B] Infinite conceptions of Pleasure and Pain –

#### C] Pleasure and Pain are infinite –