# 1NC vs Carnegie SR

## 1

### 1nc – t

#### Interpretation: the aff cannot specify a type of space appropriation

#### Bare plurals imply a generic “rules reading” in the context of moral statements

Cohen 1 — (Ariel Cohen, Professor of Linguistics @ Ben-Gurion University of the Negev, PhD Computational Linguistics from Carnegie Mellon University, “On the Generic Use of Indefinite Singulars”. Journal of Semantics 18: 183-209, Oxford University Press, 2001, accessed 12-7-20, HKR-AM) \*\*BP = bare plurals

According to the rules and regulations view, on the other hand, generic sentences do not get their truth or falsity as a consequence of properties of individual instances. Instead, generic sentences are evaluated with regard to rules and regulations, which are basic, irreducible entities in the world. Each generic sentence denotes a rule; if the rule is in effect, in some sense (different theories suggest different characterizations of what it means for a rule to be in effect), the sentence is true, otherwise it is false. The rule may be physical, biological, social, moral, etc. The paradigmatic cases for which this view seems readily applicable are sentences that refer to conventions, i.e. man-made, explicit rules and regulations, such as the following example (Carlson 1995: 225):

(40) Bishops move diagonally.

Carlson describes the two approaches as a dichotomy: one has to choose one or the other, but not both. One way to decide which approach to choose is to consider a case where the behavior of observed instances conflicts with an explicit rule. Indeed, Carlson discusses just such a case. He describes a supermarket where bananas sell for $0.49/lb, so that (41a) is true. One day, the manager decides to raise the price to $1.00/lb. Immediately after the price has changed, claims Carlson, sentence (41a) becomes false and sentence (41b) becomes true, although the overwhelming majority of sold bananas were sold for $0.49/lb.

(41) a. Bananas sell for $0.49/lb.

b. Bananas sell for $1.00/lb.

Consequently, Carlson reaches the conclusion that the rules and regulations approach is the correct one, whereas the inductivist view is wrong.

While I share Carlson’s judgements, I do not accept the conclusion he draws from them. Suppose the price has, indeed, changed, but the supermarket employs incompetent cashiers who consistently use the old price by mistake, so that customers are still charged $0.49/lb. In this case, I think there is a reading of (41a) which is true, and a reading of (41b) which is false. These readings are more salient if the sentence is modified by expressions such as actually or in fact:

(42) a. Bananas actually sell for $0.49/lb.

b. In fact, bananas sell for $1.00/lb.

BP generics, I claim, are ambiguous: on one reading they express a descriptive generalization, stating the way things are. Under the other reading, they carry a normative force, and require that things be a certain way. When they are used in the former sense, they should be analysed by some sort of inductivist account; when they are used in the latter sense, they ought to be analysed as referring to a rule or a regulation. The respective logical forms of the two readings are different; whereas the former reading involves, in some form or another, quantification, the latter has a simple predicate-argument structure: the argument is the rule or regulation, and the predicate holds of it just in case the rule is ‘in effect’.

#### Violation—they specified antitrust

#### Vote neg for predictable limits—specifying a type of appropriation offers a huge explosion in the topic since they get permutations of hundreds of appropriations. Limits explodes neg prep burden and draws un-reciprocal lines of debate, where the aff is always ahead.

#### Competing interps – T is a yes no question – you cant be reasonanbly topical which answers their underview aargument

#### No RVIs:

#### 1] logic: the aff doesn’t win for proving they’re fair or educational otherwise they’d win every round post-1ac.

#### 2] chilling effect: debaters would be scared to read theory for fear of losing to a prepped out counter-interp proliferating abuse

#### 3] substantive education: RVIs make every debate just a theory debate which prevents us from kicking theory and learning about the topic

Collapsing to the highest layer irrel bc the aff can just weigh

## 2

### 1nc – k

#### Settler colonialism is the ontological permeating structure of the nation-state which requires the elimination of indigenous life and land via the occupation of settlers. The appropriation of land turns Natives into ghosts and chattel slaves into excess labor.

Tuck and Yang 12

(Eve Tuck, Unangax, State University of New York at New Paltz K. Wayne Yang University of California, San Diego, Decolonization is not a metaphor, Decolonization: Indigeneity, Education & Society Vol. 1, No. 1, 2012, pp. 1-40, JKS)

Our intention in this descriptive exercise is not be exhaustive, or even inarguable; instead, we wish to emphasize that (a) decolonization will take a different shape in each of these contexts - though they can overlap - and that (b) neither external nor internal colonialism adequately describe the form of colonialism which operates in the United States or other nation-states in which the colonizer comes to stay. Settler colonialism operates through internal/external colonial modes simultaneously because there is no spatial separation between metropole and colony. For example, in the United States, many Indigenous peoples have been forcibly removed from their homelands onto reservations, indentured, and abducted into state custody, signaling the form of colonization as simultaneously internal (via boarding schools and other biopolitical modes of control) and external (via uranium mining on Indigenous land in the US Southwest and oil extraction on Indigenous land in Alaska) with a frontier (the US military still nicknames all enemy territory “Indian Country”). The horizons of the settler colonial nation-state are total and require a mode of total appropriation of Indigenous life and land, rather than the selective expropriation of profit-producing fragments. Settler colonialism is different from other forms of colonialism in that settlers come with the intention of making a new home on the land, a homemaking that insists on settler sovereignty over all things in their new domain. Thus, relying solely on postcolonial literatures or theories of coloniality that ignore settler colonialism will not help to envision the shape that decolonization must take in settler colonial contexts. Within settler colonialism, the most important concern is land/water/air/subterranean earth (land, for shorthand, in this article.) Land is what is most valuable, contested, required. This is both because the settlers make Indigenous land their new home and source of capital, and also because the disruption of Indigenous relationships to land represents a profound epistemic, ontological, cosmological violence. This violence is not temporally contained in the arrival of the settler but is reasserted each day of occupation. This is why Patrick Wolfe (1999) emphasizes that settler colonialism is a structure and not an event. In the process of settler colonialism, land is remade into property and human relationships to land are restricted to the relationship of the owner to his property. Epistemological, ontological, and cosmological relationships to land are interred, indeed made pre-modern and backward. Made savage. In order for the settlers to make a place their home, they must destroy and disappear the Indigenous peoples that live there. Indigenous peoples are those who have creation stories, not colonization stories, about how we/they came to be in a particular place - indeed how we/they came to be a place. Our/their relationships to land comprise our/their epistemologies, ontologies, and cosmologies. For the settlers, Indigenous peoples are in the way and, in the destruction of Indigenous peoples, Indigenous communities, and over time and through law and policy, Indigenous peoples’ claims to land under settler regimes, land is recast as property and as a resource. Indigenous peoples must be erased, must be made into ghosts (Tuck and Ree, forthcoming). At the same time, settler colonialism involves the subjugation and forced labor of chattel slaves, whose bodies and lives become the property, and who are kept landless. Slavery in settler colonial contexts is distinct from other forms of indenture whereby excess labor is extracted from persons. First, chattels are commodities of labor and therefore it is the slave’s person that is the excess. Second, unlike workers who may aspire to own land, the slave’s very presence on the land is already an excess that must be dis-located. Thus, the slave is a desirable commodity but the person underneath is imprisonable, punishable, and murderable. The violence of keeping/killing the chattel slave makes them deathlike monsters in the settler imagination; they are reconfigured/disfigured as the threat, the razor’s edge of safety and terror. The settler, if known by his actions and how he justifies them, sees himself as holding dominion over the earth and its flora and fauna, as the anthropocentric normal, and as more developed, more human, more deserving than other groups or species. The settler is making a new "home" and that home is rooted in a homesteading worldview where the wild land and wild people were made for his benefit. He can only make his identity as a settler by making the land produce, and produce excessively, because "civilization" is defined as production in excess of the "natural" world (i.e. in excess of the sustainable production already present in the Indigenous world). In order for excess production, he needs excess labor, which he cannot provide himself. The chattel slave serves as that excess labor, labor that can never be paid because payment would have to be in the form of property (land). The settler's wealth is land, or a fungible version of it, and so payment for labor is impossible.6 The settler positions himself as both superior and normal; the settler is natural, whereas the Indigenous inhabitant and the chattel slave are unnatural, even supernatural. Settlers are not immigrants. Immigrants are beholden to the Indigenous laws and epistemologies of the lands they migrate to. Settlers become the law, supplanting Indigenous laws and epistemologies. Therefore, settler nations are not immigrant nations (See also A.J. Barker, 2009). Not unique, the United States, as a settler colonial nation-state, also operates as an empire - utilizing external forms and internal forms of colonization simultaneous to the settler colonial project. This means, and this is perplexing to some, that dispossessed people are brought onto seized Indigenous land through other colonial projects. Other colonial projects include enslavement, as discussed, but also military recruitment, low-wage and high-wage labor recruitment (such as agricultural workers and overseas-trained engineers), and displacement/migration (such as the coerced immigration from nations torn by U.S. wars or devastated by U.S. economic policy). In this set of settler colonial relations, colonial subjects who are displaced by external colonialism, as well as racialized and minoritized by internal colonialism, still occupy and settle stolen Indigenous land. Settlers are diverse, not just of white European descent, and include people of color, even from other colonial contexts. This tightly wound set of conditions and racialized, globalized relations exponentially complicates what is meant by decolonization, and by solidarity, against settler colonial forces. Decolonization in exploitative colonial situations could involve the seizing of imperial wealth by the postcolonial subject. In settler colonial situations, seizing imperial wealth is inextricably tied to settlement and re-invasion. Likewise, the promise of integration and civil rights is predicated on securing a share of a settler-appropriated wealth (as well as expropriated ‘third-world’ wealth). Decolonization in a settler context is fraught because empire, settlement, and internal colony have no spatial separation. Each of these features of settler colonialism in the US context - empire, settlement, and internal colony - make it a site of contradictory decolonial desires7. Decolonization as metaphor allows people to equivocate these contradictory decolonial desires because it turns decolonization into an empty signifier to be filled by any track towards liberation. In reality, the tracks walk all over land/people in settler contexts. Though the details are not fixed or agreed upon, in our view, decolonization in the settler colonial context must involve the repatriation of land simultaneous to the recognition of how land and relations to land have always already been differently understood and enacted; that is, all of the land, and not just symbolically. This is precisely why decolonization is necessarily unsettling, especially across lines of solidarity. “Decolonization never takes place unnoticed” (Fanon, 1963, p. 36). Settler colonialism and its decolonization implicates and unsettles everyone.

#### Extinction is an empty superlative that teases with global demise to mask structural culpability with the ongoing violences driving extinction – assign their arguments 0 risk.

Mitchell 17 (Audra - holds the the [CIGI Chair](https://www.balsillieschool.ca/faculty/cigi-chairs) in Global Governance and Ethics at the [Balsillie School of International Affairs](https://www.balsillieschool.ca/) and is an Associate Professor at Wilfrid Laurier University, Canada. 9/27/17. “Decolonizing against extinction part II: Extinction is not a metaphor – it is literally genocide” <https://worldlyir.wordpress.com/2017/09/27/decolonizing-against-extinction-part-ii-extinction-is-not-a-metaphor-it-is-literally-genocide/>)//kbuck

Extinction has become an emblem of Western, and white-dominated, fears about ‘the end of the(ir) world’. This scientific term is saturated with emotional potency, stretched and contorted to embody almost any nightmare, from climate change to asteroid strikes. In academic and public contexts alike, it is regularly interchanged with other terms and concepts – for instance, ‘species death’, global warming or ecological collapse. Diffused into sublime scales – mass extinctions measured in millions of (Gregorian calendar) years, a planet [totalized by the threat of nuclear destruction](http://journals.sagepub.com/doi/abs/10.1177/0306312709341598) – ‘extinction’ has become an empty superlative, one that that gestures to an abstract form of [unthinkability.](http://journals.sagepub.com/doi/abs/10.1177/1354066116632853) It teases Western subjects with images of generalized demise that might, if it gets bad enough, even threaten us, or the [figure of ‘humanity’ that we enshrine as a universal.](https://www.routledge.com/International-Intervention-in-a-Secular-Age-Re-Enchanting-Humanity/Mitchell/p/book/9780415705066) This figure of ‘humanity’, derived from Western European enlightenment ideals, emphasizes individual, autonomous actors who are fully integrated into the global market system; who are responsible citizens of nation-states; who conform to Western ideas of health and well-being; who partake of ‘culture’; who participate in democratic state-based politics; who refrain from physical violence; and who manage their ‘resources’ responsibly (Mitchell 2014).

Oddly, exposure to the fear of extinction contributes to the formation and bolstering of [contemporary Western subjects](http://journals.sagepub.com/doi/abs/10.1177/0263276415619219). Contemplating the sublime destruction of ‘humanity’ offers the thrill of [abjection:](https://www.amazon.ca/Powers-Horror-Abjection-Julia-Kristeva/dp/0231053479) the perverse pleasure derived from exposure to something by which one is revolted. C[laire Colebrook](http://www.openhumanitiespress.org/books/titles/death-of-the-posthuman/) detects this thrill-seeking impulse in the profusion of Western blockbuster films and TV shows that imagine and envision the destruction of earth, or at least of ‘humanity’. It also throbs through a flurry of recent best-selling books – both fiction and speculative non-fiction (see [Oreskes and Conway 2014](https://www.amazon.ca/dp/B00K33E4J2/ref=dp-kindle-redirect?_encoding=UTF8&btkr=1); [Newitz 2013](https://www.amazon.com/Scatter-Adapt-Remember-Survive-Extinction/dp/0307949427); [Weisman 2008](http://www.worldwithoutus.com/)). In a forthcoming intervention, [Noah Theriault](http://www.history.cmu.edu/faculty/theriault.html) and I (2018) argue that these imaginaries are a form of porn that normalizes the profound violences driving extinction, while cocooning its viewers in the secure space of the voyeur. Certainly, there are many Western scientists, conservationists and policy-makers who are genuinely committed to stopping the extinction of others, perhaps out of fear for their own futures. Yet extinction is not quite real for Western, and especially white, subjects; it is a fantasy of negation that evokes thrill, melancholy, anger and existential purpose. It is a metaphor that expresses the destructive desires of these beings, and the negativity against which we define our subjectivity.

But extinction is not a metaphor: it is a very real [expression of violence](https://worldlyir.wordpress.com/2017/07/28/decolonizing-against-extinction-part-i-extinction-is-violence/) that systematically destroys particular beings, worlds, life forms and the relations that enable them to flourish. These are real, unique beings, worlds and relations – as well as somebody’s family, Ancestors, siblings, future generations – who are violently destroyed. Extinction can only be used unironically as a metaphor by people who have never been threatened with it, told it is their inevitable fate, or lost their relatives and Ancestors to it – and who assume that they probably never will.

This argument is directly inspired by the call to arms issued in 2012 by [Eve Tuck and Wayne K. Yang](http://decolonization.org/index.php/des/article/view/18630) and more recently by [Cutcha Risling-Baldy](http://decolonization.org/index.php/des/article/view/22155). The first, seminal piece demonstrates how settler cultures use the violence of metaphorical abstraction to excuse themselves from the real work of decolonization: ensuring that land and power is in Indigenous hands. Risling-Baldy’s brilliant follow-up extends this logic to explain how First People like Coyote have been reduced to metaphors through settler appropriation. In both cases, engagement with Indigenous peoples and their relations masks moves to innocence: acts that make it appear as if settlers are engaging in decolonization, while in fact we are consolidating the power structures that privilege us.

In this series, want to show how Western, and white-dominated, discourses on ‘extinction’ appear to address the systematic destruction of peoples and other beings while enacting moves to innocence that mask their culpability and perpetuate structures of violence. As I argued in [Part I of this serie](https://worldlyir.wordpress.com/2017/07/28/decolonizing-against-extinction-part-i-extinction-is-violence/)s, extinction is an expression of colonial violence. As such, it needs to be addressed through direct decolonization, including the dismantling of settler colonial structures of violence, and the resurgence of Indigenous worlds. Following Tuck, Yang and Risling-Baldy’s lead, I want to show how and why the violences that drive extinction have come to be invisible within mainstream discourses. Salient amongst these is the practice of genocide against Indigenous peoples other than humans.

…it is literally genocide.

What Western science calls ‘extinction’ is not an unfortunate, unintended consequence of desirable ‘human’ activities. It is an embodiment of particular patterns of  structural violence that disproportionately affect specific racialized groups.  In some cases, ‘extinction’ is directly, deliberately and systematically inflicted in order to create space for aggressors, including settler states. For this reason, it has rightly been framed as an aspect or tool of colonial genocides against Indigenous human peoples. Indeed, many theorists have shown that the ‘extirpation’ of life forms (their total removal from a particular place) is an instrument for enacting genocide upon Indigenous humans (see [Mazis 2008;](https://www.academia.edu/10310917/Mazis_The_World_of_Wolves_Lessons_about_the_Sacredness_of_the_Surround)[Laduke 1999](https://www.amazon.ca/All-Our-Relations-Native-Struggles/dp/0896085996); [Stannard 1994](http://www.oupcanada.com/catalog/9780195085570.html)). Specifically, the removal of key sources of food, clothing and other basic materials makes survival on the land impossible for the people targeted.

#### Err heavily neg to check for cognitive bias that artificially inflates the benefits of space expansionism and drives modern space activity – it’s embedded within a broader metanarrative about Settler-Colonialism on the Earth, with Space being analogized to the “final frontier” that Settlers are naturally predestined to exploit. Support for the “validity” of the space expansion narrative then justifies all violent conquest and colonialism by positing it as the natural relation between humans, Earth, and the cosmos – means the alternative explains their offense and we control the root cause

Deudney 20 (Daniel Deudney – PhD in Political Science @ Princeton University, “Dark Skies: Space Expansionism, Planetary Geopolitics & The Ends of Humanity”, 2020, pgs. 12-13, EmmieeM)

The projects advanced by space expansionists, and the problems they seek to address, gain further intellectual power because they are embedded in a larger metanarrative about humanity, Earth, and cosmos, an epic story that connects past, present, and future. Space expansionism seamlessly combines Big History with Big Futurism. Space expansionism is more than the sum of its programmatic parts because it advances a comprehensive account, a narrative whole, in which its many projects are nested. The space expansionist narrative has extremely broad spatial and temporal scope, offering a macrohistorical, planetary scale account of human development and its interaction with nature. Space expansionists tell this large story about the human past and present, and then extrapolate it into imagined space futures. In this story, the present sits at a decisive intersection point, culminating millennia of steadily rising interdependence and interaction on the Earth, but at the threshold of an ultimately limitless expansion across the “final frontier” of cosmic outer space (see Figure 1.2). In an era when Grand Narratives—particularly those associated with the Enlightenment—have become suspect among the humanistic intelligentsia, space expansionists cast themselves as the avant-garde of technological civilization and advance the most comprehensively progressive Grand Narrative of Enlightenment modernity

This narrative employs numerous geohistorical analogies suggesting that expansion into outer space continues patterns of spatial expansion across Earth history. In the largest temporal frame, the space enterprise is likened to the expansion of organic life on Earth, as well as many historical terrestrial expansions of humanity on Earth. Familiar Earth geographic features, notably oceans, islands, and frontiers, are analogized with the features of outer space. In this story, technological advancement, from the control of fire and the invention of clothing to large sailing ships and malaria prophylaxis turn formidable natural barriers into new frontiers, enabling humans to expand their habitats through further exploration, conquest, and colonization, a pattern that will continue as new technologies enable expansions into outer space. This expansion narrative gains further credibility by incorporating powerful high modernist Promethean ideas about the cosmos, nature and life, and scientific and technological progress. Although expansionists claim space ventures will benefit all humanity, they also anticipate special advantage for those who first undertake them, while peoples who fail to seize opportunities for space expansion will fall behind.

#### There’s an antitrust link – competition law takes settler economics for granted – the notion of competitive benefits is contingent on an atomized, Cartesian economic agent that is inseparable from Western individualist ideology – you should refuse the false choice of competition or collapse and instead understand that as a myopic crackdown on non-Western relationality and cooperative exchange relationships

#### Liberal IR theory links just as much because it depends on settler notions of progress, individual accounts of justice, and democracy as bastions of equality – this is specific link to their assumptions of the aff

Beier 05

(Marshall Beier received his PhD in Political Science from York University and is a former Associate Director of the York Centre for International and Security Studies. He joined the Department of Political Science at McMaster University in 2000, Emancipatory Violences, Chapter 7 in: International Relations in Uncommon Places- Indigeneity, Cosmology, and the Limits of International Theory, Palgrave Macmillan 2005, it’s a book, JKS)

Liberal international theory is quite clearly illustrative in this regard. Whether in its prescriptions for world peace or its conceptions of “the good life,” it follows Realist-inspired international theory in flatly contradicting autoethnographic accounts of Lakota cosmology and traditional lifeways. Liberal social theory in general privileges the private sphere of individualized rights and denigrates more communally oriented arrangements of the sort expressed through the tiyospaye and in the buffalo virtues. It is also founded upon a decidedly Western notion of progress that despises the natural world. This not only stands in stark contrast with the commitments bound up in a worldview consonant with the sacred hoop, but has a long history of direct entanglement with the business of colonialism as well. If, as Locke pronounced, “in the beginning, all the world was America” (Locke 1924: 140), then European superiority seemed in yet another sense to have been confirmed, and this could confer legitimacy upon the taking of Indigenous peoples’ lands. Locke proposed that the limit on the extent of land that could be counted as one’s own was equal to whatever measure one was able to “improve” and cultivate (Locke 1924: 132). European colonists could thus feel justified in their seizure of lands in the Americas since the original inhabitants, having failed to make “improvements” to those lands by means of their labor, were thereby imagined to have forfeited any claim to a right of prop- erty over them. And if the Americas had theretofore been left to lie fallow, their colonization and cultivation by Europeans could only be to the benefit of humanity in general.6 It should therefore be of more than just passing interest that, as we have seen, aggregate “Indian” stereotypes have drawn principally on the itinerant Plains peoples and not the many sedentary agrarian societies of the pre-Columbian Americas—as Gene Weltfish has observed, “[t]he universality of the Plains Indian nomadic stereotype as a function of the natural order of things gives active support to this [Lockean] ideology” (Weltfish 1971: 222). Contemporary liberal international theory continues very much in this tradition. In particular, it remains committed to individualized conceptions of liberty expressed most conspicuously in property rights. Partly as a consequence of growing dissatisfaction with Neorealism, liberal theory has enjoyed a renewed popularity among International Relations scholars since the end of the Cold War. Rejecting the cold stasis of the Realist power-politics calculus in which conflict is the unswerving first feature of human social interaction, the new liberals take a view of politics as, in Robert O. Keohane’s words, “open-ended and potentially progressive, rather than bleakly cyclical” (Keohane 1989: 11). It is thus that a space is created in which to imagine an emancipatory agenda operationalized through cooperative interaction. Liberalism’s accounts of processes and phenomena such as international cooperation or interdependence turn on a presumed universal pursuit of “the good life” that is ultimately defined in terms of material gratifications. Importantly, however, the idea of progress works through this such that it is driven by material wants that can never truly be satisfied. Accordingly, subduing the natural world and harnessing it to productive purposes through industry is a sine qua non for the enjoyment of “the good life.” And the ideational terrain upon which this relationship is sustained is marked out in advance by those elements of the hegemonologue—with their origins in the Judeo-Christian Creation story and Plato’s privileging of the rational over the experiential— that, as I have argued, cast nature as the prototypical Other. At the same time, liberal ruminations on the transcendence of war work indispensably through the state, thereby repeating some of the violences of erasure that I have attributed to the theoretical orthodoxy of International Relations. Following at least the broad strokes of Immanuel Kant’s Perpetual Peace, democratic peace theory suggests that war would be an uncommon enterprise in a world populated only by liberal democratic states. Building on the thesis that liberal democracies are inherently less prone to war (owing variously to inhibiting structural characteristics and/or normative commit- ments), contemporary exponents of this thesis have increasingly put the accent on democratic institutions through which states cooperate as well as the interdependence that results from trade and economic integration.7 Clearly, traditional Lakota forms of sociopolitical organization are not at all well accommodated by this. Once more, the state is, in the same instant, naturalized and valorized—this time as the form of political community through which a lasting peace might be realized. Though certainly much less direct in this sense than the constructions of savagery in which Realist-inspired theory is implicated, democratic peace theory enacts its own erasures nonetheless. Moreover, its emancipatory promises turn out to be conditional: having just offered that, “liberalism’s ends are life and prosperity, and its means are liberty and toleration,” John M. Owen cautions that this requires that people be enlightened and aware of their interests and that they “live under enlightened political institutions which allow their true interests to shape politics” (Owen 1994: 94). Given the focus here on liberal democracy articulated through the state, one need scarcely wonder at what might be counted as “enlightened political institutions.” And this assimilative impulse is repeated in liberalism’s material account of prosperity. Emancipation, it seems, is here again contingent upon a fundamental commitment to rendering sameness. In extreme formu- lations, this tends strongly toward celebrating global cultural homogenization and the subordination of diverse value systems to the profligate consumption of ever more goods and services.8

#### Their understanding of “space” replicates a Western theorization of place as neutral space that relegates indigenous peoples to colonial authority by creating “cultural blanks” to be filled in by peaceful settlement

Barker and Pickerill 12 (Adam J Barker, and Jenny Pickerill, Department of Geography @ Univ of Leicester. “Radicalizing Relationships To and Through Shared Geographies: Why Anarchists Need to Understand Indigenous Connections to Lands and Place” Antipode.

Colonial Impacts on Perceptions of Place Indigenous understandings of place have generated criticism of many aspects of society in the northern bloc: Christian theology’s influence on political and economic colonial practice (Deloria 2003); the concept of “sovereignty” and the state system (Alfred 2006); constitutionalism as a method of governmental organization (Tully 1995; 2000); capitalism and relationships under a capitalist system (Adams 1989:17); language and culture (Basso 1996) and many other understandings of place, space, nature, and human relationships. Indigenous relationships to place fundamentally challenge colonial spatial concepts, from the ways that we move from place to place and through spaces (Pandya 1990) to how we move through time (Jojola 2004). Indeed Coulthard (2010:79) asserts that for Indigenous people place is central to understandings of life, whereas “most Western societies . . . derive meaning from the world in historical/developmental terms, thereby placing time as the narrative of central importance”. Historically, EuroAmerican cultures conceived of human relations to the environment in one of two ways, which John Rennie Short labels the “classical and romantic” (Short 1991:6): either “natural” places are improved through development and human spatial creation and use (with “wilderness” as a frightening, exterior “ other”), or despoiled through human contact and change (with the natural environment as a pristine and perfect spatial concept, and the suggestion that human identity must be bounded within it). Both conceptually marginalize or fully erase Indigenous presence in place. Contra this erasure, Indigenous peoples’ understandings of place have become important to the understanding of colonial geographies and the efforts of anti-colonial activists.2 Indigenous peoples have traditionally related to place through spatially stretched and dynamic networks of relationships (Cajete 2004; Johnson and Murton 2007). These networks bear some resemblance to Sarah Whatmore’s concept of hybrid geography, “which recognizes agency as a relational achievement, involving the creative presence of organic beings, technological devices and discursive codes, as well as people, in the fabrics of everyday living” (Whatmore 1999:26). Through these, Indigenous peoples have challenged the classical/romantic dichotomy that continues to haunt some aspects of anarchist spatial perceptions. For Indigenous peoples, place holistically encapsulates networks of relations between humans, features of the land, non-human animals, and living beings perceived as spirits or non-physical entities. All of these—humans included— are understood to have autonomy and will, but also obligation and responsibility to all of the other elements to which they are related and among whom they are situated. As such, we acknowledge that land and place are different to each other but seek to use the way they are interrelated throughout this article. Although land can be considered as material, its meaning is constantly interwoven into the relationality of place so that land is often taken to have multiple meanings beyond its simple materiality—as a resource, as identity and as relationship (Coulthard 2010). Indigenous peoples assaulted by settler colonization have and continue to face concerted attempts to break Indigenous connections to place. Religious conversion, for example, has had a massive impact on the ways that Indigenous peoples perceive the spaces occupied by spirit and otherwise metaphysical beings. Though no longer considered “tantamount to a complete transformation of cultural identity” (Axtell 1981:42), conversion to and participation in hierarchical-organized, spatially dislocated, and temporally defined Judeo-Christian religions (Deloria 2003:62–77) encouraged Indigenous peoples to see the spiritual as something above (literally) and beyond the direct contact of the human world. The general result is displacement and dislocation.

#### Thus, the only alternative is decolonization. The ROB is to center indigenous scholarship and resistance – any ethical commitment requires that the aff places itself in the center of native scholarship and demands.

Tuck and Yang 12

(Eve Tuck, Unangax, State University of New York at New Paltz K. Wayne Yang University of California, San Diego, Decolonization is not a metaphor, Decolonization: Indigeneity, Education & Society Vol. 1, No. 1, 2012, pp. 1-40, JKS)

An ethic of incommensurability, which guides moves that unsettle innocence, stands in contrast to aims of reconciliation, which motivate settler moves to innocence. Reconciliation is about rescuing settler normalcy, about rescuing a settler future. Reconciliation is concerned with questions of what will decolonization look like? What will happen after abolition? What will be the consequences of decolonization for the settler? Incommensurability acknowledges that these questions need not, and perhaps cannot, be answered in order for decolonization to exist as a framework. We want to say, first, that decolonization is not obliged to answer those questions - decolonization is not accountable to settlers, or settler futurity. Decolonization is accountable to Indigenous sovereignty and futurity. Still, we acknowledge the questions of those wary participants in Occupy Oakland and other settlers who want to know what decolonization will require of them. The answers are not fully in view and can’t be as long as decolonization remains punctuated by metaphor. The answers will not emerge from friendly understanding, and indeed require a dangerous understanding of uncommonality that un-coalesces coalition politics - moves that may feel very unfriendly. But we will find out the answers as we get there, “in the exact measure that we can discern the movements which give [decolonization] historical form and content” (Fanon, 1963, p. 36). To fully enact an ethic of incommensurability means relinquishing settler futurity, abandoning the hope that settlers may one day be commensurable to Native peoples. It means removing the asterisks, periods, commas, apostrophes, the whereas’s, buts, and conditional clauses that punctuate decolonization and underwrite settler innocence. The Native futures, the lives to be lived once the settler nation is gone - these are the unwritten possibilities made possible by an ethic of incommensurability.*when you take away the punctuation he says of lines lifted from the documents about military-occupied land its acreage and location you take away its finality opening the possibility of other futures* -Craig Santos Perez, Chamoru scholar and poet (as quoted by Voeltz, 2012)

Decolonization offers a different perspective to human and civil rights based approaches to justice, an unsettling one, rather than a complementary one. Decolonization is not an “and”. It is an elsewhere.

#### Our interpretation is that the judge ought to evaluate the aff as a research project – they don’t get to weigh the material implementation of the case

#### 1. Plan focus restricts the debate to a ten second statement and leaves the rest of the aff unquestioned. They should be responsible for the way their knowledge is constructed and used because that produces the best model for activism and ethics in the context of their aff

#### 2. The K is a prior question – it informs the value of the game – if we win debate trains students to be violent outside of their rounds, that should come first

#### 3. Performance DA – you’re an educator responsible for judging the behavior and scholarly production of the aff – that means you should TKO them if we win a link

#### 4. The K is a prerequisite – learning about outer space with colonialist understandings is net worse for topic education and turns any inevitable clash offense

**5. Debate is a site of scholarship production, not policymaking 101. Even if individual ballots do not change our subjectivities, iterative investments in research models influence our political orientations. Rejecting paradigms premised on capitalism in pedagogical spaces can act as a starting point for a socialist vision of politics**

#### 5. Independently, vote neg on presumption—the affirmative does nothing. Voting aff won’t produce the advantages discussed, but our theory arguments spill up to how we view policies/debate, so vote negative because the aff cant alter material conditions in the world.

## Case

### Underview

#### 1AR theory isn’t drop the debater by default – they need a specific warrant for a shell – “too short” isnt a warrant bc it should be evaluated on a case by case basis

#### Use reasonability on 1AR theory – anything else allows the 1AR to brute force and spam a bunch of shells which moots 1NC offense

#### Affirming harder has no implication – 52 is the amount of times a coin would be flipped heads

### Framing

#### Extinction first/consequentlism –

#### 1. Risk of extinction focus paralyzes action – any action has a risk of causing extinction but so does not acting – we’d have to listen to a random person who told us to jump out of the building right now or else extinction would happen

#### 2. This assumes we don’t know what’s ethically bad but we don’t need more time to morally figure out that structural violence like racism is wrong – if there’s a high risk of that vote NEG

#### 3. This is another link – it justifies the 1% risk cheney doctrine of intervening in the middle east for a false threat, which was a worse political solution and caused massive suffering – this is the exact fear based politics that all of the K criticizes

#### 4. This assumes rational utilitarian ways of calculating body count but that calculative thought is impossible – state actors aren’t purely rational decision making machines – they’re influenced by subjective standpoints

#### 5. Value to life impact outweighs – we can’t experience ethical value in the first place if people are ontologically excluded by the calculative thought of security

#### 6. Links are offense – we have indicts of every single one of their scenarios that affect the consequences of their policy and the way it’s implemented. This implicates every piece of aff solvency and means they don’t solve extinction and just further participate in genocidal structures.

#### We agree death may be bad, but we have different conceptions of what we should prefer. Also if we win that they arent 100% risk err neg

#### Actor spec doesn’t apply – the res isnt about govns, just private entities and neither is the alt so it doesn’t matter?

#### Extinction first is already criticized above

### Solvency

#### No timeframe – not happening right now so our impacts outweigh immediatcy

#### no spillover - their first piece of evidence is the only one that comes close and it’s predictive, not prescriptive–it says that it would be good if space law was used as a precedent, not that it would be and doesn’t specify any other industries where it would be used

#### PRESUME NEG – They are a Settler Move to Innocence because their plan is so vague that anyone can get around it, which gives the perception of solvency but actually doesn’t do anything about abusive business – two reasons: [1] There is no such thing as higher ethical principles of the Outer Space Treaty – literally, run a google check. They don’t define it in the 1AC, they don’t get to do it in the 1AR it’s not fair because that forces NR restart & allows for shiftiness – they wrote the plan text, you should hold the line [2] no definition of what anti-competitive business practices are which means everyone will just claim they’re not anti-competitive

#### Even new laws fail—courts refuse to enforce, including SCOTUS

Newman 19 [John Newman is a University of Miami School of Law professor and a former attorney with the U.S. Department of Justice Antitrust Division, "What Democratic Contenders Are Missing in the Race to Revive Antitrust", 4/1/19, https://www.theatlantic.com/ideas/archive/2019/04/what-2020-democratic-candidates-miss-about-antitrust/586135/]

But the federal courts represent a massive stumbling block for any progressive antitrust movement. Reformers have identified two paths forward; both lead eventually to the court system. The first is relatively moderate: appoint regulators who will actually enforce the laws already on the books. Warren’s plan rests in part on this straightforward idea. The second, more audacious path requires congressional action to amend and strengthen our current laws. Warren’s call for a new ban on technology companies’ buying and selling via their own platforms falls into this category. Klobuchar has also proposed new antitrust legislation that would make it easier to block harmful mergers and acquisitions.

But no matter its content, enforcing a law requires persuading a judge. When it comes to U.S. antitrust laws, federal judges—not Congress, and not regulatory agencies—are the ultimate arbiters. The Department of Justice Antitrust Division, one of our two public enforcement agencies, files all its cases in federal courts. And although the Federal Trade Commission (the other) can decide cases internally, the inevitable appeals eventually end up in court as well.

No matter how strongly worded a law may be, ideologically driven judges can usually find a way around enforcing it. The cyclical history of U.S. antitrust law is proof that judges wield nearly limitless institutional power in this area.

Soon after Congress passed the Sherman Act in 1890, a conservative Supreme Court began to chip away at its effectiveness. Congress reacted in 1914 with the Clayton Act, which sought to ban anticompetitive mergers. In 1936, at the height of the New Deal era, Congress passed the Robinson-Patman Act, which prohibits price discrimination (charging different prices to different buyers for the same product). These laws were actively enforced for decades.

But starting in the late 1970s, conservative judges began to erode the Clayton Act. Today, megamergers among competitors such as Bayer and Monsanto barely raise eyebrows. So-called vertical mergers, which combine suppliers and their customers, are now all but immune from antitrust enforcement—see the DOJ’s failed challenge to AT&T and Time Warner’s recent tie-up.

Under the business-friendly Roberts Court, the Robinson-Patman Act has similarly been eviscerated. By the 2000s, the ideas of the conservative Chicago School had become mainstream in antitrust circles. Robinson-Patman, a law intended to protect small businesses, was an easy target for Chicago School critics narrowly focused on efficiency and low consumer prices. Their attacks found a receptive audience in the federal judiciary. Among insiders, Robinson-Patman is now known as “zombie law.” It remains on the books, but regulators no longer bother trying to enforce it.

If Democrats want to change antitrust law, they will first and foremost need to change the judges who apply it. Yet none of the 2020 contenders championing antitrust reform have even mentioned the possibility of appointing progressive antitrust thinkers to the bench.

Conservatives, on the other hand, have long recognized the centrality of antitrust to broader questions about the apportionment of power in society. In his seminal work, The Antitrust Paradox, Robert Bork called antitrust a “microcosm in which larger movements of our society are reflected.” Battles fought in this arena, Bork wrote, “are likely to affect the outcome of parallel struggles in others.” Strong antitrust enforcement keeps powerful monopolies in check. Toothless antitrust allows the unlimited accumulation of corporate power.

Recognizing the high stakes, the Republican Party has gone to great lengths to appoint conservative antitrust experts to the federal judiciary. Bork was an antitrust professor at Yale Law School before becoming an appellate judge in 1982.\* Frank Easterbrook practiced and taught antitrust before donning the black robe in 1985. Douglas Ginsburg served as the head of the Justice Department’s Antitrust Division before he became a federal judge in 1986. None of the three managed to join the Supreme Court, but not for lack of trying. Reagan nominated both Bork and Ginsburg to serve as justices, though Ginsburg withdrew and Bork was famously rejected after a contentious Senate hearing.

And whom did the GOP select as its very first U.S. Supreme Court nominee during the Trump Administration? None other than Neil Gorsuch, who practiced antitrust law for more than a decade before joining the Tenth Circuit. Even as a judge, Gorsuch continued to teach a law-school course on antitrust until his confirmation to the Supreme Court in 2017.

Once upon a time, progressives demonstrated similar concern about judicial treatment of antitrust laws. Justice Stephen Breyer, for example, served as special assistant to the head of the DOJ Antitrust Division before his judicial appointment by President Jimmy Carter. Earlier still, Justice John Paul Stevens was an antitrust lawyer, scholar, and professor before his appointment to the bench.

Today’s Democratic 2020 hopefuls seem to have forgotten the lessons of history. Their antitrust proposals focus exclusively on appointing the right regulators and amending our current statutes. These are right-minded ideas, but they overlook the central role judges play in our political system.

There is an old saying in the legal community: “Hard cases make bad law.” That may be true, but it is just as often the case that bad judges make bad law. Real antitrust reform will require more than regulatory and legislative tweaks; it will require the right judges.

#### Monopolies use antitrust law to their advantage – turns the aff

Young 19 [Ryan Young, Senior Fellow at the Competitive Enterprise Institute (CEI). Clyde Wayne Crews, Jr. vice president for policy and a senior fellow at the Competitive Enterprise Institute. “The Case against Antitrust Law.” April 2019. https://cei.org/sites/default/files/Wayne\_Crews\_and\_Ryan\_Young\_-\_The\_Case\_against\_Antitrust\_Law.pdf]

Rent-seeking. Neo-Brandeisians rightly want to reduce rent-seeking, but they routinely propose policies that will backfire because of a common misunderstanding of how governments work in practice. Government employees do not operate with only the public interest in mind. They are human beings, with the same incentives and flaws as other human beings. They want to increase their budgets and power and enjoy the publicity that accompanies big cases. It also makes regulators especially vulnerable to what is known as a Baptist-and-boot- legger dynamic. In Clemson University economist Bruce Yandle’s classic example, a moralizing Baptist and a profit-seeking bootlegger will both favor a law requiring liquor stores to close on Sundays, though for different reasons. A true-believing “Baptist” in Congress or at the Justice Department or the FTC would be inclined to listen seriously to the entreaties of corporate “bootleggers” who can come up with virtuous-sounding reasons for why regulators should give their businesses special favorable treatment.36

Oracle, one of Microsoft’s rivals, ran its own independent Microsoft investigation during that company’s antitrust case, for what it alleged were Baptist-style reasons. “All we did is try to take information that was hidden and bring it to light,” said Oracle CEO Larry Ellison. “I don’t think that was arrogance. I think it was a public service.”37 Former Sen. Orrin Hatch (R-UT), who counted Oracle among his constituents, was one of the loudest anti-Microsoft voices in Congress. Around that time, he also received $17,500 donations from executives at Netscape, AOL, and Sun Microsystems. Perhaps heeding Hatch’s admonition that, “If you want to get involved in business, you should get involved in politics,” Microsoft expanded its presence in Washington from a small outpost at a Bethesda, Maryland, sales office to a large downtown Washington office with a full-time staff plus multiple outside lobbyists.38 Microsoft quickly went from a virtual non-entity in Washington to the 10th-largest corporate soft money campaign donor by the 1997-1998 election cycle. Sen. Hatch’s campaign was among the beneficiaries.39

The lines between Baptist and boot- legger can be blurry, and some actors play both parts. But such ethical dynamics are an integral part of antitrust regulation in practice.

#### Antitrust fails – history, resources, and political opposition

Jones 20 [Alison Jones, Professor of Law at King's and a solicitor at Freshfields Bruckhaus Deringer LLP. William E. Kovacic, George Mason University Foundation Professor at the George Mason University School of Law. “Antitrust’s Implementation Blind Side: Challenges to Major Expansion of U.S. Competition Policy.” 2020. https://journals.sagepub.com/doi/pdf/10.1177/0003603X20912884]

The proponents of change have set out a breathtaking agenda for reform. The various papers and reports are powerfully reasoned and argued but devote relatively little attention to the question of how their proposals can be achieved successfully. Rather many of them seem to be predicated on the assumption that any legislative changes required can be introduced rapidly and that the new, more aspiring, program can be driven home straightforwardly by agencies led by courageous leaders and supported by a larger staff that shares the vision for fundamental change.

The discussion below, and history, seems to indicate, however, that more courage and more people will not necessarily overcome the implementation obstacles that stand in the way of a program that requires the rapid prosecution of a large number of complex cases against well-resourced and powerful companies. Indeed, the criticisms levied at the current system, the proposals for more effective enforcement and reform, and the scale of the action being demanded bear some resemblance to those that led to a more re-invigorated and aggressive antitrust enforcement policy in the 1960s and early 1970s. For example, at that time complaints that the FTC was in decay, was obsessed with trivial cases and failing to address matters of economic importance, anticompetitive conduct, and rising concentration,77 led the FTC to embark on a new, bold, and astoundingly broad enforcement program.78 In an effort to meet criticisms of it as a shambolic and failing institution, the FTC sought to upgrade its processes for policy planning, made concerted efforts to improve its human capital in management and case handling, and sought to improve substantive processes and the quality of its competition and consumer protection analysis.

In the end, FTC’s efforts to improve capability proved insufficient to support the expanded enforcement agenda, partly because the Commission failed to formulate an adequate plan to overcome the full range of implementation obstacles. The FTC seriously overreached because it did not grasp, or devise strategies to deal with, the scale and intricacies of its expanded program of cases and trade regulation rules, the ferocious opposition that big cases with huge remedial stakes would provoke from large defendants seeking to avoid divestitures, compulsory licensing, or other measures striking at the heart of their business, and the resources required to deliver good results. The Commission lacked the capacity to run novel shared monopoly cases that sought the break-up of the country’s eight leading petroleum refiners and four leading breakfast cereal manufacturers79 and simultaneously pursue an abundance of other high stake, difficult matters involving monopolization, distribution practices, and horizontal collaboration. The FTC also overlooked swelling political opposition, stoked by the vigorous lobbying of Congress, that its aggressive litigation program provoked.80

New legislation envisaged by reform advocates could ease the path for current government agencies seeking to reduce excessive levels of industrial concentration by arresting anticompetitive behavior of dominant enterprises (through interim and permanent relief) and by blocking mergers that pose incipient threats to competition. It seems clear, however, that such dramatic legislative proposals are likely to be fiercely contested through the legislative process and so will take time, and be difficult, to enact. Further, even if armed with a more powerful mandate, the DOJ and the FTC will still have to bring what are likely to be challenging cases applying the new laws (see Section F). The adoption, setting up, and bedding in of new legislation or regulatory structures and bodies is therefore unlikely to happen very quickly and is, consequently, unlikely to meet the demands of those seeking urgent and immediate action now.

These difficulties suggest that for the near future, at least, the agencies will have to achieve successful extensions of policy mainly through launching themselves into a number of lengthy, complex investigations and litigation based on the current regime. This means establishing violations under existing judicial interpretations of the antitrust laws and making a convincing case for the imposition of effective remedies, including structural relief.

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### Advantage

#### Chow – makes no sense – RPOs are developed by STATES not COMPANIES – they can’t apply antitrust to the PRC or Russia

#### War stays conventional.

Caitlin Talmadge 18, Associate Professor of Security Studies at the Edmund A. Walsh School of Foreign Service at Georgetown University, November/December 2018, “Beijing’s Nuclear Option,” Foreign Affairs, Vol. 65, No. 5

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. A NEW KIND OF THREAT There are some reasons for optimism. For one, China has long stood out for its nonaggressive nuclear doctrine. After its first nuclear test, in 1964, China largely avoided the Cold War arms race, building a much smaller and simpler nuclear arsenal than its resources would have allowed. Chinese leaders have consistently characterized nuclear weapons as useful only for deterring nuclear aggression and coercion. Historically, this narrow purpose required only a handful of nuclear weapons that could ensure Chinese retaliation in the event of an attack. To this day, China maintains a “no first use” pledge, promising that it will never be the first to use nuclear weapons. The prospect of a nuclear conflict can also seem like a relic of the Cold War. Back then, the United States and its allies lived in fear of a Warsaw Pact offensive rapidly overrunning Europe. NATO stood ready to use nuclear weapons first to stalemate such an attack. Both Washington and Moscow also consistently worried that their nuclear forces could be taken out in a bolt-from-the-blue nuclear strike by the other side. This mutual fear increased the risk that one superpower might rush to launch in the erroneous belief that it was already under attack. Initially, the danger of unauthorized strikes also loomed large. In the 1950s, lax safety procedures for U.S. nuclear weapons stationed on NATO soil, as well as minimal civilian oversight of U.S. military commanders, raised a serious risk that nuclear escalation could have occurred without explicit orders from the U.S. president. The good news is that these Cold War worries have little bearing on U.S.-Chinese relations today. Neither country could rapidly overrun the other’s territory in a conventional war. Neither seems worried about a nuclear bolt from the blue. And civilian political control of nuclear weapons is relatively strong in both countries. What remains, in theory, is the comforting logic of mutual deterrence: in a war between two nuclear powers, neither side will launch a nuclear strike for fear that its enemy will respond in kind. The bad news is that one other trigger remains: a conventional war that threatens China’s nuclear arsenal. Conventional forces can threaten nuclear forces in ways that generate pressures to escalate—especially when ever more capable U.S. conventional forces face adversaries with relatively small and fragile nuclear arsenals, such as China. If U.S. operations endangered or damaged China’s nuclear forces, Chinese leaders might come to think that Washington had aims beyond winning the conventional war—that it might be seeking to disable or destroy China’s nuclear arsenal outright, perhaps as a prelude to regime change. In the fog of war, Beijing might reluctantly conclude that limited nuclear escalation—an initial strike small enough that it could avoid full-scale U.S. retaliation—was a viable option to defend itself.

#### Wouldn’t go all out – it would stay conventional.

Natasha Kassam 20, Research Fellow in the Diplomacy and Public Opinion Program at the Lowy Institute, Bachelor of Laws (Hons I) and a Bachelor of International Studies from the University of Sydney, and Richard McGregor, Senior Fellow at the Lowy Institute, Former Fellow at the Wilson Center and Visiting Scholar at the Sigur Center at George Washington University, “Taiwan’s 2020 Elections”, Lowy Institute Report, 1/7/2020, https://www.lowyinstitute.org/publications/taiwan-s-2020-elections

Regionally, the conventional balance of military power is tipping towards China. The People’s Liberation Army has long equipped itself and planned for a cross-straits conflict. However, a full-frontal Chinese invasion of Taiwan remains unlikely in the near term. There are numerous factors that would deter such an invasion, including Taiwan’s unwelcoming geography and climate, the difficulties of staging an amphibious landing, the unknown appetite in the United States for intervention and Japan’s interests in the Taiwan Strait. Other military options which would be less risky, and potentially less disruptive to trade, include a targeted naval blockade.[36]

#### No credible scenario for extinction—outdated fringe science and well-meaning threat inflation

Scouras 19 (James Scouras, Johns Hopkins University Applied Physics Laboratory, formerly served on the congressionally established Comission to Assess the Threat to the United States from Electromagnetic Pulse (EMP) Attack, “Nuclear War as a Global Catastrophic Risk”, Cambridge Core, 9-2-2019, available at https://www.cambridge.org/core/journals/journal-of-benefit-cost-analysis/article/nuclear-war-as-a-global-catastrophic-risk/EC726528F3A71ED5ED26307677960962, accessed 12-1-2019, HKR-cjh)

\*footnotes 2 and 4 included

It might be thought that we know enough about the risk of nuclear war to appropriately manage that risk. The consequences of unconstrained nuclear attacks, and the counterattacks that would occur until the major nuclear powers exhaust their arsenals, would far exceed any cataclysm humanity has suffered in all of recorded history. The likelihood of such a war must, therefore, be reduced as much as possible. But this rather simplistic logic raises many questions and does not withstand close scrutiny. Regarding consequences, does unconstrained nuclear war pose an existential risk to humanity? The consequences of existential risks are truly incalculable, including the lives not only of all human beings currently living but also of all those yet to come; involving not only Homo sapiens but all species that may descend from it. At the opposite end of the spectrum of consequences lies the domain of “limited” nuclear wars. Are these also properly considered global catastrophes? After all, while the only nuclear war that has ever occurred devastated Hiroshima and Nagasaki, it was also instrumental in bringing about the end of the Pacific War, thereby saving lives that would have been lost in the planned invasion of Japan. Indeed, some scholars similarly argue that many lives have been saved over the nearly threefourths of a century since the advent of nuclear weapons because those weapons have prevented the large conventional wars that otherwise would likely have occurred between the major powers. This is perhaps the most significant consequence of the attacks that devastated the two Japanese cities. Regarding likelihood, how do we know what the likelihood of nuclear war is and the degree to which our national policies affect that likelihood, for better or worse? How much confidence should we place in any assessment of likelihood? What levels of likelihood for the broad spectrum of possible consequences pose unacceptable levels of risk? Even a very low (nondecreasing) annual likelihood of the risk of nuclear war would result in near certainty of catastrophe over the course of enough years. Most fundamentally and counterintuitively, are we really sure we want to reduce the risk of nuclear war? The successful operation of deterrence, which has been credited – perhaps too generously – with preventing nuclear war during the Cold War and its aftermath, depends on the risk that any nuclear use might escalate to a nuclear holocaust. Many proposals for reducing risk focus on reducing nuclear weapon arsenals and, therefore, the possible consequences of the most extreme nuclear war. Yet, if we reduce the consequences of nuclear war, might we also inadvertently increase its likelihood? It’s not at all clear that would be a desirable trade-off. This is all to argue that the simplistic logic described above is inadequate, even dangerous. A more nuanced understanding of the risk of nuclear war is imperative. This paper thus attempts to establish a basis for more rigorously addressing the risk of nuclear war. Rather than trying to assess the risk, a daunting objective, its more modest goals include increasing the awareness of the complexities involved in addressing this topic and evaluating alternative measures proposed for managing nuclear risk. I begin with a clarification of why nuclear war is a global catastrophic risk but not an existential risk. Turning to the issue of risk assessment, I then present a variety of assessments by academics and statesmen of the likelihood component of the risk of nuclear war, followed by an overview of what we do and do not know about the consequences of nuclear war, emphasizing uncertainty in both factors. Then, I discuss the difficulties in determining the effects of risk mitigation policies, focusing on nuclear arms reduction. Finally, I address the question of whether nuclear weapons have indeed saved lives. I conclude with recommendations for national security policy and multidisciplinary research. 2 Why is nuclear war a global catastrophic risk? One needs to only view the pictures of Hiroshima and Nagasaki shown in figure 1 and imagine such devastation visited on thousands of cities across warring nations in both hemispheres to recognize that nuclear war is truly a global catastrophic risk. Moreover, many of today’s nuclear weapons are an order of magnitude more destructive than Little Boy and Fat Man, and there are many other significant consequences – prompt radiation, fallout, etc. – not visible in such photographs. Yet, it is also true that not all nuclear wars would be so catastrophic; some, perhaps involving electromagnetic pulse (EMP) attacks 2 Many mistakenly believe that the congressionally established Commission to Assess the Threat to the United States from Electromagnetic Pulse (EMP) Attack concluded that an EMP attack would, indeed, be catastrophic to electronic systems and consequently to people and societies that vitally depend on those systems. However, the conclusion of the commission, on whose staff I served, was only that such a catastrophe could, not would, result from an EMP attack. Its executive report states, for example, that “the damage level could be sufficient to be catastrophic to the Nation.” See www.empcommision.org for publicly available reports from the EMP Commission. See also Frankel et al., (2015).2 using only a few high-altitude detonations or demonstration strikes of various kinds, could result in few casualties. Others, such as a war between Israel and one of its potential future nuclear neighbors, might be regionally devastating but have limited global impact, at least if we limit our consideration to direct and immediate physical consequences. Nevertheless, smaller nuclear wars need to be included in any analysis of nuclear war as a global catastrophic risk because they increase the likelihood of larger nuclear wars. This is precisely why the nuclear taboo is so precious and crossing the nuclear threshold into uncharted territory is so dangerous (Schelling, 2005; see also Tannenwald, 2007). While it is clear that nuclear war is a global catastrophic risk, it is also clear that it is not an existential risk. Yet over the course of the nuclear age, a series of mechanisms have been proposed that, it has been erroneously argued, could lead to human extinction. The first concern3 arose among physicists on the Manhattan Project during a 1942 seminar at Berkeley some three years before the first test of an atomic weapon. Chaired by Robert Oppenheimer, it was attended by Edward Teller, Hans Bethe, Emil Konopinski, and other theoretical physicists (Rhodes, 1995). They considered the possibility that detonation of an atomic bomb could ignite a self-sustaining nitrogen fusion reaction that might propagate through earth’s atmosphere, thereby extinguishing all air-breathing life on earth. Konopinski, Cloyd Margin, and Teller eventually published the calculations that led to the conclusion that the nitrogen-nitrogen reaction was virtually impossible from atomic bomb explosions – calculations that had previously been used to justify going forward with Trinity, the first atomic bomb test (Konopinski et al., 1946). Of course, the Trinity test was conducted, as well as over 1000 subsequent atomic and thermonuclear tests, and we are fortunately still here. After the bomb was used, extinction fear focused on invisible and deadly fallout, unanticipated as a significant consequence of the bombings of Japan that would spread by global air currents to poison the entire planet. Public dread was reinforced by the depressing, but influential, 1957 novel On the Beach by Nevil Shute (1957) and the subsequent 1959 movie version (Kramer, 1959). The story describes survivors in Melbourne, Australia, one of a few remaining human outposts in the Southern Hemisphere, as fallout clouds approached to bring the final blow to humanity. In the 1970s, after fallout was better understood to be limited in space, time, and magnitude, depletion of the ozone layer, which would cause increased ultraviolet radiation to fry all humans who dared to venture outside, became the extinction mechanism of concern. Again, one popular book, The Fate of the Earth by Jonathan Schell (1982), which described the nuclear destruction of the ozone layer leaving the earth “a republic of insects and grass,” promoted this fear. Schell did at times try to cover all bases, however: “To say that human extinction is a certainty would, of course, be a misrepresentation – just as it would be a misrepresentation to say that extinction can be ruled out” (Schell, 1982). Finally, the current mechanism of concern for extinction is nuclear winter, the phenomenon by which dust and soot created primarily by the burning of cities would rise to the stratosphere and attenuate sunlight such that surface temperatures would decline dramatically, agriculture would fail, and humans and other animals would perish from famine. The public first learned of the possibility of nuclear winter in a Parade article by Sagan (1983), published a month or so before its scientific counterpart by Turco et al. (1983). While some nuclear disarmament advocates promote the idea that nuclear winter is an extinction threat, and the general public is probably confused to the extent it is not disinterested, few scientists seem to consider it an extinction threat. It is understandable that some of these extinction fears were created by ignorance or uncertainty and treated seriously by worst-case thinking, as seems appropriate for threats of extinction. But nuclear doom mongering also seems to be at play for some of these episodes. For some reason, portions of the public active in nuclear issues, as well as some scientists, appear to think that arguments for nuclear arms reductions or elimination will be more persuasive if nuclear war is believed to threaten extinction, rather than merely the horrific cataclysm that it would be in reality (Martin, 1982). 4 As summarized by Martin, “The idea that global nuclear war could kill most or all of the world’s population is critically examined and found to have little or no scientific basis.” Martin also critiques possible reasons for beliefs or professed beliefs about nuclear extinction, including exaggeration to stimulate action.4 To summarize, nuclear war is a global catastrophic risk. Such wars may cause billions of deaths and unfathomable suffering, as well set civilization back centuries. Smaller nuclear wars pose regional catastrophic risks and also national risks in that the continued functioning of, for example, the United States as a constitutional republic is highly dubious after even a relatively limited nuclear attack. But what nuclear war is not is an existential risk to the human race. There is simply no credible scenario in which humans do not survive to repopulate the earth.

#### Nuclear war isn’t existential, and the aff’s focus on on it as a static event is a practice of the strategic gaze that makes the destruction of the periphery inevitable, it wipes out and obscures knowledge of the ongoing and perpetual war against indigenous peoples

Kato 93

(Masahide, Professor in Department of Political Science, University of Hawaii, Honolulu; “Nuclear Globalism: Traversing Rockets, Satellites, and Nuclear War via the Strategic Gaze,” Alternatives, Volume 18, Number 3, Summer 1993, pg. 347-349, ISSN 0304-3754.)

The vigorous invasion of the logic of capitalist accumulation into the last vestige of relatively autonomous space in the periphery under late capitalism is propelled not only by the desire for incorporating every fabric of the society into the division of labor but also by the desire for "pure" destruction/extermination of the periphery." The penetration of capital into the social fabric and the destruction of nature and preexisting social organizations by capital are not separable. However, what we have witnessed in the phase of late capitalism is a rapid intensification of the destruction and extermination of the periphery. In this context, capital is no longer interested in incorporating some parts of the periphery into the international division of labor. The emergence of such "pure" destruction/extermination of the periphery can be explained, at least partially, by another problematic of late capitalism formulated by Ernest Mandel: the mass production of the means of destruction." Particularly, the latest phase of capitalism distinguishes itself from the earlier phases in its production of the "ultimate" means of destruction/extermination, i.e., nuclear weapons. Let us recall our earlier discussion about the critical historical conjuncture where the notion of "strategy" changed its nature and became deregulated/dispersed beyond the boundaries set by the interimperial rivalry. Herein, the perception of the ultimate means of destruction can be historically contextualized. The only instances of real nuclear catastrophe perceived and thus given due recognition by the First World community are the explosions at Hiroshima and Nagasaki, which occurred at this conjuncture. Beyond this historical threshold, whose meaning is relevant only to the interimperial rivalry, the nuclear catastrophe is confined to the realm of fantasy, for instance, apocalyptic imagery. And yet how can one deny the crude fact that nuclear war has been taking place on this earth in the name of "nuclear testing" since the first nuclear explosion at Alamogordo in 1945? As of 1991, 1,924 nuclear explosions have occurred on earth." The major perpetrators of nuclear warfare are the United States (936 times), the former Soviet Union (715 times), France (192times), the United Kingdom (44 times), and China (36 times)." The primary targets of warfare ("test site" to use Nuke Speak terminology) have been invariably the sovereign nations of Fourth World and Indigenous Peoples. Thus history has already witnessed the nuclear wars against the Marshall Islands (66 times), French Polynesia (175 times), Australian Aborigines (9 times), Newe Sogobia (the Western Shoshone Nation) (814 times), the Christmas Islands (24 times), Hawaii (Kalama Island, also known as Johnston Island) (12 times), the Republic of Kazakhstan (467 times), and Uighur (Xinjian Province, China) (36 times)." Moreover, although I focus primarily on "nuclear tests" in this article, if we are to expand the notion of nuclear warfare to include any kind of violence accrued from the nuclear fuel cycle (particularly uranium mining and disposition of nuclear wastes), we must enlist Japan and the European nations as perpetrators and add the Navaho, Havasupai and other Indigenous Nations to the list of targets. Viewed as a whole, nuclear war, albeit undeclared, has been waged against the Fourth World, and Indigenous Nations. The dismal consequences of "intensive exploitation," "low intensity intervention," or the "nullification of the sovereignty" in the Third World produced by the First World have taken a form of nuclear extermination in the Fourth World and Indigenous Nations. Thus, from the perspectives of the Fourth World and Indigenous Nations, the nuclear catastrophe has never been the "unthinkable" single catastrophe but the real catastrophe of repetitive and ongoing nuclear explosions and exposure to radioactivity. Nevertheless, ongoing nuclear wars have been subordinated to the imaginary grand catastrophe by rendering them as mere preludes to the apocalypse. As a consequence, the history and ongoing processes of nuclear explosions as war have been totally wiped out from the history and consciousness of the First World community. Such a discursive strategy that aims to mask the "real" of nuclear warfare in the domain of imagery of nuclear catastrophe can be observed even in Stewart Firth's Nuclear Playground, which extensively covers the history of "nuclear testing" in the Pacific: Nuclear explosions in the atmosphere . . . were global in effect. The winds and seas carried radioactive contamination over vast areas of the fragile ecosphere on which we all depend for our survival and which we call the earth. In preparing for war, we were poisoning our planet and going into battle against nature itself. Although Firth's book is definitely a remarkablde study of the history of "nuclear testing" in the Pacific, the problematic division/distinction between the "nuclear explosions" and the nuclear war is kept intact. The imagery of final nuclear war narrated with the problematic use of the subject ("we") is located higher than the "real" of nuclear warfare in terms of discursive value. This ideological division/hierarchization is the very vehicle through which the history and the ongoing processes of the destruction of the Fourth World and Indigenous Nations by means of nuclear violence are obliterated and hence legitimatized. The discursive containment/obliteration of the "real" of nuclear warfare has been accomplished, ironic as it may sound, by nuclear criticism. Nuclear criticism, with its firm commitment to global discourse, has established the unshakable authority of the imagery of nuclear catastrophe over the real nuclear catastrophe happening in the Fourth World and Indigenous Nations almost on a daily basis.

**Space debris is hype---there are thousands of satellites and only 15 debris collisions ever**

Mark **Albrecht 16**, Chairman of the board of USSpace LLC & fmr. head of the National Space Council, “Congested space is a serious problem solved by hard work, not hysteria, 5/9/16, https://spacenews.com/op-ed-congested-space-is-a-serious-problem-solved-by-hard-work-not-hysteria/

There are over a half million pieces of human-made material in orbit around our planet. Some are the size of school buses, some the size of BB gun pellets. They all had a function at some point, but now most are simply space debris littered from 100 to 22,000 miles above the Earth. Yet, all behave perfectly according to the laws of physics. Many in the space community have called the collision hazard caused by space debris a crisis.

Popular culture has embraced the risks of collisions in space in films like Gravity. Some participants have dramatized the issue by producing graphics of Earth and its satellites, which make our planet look like a fuzzy marble, almost obscured by a dense cloud of white pellets meant to conceptualize space congestion.

Unfortunately, for the sake of a good visual, satellites are depicted as if they were hundreds of miles wide, like the state of Pennsylvania (for the record, there are no space objects the size of Pennsylvania in orbit). Unfortunately, this is the rule, not the exception, and almost all of these articles, movies, graphics, and simulations are **exaggerated and misleading**. Space debris and collision risk is real, but it **certainly** is **not a crisis.**

#### Alt causes to Johnson they can’t solve – Green

Les 1AC Johnson 13, Deputy Manager for NASA's Advanced Concepts Office at the Marshall Space Flight Center, Co-Investigator for the JAXA T-Rex Space Tether Experiment and PI of NASA's ProSEDS Experiment, Master's Degree in Physics from Vanderbilt University, Popular Science Writer, and NASA Technologist, Frequent Contributor to the Journal of the British Interplanetary Sodety and Member of the American Institute of Aeronautics and Astronautics, National Space Society, the World Future Society, and MENSA, Sky Alert!: When Satellites Fail, p. 9-12 [language modified]

Whatever the initial cause, the result may be the same. A satellite destroyed in orbit will break apart into thousands of pieces, each traveling at over 8 km/sec. This virtual shotgun blast, with pellets traveling 20 times faster than a bullet, will quickly spread out, with each pellet now following its own orbit around the Earth. With over 300,000 other pieces of junk already there, the tipping point is crossed and a runaway series of collisions begins. A few orbits later, two of the new debris pieces strike other satellites, causing them to explode into thousands more pieces of debris. The rate of collisions increases, now with more spacecraft being destroyed. Called the "Kessler Effect", after the NASA scientist who first warned of its dangers, these debris objects, now numbering in the millions, cascade around the Earth, destroying every satellite in low Earth orbit. Without an atmosphere to slow them down, thus allowing debris pieces to bum up, most debris (perhaps numbering in the millions) will remain in space for hundreds or thousands of years. Any new satellite will be threatened by destruction as soon as it enters space, effectively rendering many Earth orbits unusable. But what about us on the ground? How will this affect us? Imagine a world that suddenly loses all of its space technology. If you are like most people, then you would probably have a few fleeting thoughts about the Apollo-era missions to the Moon, perhaps a vision of the Space Shuttle launching astronauts into space for a visit to the International Space Station (ISS), or you might fondly recall the "wow" images taken by the orbiting Hubble Space Telescope. In short, you would know that things important to science would be lost, but you would likely not assume that their loss would have any impact on your daily life. Now imagine a world that suddenly loses network and cable television, accurate weather forecasts, Global Positioning System (GPS) navigation, some cellular phone networks, on-time delivery of food and medical supplies via truck and train to stores and hospitals in virtually every community in America, as well as science useful in monitoring such things as climate change and agricultural sustainability. Add to this the [disabling] ~~crippling~~ of the US military who now depend upon spy satellites, space-based communications systems, and GPS to know where their troops and supplies are located at all times and anywhere in the world. The result is a nightmarish world, one step away from nuclear war, economic disaster, and potential mass starvation. This is the world in which we are now perilously close to living. Space satellites now touch our lives in many ways. And, unfortunately, these satellites are extremely vulnerable to risks arising from a half-century of carelessness regarding protecting the space environment around the Earth as well as from potential adversaries such as China, North Korea, and Iran. No government policy has put us at risk. It has not been the result of a conspiracy. No, we are dependent upon them simply because they offer capabilities that are simply unavailable any other way. Individuals, corporations, and governments found ways to use the unique environment of space to provide services, make money, and better defend the country. In fact, only a few space visionaries and futurists could have foreseen where the advent of rocketry and space technology would take us a mere 50 years since those first satellites orbited the Earth. It was the slow progression of capability followed by dependence that puts us at risk. The exploration and use of space began in 1957 with the launch of Sputnik 1 by the Soviet Union. The United States soon followed with Explorer 1. Since then, the nations of the world have launched over 8,000 spacecraft. Of these, several hundred are still providing information and services to the global economy and the world's governments. Over time, nations, corporations, and individuals have grown accustomed to the services these spacecraft provide and many are dependent upon them. Commercial aviation, shipping, emergency services, vehicle fleet tracking, financial transactions, and agriculture are areas of the economy that are increasingly reliant on space. Telestar 1, launched into space in the year of my birth, 1962, relayed the world's first live transatlantic news feed and showed that space satellites can be used to relay television signals, telephone calls, and data. The modern telecommunications age was born. We've come a long way since Telstar; most television networks now distribute most, if not ali, of their programming via satellite. Cable television signals are received by local providers from satellite relays before being sent to our homes and businesses using cables. With 65% of US households relying on cable television and a growing percentage using satellite dishes to receive signals from direct-to-home satellite television providers, a large number of people would be cut off from vital information in an emergency should these satellites be destroyed. And communications satellites relay more than television signals. They serve as hosts to corporate video conferences and convey business, banking, and other commercial information to and from all areas of the planet. The first successful weather satellite was TIROS. Launched in 1960, TIROS operated for only 78 days but it served as the precursor for today's much more long-lived weather satellites, which provide continuous monitoring of weather conditions around the world. Without them, providing accurate weather forecasts for virtually any place on the globe more than a day in advance would be nearly impossible. Figure !.1 shows a satellite image of Hurricane Ivan approaching the Alabama Gulf coast in 2004. Without this type of information, evacuation warnings would have to be given more generally, resulting in needless evacuations and lost economic activity (from areas that avoid landfall) and potentially increasing loss of life in areas that may be unexpectedly hit. The formerly top-secret Corona spy satellites began operation in 1959 and provided critical information about the Soviet Union's military and industrial capabilities to a nervous West in a time of unprecedented paranoia and nuclear risk. With these satellites, US military planners were able to understand and assess the real military threat posed by the Soviet Union. They used information provided by spy satellites to help avert potential military confrontations on numerous occasions. Conversely, the Soviet Union's spy satellites were able to observe the United States and its allies, with similar results. It is nearly impossible to move an army and hide it from multiple eyes in the sky. Satellite information is critical to all aspects of US intelligence and military planning. Spy satellites are used to monitor compliance with international arms treaties and to assess the military activities of countries such as China, Russia, Iran, and North Korea. Figure 1.2 shows the capability of modem unclassified space-based imaging. The capability of the classified systems is presumed to be significantly better, providing much more detail. Losing these satellites would place global militaries on high alert and have them operating, literally, in the blind. Our military would suddenly become vulnerable in other areas as well. GPS, a network of 24-32 satellites in medium-Earth orbit, was developed to provide precise position information to the military, and it is now in common use by individuals and industry. The network, which became fully operational in 1993, allows our armed forces to know their exact locations anywhere in the world. It is used to guide bombs to their targets with unprecedented accuracy, requiring that only one bomb be used to destroy a target that would have previously required perhaps hundreds of bombs to destroy in the pre-GPS world (which, incidentally, has resulted in us reducing our stockpile of non-GPS-guided munitions dramatically). It allows soldiers to navigate in the dark or in adverse weather or sandstorms. Without GPS, our military advantage over potential adversaries would be dramatically reduced or eliminated.