## 1NC

#### Interpretation: New, un-disclosed, non-open sourced, non-cites disclosed affs are a voting issue –

#### Testing – they make it impossible to adequately test the aff without adequate pre-round prep – favors newness over engagement – disclosure solves their offense – you can break new affs, you just have to disclose the plan text personally or disclose it on the wiki before round

#### Negative ground – they make negative ground concessionary to the goodwill of the aff and results in extremist generics that heavily skew ground in favor of the aff

## 1NC

#### The standard is minimizing existential risk

#### Even the most conservative estimates prove reducing existential risk outweighs all other impacts, regardless of probability – actively prioritize our calculus since you are cognitively biased against it

Whittlestone 17 – (Jess Whittlestone, PhD in Behavioural Science and has worked as a policy consultant for government, specialising in security and foreign policy. She also has experience as a freelance journalist for a number of online magazines, including Quartz, Vox, and Aeon. Before her PhD, she studied Maths and Philosophy at Oxford, and played a key role in developing 80,000 Hours' coaching process and research. Currently, Jess is a Postdoctoral Research Associate at the Leverhulme Centre for the Future of Intelligence at Cambridge, “The Long-Term Future”, Effective Altruism, 11-16-17, Available Online at <https://www.effectivealtruism.org/articles/cause-profile-long-run-future/>, accessed 12-4-18, HKR-AM)

The number of people alive today pales in comparison to the number who could exist in the future. It may therefore be extremely important to ensure that human civilization flourishes far into the future, enjoying fulfilling lives free of suffering.

There are a number of ways we might work to ensure a positive future for humanity. We could work to better understand and prevent extinction risks - catastrophic events that have the potential to destroy all life on this planet.[1] We may want to focus on the broader category of existential risks- events that could dramatically and irreversibly curtail humanity’s potential.[2] Or we might focus on increasing the chance that the lives of our descendants are positive in other ways: for example, improving democracy or the ability of institutions to make good decisions.

Attempts to shape the long-term future seem highly neglected relative to the problems we face today. There are fewer incentives to address longer-term problems, and they can also be harder for us to take seriously.

It is, of course, hard to be certain about the impact of our actions on the very long-term future. However, it does seem that there are things we can do - and given the vast scale we are talking about, these actions could therefore have an enormous impact in expectation.

This profile sets out why you might want to focus your altruistic efforts on the long-term future - and why you might not. You may be particularly inclined to focus on this if you think we face serious existential threats in the next century, and if you’re comfortable accepting a reasonable amount of uncertainty about the impact you are having, especially in the short-term.

The case for the long-term future as a target of altruism

The case for focusing on the long-term future can be summarised as follows:

The long-term future has enormous potential for good or evil: our descendants could live for billions or trillions of years, and have very high-quality lives;

It seems likely there are things we can do today that will affect the long-term future in non-negligible ways;

Possible ways of shaping the long-term future are currently highly neglected by individuals and society;

Given points 1 to 3 above, actions aimed at shaping the long-term future seem to have extremely high expected value, higher than any actions aiming for more near-term benefits.

Below we discuss each part of this argument in more detail.

The long-term future has enormous potential

Civilisation could continue for a billion years, until the Earth becomes uninhabitable.[3] It’s hard to say how likely this is, but it certainly seems plausible - and putting less than, say, a 1% chance on this possibility seems overconfident.[4] You may disagree that 1% is a reasonable lower bound here, but changing the figure by an order of magnitude or two would still yield an extremely impressive result. And even if civilisation only survives for another million years, that still amounts to another ~50,000 generations of people, i.e. trillions of future lives.[5]

If our descendants survive for long enough, then they are likely to advance in ways we cannot currently imagine - even someone living a few hundred years ago could not possibly have imagined the technological advances we’ve made today. It is possible they might even develop technology enabling them to reach and colonise planets outside our solar system, and survive well beyond a billion years.[6]

Let’s say that if we survive until the end of the Earth’s lifespan, there is a 1% chance of space colonisation. This would make the overall probability of survival beyond Earth 1 in 10,000 (1% chance of surviving to a billion years, multiplied by a 1% chance of surviving further given that). This sounds incredibly low, but suppose that space colonisation could allow our descendants to survive up to 100 trillion years[7]. This suggests we could have up to 1/10,000 x 100 trillion years = 10 billion expected years of civilisation ahead of us.

If we expect life in the future to be, on average, about as good as the present, then this would make the whole of the future about 100 million times more important than everything that has happened in the last 100 years. In fact, it seems like there could be more people in the future with better lives than those living today: economic, social, and technological progress could enable us to cure diseases, lift people out of poverty, and better solve other problems. It also seems possible that people in the future will be more altruistic than people alive today[8] - which also makes it more likely that they will be motivated to create a happy and valuable world.

However, it’s precisely because of this enormous potential that it’s so important to ensure that things go as well as possible. The loss of potential would be enormous if we end up on a negative trajectory. It could result in a great deal of suffering or the end of life.[9] And just as the potential to solve many of the world’s problems is growing, threats seem to be growing too. In particular, advanced technologies and increasing interconnectedness pose great risks.[10]

There are things we can do today that could affect the long-term future

There are a number of things we could work on today that seem likely to influence the long-term future:

Reducing extinction risks: We could reduce the risk of catastrophic climate change by putting in place laws and regulations to cut carbon emissions. We could reduce the risks from new technologies by investing in research to ensure their safety. Alternatively, we could work to improve global cooperation so that we are better able to deal with unforeseen risks that might arise.

Changing the values of a civilisation: Values tend to be stable in societies,[11] so attempts to shift values, whilst difficult, could have long-lasting effects. Some forms of value change, like increasing altruism, seem robustly good, and may be a way of realizing the very best possible futures. However, spreading poorly considered values could be harmful.

Reducing suffering risks: Historically, technological advances have enabled great welfare improvements (e.g. through modern agriculture and medicine), but also some of the greatest sources of present-day suffering (e.g. factory farming). To prevent the worst risks from new technologies, we could improve global cooperation and work on specific problems like preventing worst-case outcomes from artificial intelligence.

“Speeding up” development: Boosting technological innovation or scientific progress could have a lasting “speed up” effect on the entire future, making all future benefits happen slightly earlier than they otherwise would have. Curing a disease just a few years earlier could save millions of lives, for example. (That said, it’s not clear whether speeding up development is good or bad for existential risk - developing new technologies faster might help us to mitigate certain threats, but pose new risks of their own.)

Ripple effects of our ordinary actions: Improvements in health not only benefit individuals directly but allow them to be more economically successful, meaning that society and other individuals have to invest less in supporting them. In aggregate, this could easily have substantial knock-on effects on the productivity of society, which could affect the future.

Other ways we might create positive trajectory changes: These include improving education, science, and political systems.

Paul Christiano also points out that even if opportunities to shape the long-term future with any degree of certainty do not exist today, they may well exist in the future. Investing in our own current capacity could have an indirect but large impact by improving our ability to take such opportunities when they do arise. Similarly, we can do research today to learn more about how we might be able to impact the long-term future.

The long-term future is neglected, especially relative to its importance

Attempts to shape the long-term future are neglected by individuals, organisations and governments.

One reason is that there is little incentive to focus on far-off, uncertain issues compared to more certain, immediate ones. As 80,000 Hours put it, “Future generations matter, but they can’t vote, they can’t buy things, they can’t stand up for their interests.”

Problems faced by future generations are also more uncertain and more abstract, making it harder for us to care about them. There is a well-established phenomenon called temporal discounting, which means that we tend to give less weight to outcomes that are far in the future. This may explain our tendency to neglect long-term risks and problems. For example, it’s a large part of why we seem to have such difficulty tackling climate change.

Generally, there are diminishing returns to additional work in an area. This means that the neglectedness of the long-term future makes it more likely to be high impact.

Efforts to shape the long-term future could be extremely high in expected value

Even if the chance of our actions influencing the long-term trajectory of humanity is relatively low, there are extremely large potential benefits, which mean that these actions could still have a very high expected value. For example, decreasing the probability of human extinction by just one in a million could result in an additional 1,000 to 10,000 expected years of civilisation (using earlier assumptions).[12]

Compare this to actions we could take to improve the lives of people alive today, without looking at longer-run effects. A dramatic victory such as curing the most common and deadly diseases, or ending all war, might only make the current time period (~100 years) about twice as good as otherwise.[13] Though this seems like an enormous success, given the calculations above, decreasing the probability of human extinction would be 10 or 100 times better in expectation.

We might want to adjust this naive estimate downwards slightly, however, given uncertainty about some of the assumptions that go into it - we could be wrong about the probability of humanity surviving far into the future, or about the value of the future (if we think that future flourishing might have diminishing value, for example.) However, even if we think these estimates should be adjusted downwards substantially, we might very conservatively imagine that reducing the likelihood of existential risk by one in a million only equates to 100 expected years of civilization. This still suggests that the value of working to reduce existential risk is comparable to the value of the biggest victories we could imagine in the current time period - and so well worth taking seriously.

#### Extinction outweighs---it’s the upmost moral evil and disavowal of the risk makes it more likely.

Burns 2017 (Elizabeth Finneron-Burns is a Teaching Fellow at the University of Warwick and an Affiliated Researcher at the Institute for Futures Studies in Stockholm, What’s wrong with human extinction?, <http://www.tandfonline.com/doi/pdf/10.1080/00455091.2016.1278150?needAccess=true>, Canadian Journal of Philosophy, 2017)

Many, though certainly not all, people might believe that it would be wrong to bring about the end of the human species, and the reasons given for this belief are various. I begin by considering four reasons that could be given against the moral permissibility of human extinction. I will argue that only those reasons that impact the people who exist at the time that the extinction or the knowledge of the upcoming extinction occurs, can explain its wrongness. I use this conclusion to then consider in which cases human extinction would be morally permissible or impermissible, arguing that there is only a small class of cases in which it would not be wrong to cause the extinction of the human race or allow it to happen. 2.1. It would prevent the existence of very many happy people One reason of human extinction might be considered to be wrong lies in the value of human life itself. The thought here might be that it is a good thing for people to exist and enjoy happy lives and extinction would deprive more people of enjoying this good. The ‘good’ in this case could be understood in at least two ways. According to the first, one might believe that you benefit a person by bringing them into existence, or at least, that it is good for that person that they come to exist. The second view might hold that if humans were to go extinct, the utility foregone by the billions (or more) of people who could have lived but will now never get that opportunity, renders allowing human extinction to take place an incidence of wrongdoing. An example of this view can be found in two quotes from an Effective Altruism blog post by Peter Singer, Nick Beckstead and Matt Wage: One very bad thing about human extinction would be that billions of people would likely die painful deaths. But in our view, this is by far not the worst thing about human extinction. The worst thing about human extinction is that there would be no future generations. Since there could be so many generations in our future, the value of all those generations together greatly exceeds the value of the current generation. (Beckstead, Singer, and Wage 2013) The authors are making two claims. The first is that there is value in human life and also something valuable about creating future people which gives us a reason to do so; furthermore, it would be a very bad thing if we did not do so. The second is that, not only would it be a bad thing for there to be no future people, but it would actually be the worst thing about extinction. Since happy human lives have value, and the number of potential people who could ever exist is far greater than the number of people who exist at any one time, even if the extinction were brought about through the painful deaths of currently existing people, the former’s loss would be greater than the latter’s. Both claims are assuming that there is an intrinsic value in the existence of potential human life. The second claim makes the further assumption that the forgone value of the potential lives that could be lived is greater than the disvalue that would be accrued by people existing at the time of the extinction through suffering from painful and/or premature deaths. The best-known author of the post, Peter Singer is a prominent utilitarian, so it is not surprising that he would lament the potential lack of future human lives per se. However, it is not just utilitarians who share this view, even if implicitly. Indeed, other philosophers also seem to imply that they share the intuition that there is just something wrong with causing or failing to prevent the extinction of the human species such that we prevent more ‘people’ from having the ‘opportunity to exist’. Stephen Gardiner (2009) and Martin O’Neill (personal correspondence), both sympathetic to contract theory, for example, also find it intuitive that we should want more generations to have the opportunity to exist, assuming that they have worth-living lives, and I find it plausible to think that many other people (philosophers and non-philosophers alike) probably share this intuition. When we talk about future lives being ‘prevented’, we are saying that a possible person or a set of possible people who could potentially have existed will now never actually come to exist. To say that it is wrong to prevent people from existing could either mean that a possible person could reasonably reject a principle that permitted us not to create them, or that the foregone value of their lives provides a reason for rejecting any principle that permits extinction. To make the first claim we would have to argue that a possible person could reasonably reject any principle that prevented their existence on the grounds that it prevented them in particular from existing. However, this is implausible for two reasons. First, we can only wrong someone who did, does or will actually exist because wronging involves failing to take a person’s interests into account. When considering the permissibility of a principle allowing us not to create Person X, we cannot take X’s interest in being created into account because X will not exist if we follow the principle. By considering the standpoint of a person in our deliberations we consider the burdens they will have to bear as a result of the principle. In this case, there is no one who will bear any burdens since if the principle is followed (that is, if we do not create X), X will not exist to bear any burdens. So, only people who do/will actually exist can bear the brunt of a principle, and therefore occupy a standpoint that is owed justification. Second, existence is not an interest at all and a possible person is not disadvantaged by not being caused to exist. Rather than being an interest, it is a necessary requirement in order to have interests. Rivka Weinberg describes it as ‘neutral’ because causing a person to exist is to create a subject who can have interests; existence is not an interest itself.3 In order to be disadvantaged, there must be some detrimental effect on your interests. However, without existence, a person does not have any interests so they cannot be disadvantaged by being kept out of existence. But, as Weinberg points out, ‘never having interests itself could not be contrary to people’s interests since without interest bearers, there can be no ‘they’ for it to be bad for’ (Weinberg 2008, 13). So, a principle that results in some possible people never becoming actual does not impose any costs on those ‘people’ because nobody is disadvantaged by not coming into existence.4 It therefore seems that it cannot be wrong to fail to bring particular people into existence. This would mean that no one acts wrongly when they fail to create another person. Writ large, it would also not be wrong if everybody decided to exercise their prerogative not to create new people and potentially, by consequence, allow human extinction. One might respond here by saying that although it may be permissible for one person to fail to create a new person, it is not permissible if everyone chooses to do so because human lives have value and allowing human extinction would be to forgo a huge amount of value in the world. This takes us to the second way of understanding the potential wrongness of preventing people from existing — the foregone value of a life provides a reason for rejecting any principle that prevents it. One possible reply to this claim turns on the fact that many philosophers acknowledge that the only, or at least the best, way to think about the value of (individual or groups of) possible people’s lives is in impersonal terms (Parfit 1984; Reiman 2007; McMahan 2009). Jeff McMahan, for example, writes ‘at the time of one’s choice there is no one who exists or will exist independently of that choice for whose sake one could be acting in causing him or her to exist … it seems therefore that any reason to cause or not to cause an individual to exist … is best considered an impersonal rather than individual-affecting reason’ (McMahan 2009, 52). Another reply along similar lines would be to appeal to the value that is lost or at least foregone when we fail to bring into existence a next (or several next) generations of people with worth-living lives. Since ex hypothesi worth-living lives have positive value, it is better to create more such lives and worse to create fewer. Human extinction by definition is the creation of no future lives and would ‘deprive’ billions of ‘people’ of the opportunity to live worth-living lives. This might reduce the amount of value in the world at the time of the extinction (by killing already existing people), but it would also prevent a much vaster amount of value in the future (by failing to create more people). Both replies depend on the impersonal value of human life. However, recall that in contractualism impersonal values are not on their own grounds for reasonably rejecting principles. Scanlon himself says that although we have a strong reason not to destroy existing human lives, this reason ‘does not flow from the thought that it is a good thing for there to be more human life rather than less’ (104). In contractualism, something cannot be wrong unless there is an impact on a person. Thus, neither the impersonal value of creating a particular person nor the impersonal value of human life writ large could on its own provide a reason for rejecting a principle permitting human extinction. It seems therefore that the fact that extinction would deprive future people of the opportunity to live worth-living lives (either by failing to create either particular future people or future people in general) cannot provide us with a reason to consider human extinction to be wrong. Although the lost value of these ‘lives’ itself cannot be the reason explaining the wrongness of extinction, it is possible the knowledge of this loss might create a personal reason for some existing people. I will consider this possibility later on in section (d). But first I move to the second reason human extinction might be wrong per se. 2.2. It would mean the loss of the only known form of intelligent life and all civilization and intellectual progress would be lost A second reason we might think it would be wrong to cause human extinction is the loss that would occur of the only (known) form of rational life and the knowledge and civilization that that form of life has created. One thought here could be that just as some might consider it wrong to destroy an individual human heritage monument like the Sphinx, it would also be wrong if the advances made by humans over the past few millennia were lost or prevented from progressing. A related argument is made by those who feel that there is something special about humans’ capacity for rationality which is valuable in itself. Since humans are the only intelligent life that we know of, it would be a loss, in itself, to the world for that to end. I admit that I struggle to fully appreciate this thought. It seems to me that Henry Sidgwick was correct in thinking that these things are only important insofar as they are important to humans (Sidgwick 1874, I.IX.4).5 If there is no form of intelligent life in the future, who would there be to lament its loss since intelligent life is the only form of life capable of appreciating intelligence? Similarly, if there is no one with the rational capacity to appreciate historic monuments and civil progress, who would there be to be negatively affected or even notice the loss?6 However, even if there is nothing special about human rationality, just as some people try to prevent the extinction of nonhuman animal species, we might think that we ought also to prevent human extinction for the sake of biodiversity. The thought in this, as well as the earlier examples, must be that it would somehow be bad for the world if there were no more humans even though there would be no one for whom it is bad. This may be so but the only way to understand this reason is impersonally. Since we are concerned with wrongness rather than badness, we must ask whether something that impacts no one’s well-being, status or claims can be wrong. As we saw earlier, in the contractualist framework reasons must be personal rather than impersonal in order to provide grounds for reasonable rejection (Scanlon 1998, 218–223). Since the loss of civilization, intelligent life or biodiversity are per se impersonal reasons, there is no standpoint from which these reasons could be used to reasonably reject a principle that permitted extinction. Therefore, causing human extinction on the grounds of the loss of civilization, rational life or biodiversity would not be wrong. 2.3. Existing people would endure physical pain and/or painful and/or premature deaths Thinking about the ways in which human extinction might come about brings to the fore two more reasons it might be wrong. It could, for example, occur if all humans (or at least the critical number needed to be unable to replenish the population, leading to eventual extinction) underwent a sterilization procedure. Or perhaps it could come about due to anthropogenic climate change or a massive asteroid hitting the Earth and wiping out the species in the same way it did the dinosaurs millions of years ago. Each of these scenarios would involve significant physical and/or non-physical harms to existing people and their interests. Physically, people might suffer premature and possibly also painful deaths, for example. It is not hard to imagine examples in which the process of extinction could cause premature death. A nuclear winter that killed everyone or even just every woman under the age of 50 is a clear example of such a case. Obviously, some types of premature death themselves cannot be reasons to reject a principle. Every person dies eventually, sometimes earlier than the standard expected lifespan due to accidents or causes like spontaneously occurring incurable cancers. A cause such as disease is not a moral agent and therefore it cannot be wrong if it unavoidably kills a person prematurely. Scanlon says that the fact that a principle would reduce a person’s well-being gives that person a reason to reject the principle: ‘components of well-being figure prominently as grounds for reasonable rejection’ (Scanlon 1998, 214). However, it is not settled yet whether premature death is a setback to well-being. Some philosophers hold that death is a harm to the person who dies, whilst others argue that it is not.7 I will argue, however, that regardless of who is correct in that debate, being caused to die prematurely can be reason to reject a principle when it fails to show respect to the person as a rational agent. Scanlon says that recognizing others as rational beings with interests involves seeing reason to preserve life and prevent death: ‘appreciating the value of human life is primarily a matter of seeing human lives as something to be respected, where this involves seeing reasons not to destroy them, reasons to protect them, and reasons to want them to go well’ (Scanlon 1998, 104). The ‘respect for life’ in this case is a respect for the person living, not respect for human life in the abstract. This means that we can sometimes fail to protect human life without acting wrongfully if we still respect the person living. Scanlon gives the example of a person who faces a life of unending and extreme pain such that she wishes to end it by committing suicide. Scanlon does not think that the suicidal person shows a lack of respect for her own life by seeking to end it because the person whose life it is has no reason to want it to go on. This is important to note because it emphasizes the fact that the respect for human life is person-affecting. It is not wrong to murder because of the impersonal disvalue of death in general, but because taking someone’s life without their permission shows disrespect to that person. This supports its inclusion as a reason in the contractualist formula, regardless of what side ends up winning the ‘is death a harm?’ debate because even if death turns out not to harm the person who died, ending their life without their consent shows disrespect to that person. A person who could reject a principle permitting another to cause his or her premature death presumably does not wish to die at that time, or in that manner. Thus, if they are killed without their consent, their interests have not been taken into account, and they have a reason to reject the principle that allowed their premature death.8 This is as true in the case of death due to extinction as it is for death due to murder. However, physical pain may also be caused to existing people without killing them, but still resulting in human extinction. Imagine, for example, surgically removing everyone’s reproductive organs in order to prevent the creation of any future people. Another example could be a nuclear bomb that did not kill anyone, but did painfully render them infertile through illness or injury. These would be cases in which physical pain (through surgery or bombs) was inflicted on existing people and the extinction came about as a result of the painful incident rather than through death. Furthermore, one could imagine a situation in which a bomb (for example) killed enough people to cause extinction, but some people remained alive, but in terrible pain from injuries. It seems uncontroversial that the infliction of physical pain could be a reason to reject a principle. Although Scanlon says that an impact on well-being is not the only reason to reject principles, it plays a significant role, and indeed, most principles are likely to be rejected due to a negative impact on a person’s well-being, physical or otherwise. It may be queried here whether it is actually the involuntariness of the pain that is grounds for reasonable rejection rather than the physical pain itself because not all pain that a person suffers is involuntary. One can imagine acts that can cause physical pain that are not rejectable — base jumping or life-saving or improving surgery, for example. On the other hand, pushing someone off a cliff or cutting him with a scalpel against his will are clearly rejectable acts. The difference between the two cases is that in the former, the person having the pain inflicted has consented to that pain or risk of pain. My view is that they cannot be separated in these cases and it is involuntary physical pain that is the grounds for reasonable rejection. Thus, the fact that a principle would allow unwanted physical harm gives a person who would be subjected to that harm a reason to reject the principle. Of course the mere fact that a principle causes involuntary physical harm or premature death is not sufficient to declare that the principle is rejectable — there might be countervailing reasons. In the case of extinction, what countervailing reasons might be offered in favour of the involuntary physical pain/ death-inducing harm? One such reason that might be offered is that humans are a harm to the natural environment and that the world might be a better place if there were no humans in it. It could be that humans might rightfully be considered an all-things-considered hindrance to the world rather than a benefit to it given the fact that we have been largely responsible for the extinction of many species, pollution and, most recently, climate change which have all negatively affected the natural environment in ways we are only just beginning to understand. Thus, the fact that human extinction would improve the natural environment (or at least prevent it from degrading further), is a countervailing reason in favour of extinction to be weighed against the reasons held by humans who would experience physical pain or premature death. However, the good of the environment as described above is by definition not a personal reason. Just like the loss of rational life and civilization, therefore, it cannot be a reason on its own when determining what is wrong and countervail the strong personal reasons to avoid pain/death that is held by the people who would suffer from it.9 Every person existing at the time of the extinction would have a reason to reject that principle on the grounds of the physical pain they are being forced to endure against their will that could not be countervailed by impersonal considerations such as the negative impact humans may have on the earth. Therefore, a principle that permitted extinction to be accomplished in a way that caused involuntary physical pain or premature death could quite clearly be rejectable by existing people with no relevant countervailing reasons. This means that human extinction that came about in this way would be wrong. There are of course also additional reasons they could reject a similar principle which I now turn to address in the next section. 2.4. Existing people could endure non-physical harms I said earlier than the fact in itself that there would not be any future people is an impersonal reason and can therefore not be a reason to reject a principle permitting extinction. However, this impersonal reason could give rise to a personal reason that is admissible. So, the final important reason people might think that human extinction would be wrong is that there could be various deleterious psychological effects that would be endured by existing people having the knowledge that there would be no future generations. There are two main sources of this trauma, both arising from the knowledge that there will be no more people. The first relates to individual people and the undesired negative effect on well-being that would be experienced by those who would have wanted to have children. Whilst this is by no means universal, it is fair to say that a good proportion of people feel a strong pull towards reproduction and having their lineage continue in some way. Samuel Scheffler describes the pull towards reproduction as a ‘desire for a personalized relationship with the future’ (Scheffler 2012, 31). Reproducing is a widely held desire and the joys of parenthood are ones that many people wish to experience. For these people knowing that they would not have descendants (or that their descendants will endure painful and/or premature deaths) could create a sense of despair and pointlessness of life. Furthermore, the inability to reproduce and have your own children because of a principle/policy that prevents you (either through bans or physical interventions) would be a significant infringement of what we consider to be a basic right to control what happens to your body. For these reasons, knowing that you will have no descendants could cause significant psychological traumas or harms even if there were no associated physical harm. The second is a more general, higher level sense of hopelessness or despair that there will be no more humans and that your projects will end with you. Even those who did not feel a strong desire to procreate themselves might feel a sense of hopelessness that any projects or goals they have for the future would not be fulfilled. Many of the projects and goals we work towards during our lifetime are also at least partly future-oriented. Why bother continuing the search for a cure for cancer if either it will not be found within humans’ lifetime, and/or there will be no future people to benefit from it once it is found? Similar projects and goals that might lose their meaning when confronted with extinction include politics, artistic pursuits and even the type of philosophical work with which this paper is concerned. Even more extreme, through the words of the character Theo Faron, P.D. James says in his novel The Children of Men that ‘without the hope of posterity for our race if not for ourselves, without the assurance that we being dead yet live, all pleasures of the mind and senses sometimes seem to me no more than pathetic and crumbling defences shored up against our ruins’ (James 2006, 9). Even if James’ claim is a bit hyperbolic and all pleasures would not actually be lost, I agree with Scheffler in finding it not implausible that the knowledge that extinction was coming and that there would be no more people would have at least a general depressive effect on people’s motivation and confidence in the value of and joy in their activities (Scheffler 2012, 43). Both sources of psychological harm are personal reasons to reject a principle that permitted human extinction. Existing people could therefore reasonably reject the principle for either of these reasons. Psychological pain and the inability to pursue your personal projects, goals, and aims, are all acceptable reasons for rejecting principles in the contractualist framework. So too are infringements of rights and entitlements that we accept as important for people’s lives. These psychological reasons, then, are also valid reasons to reject principles that permitted or required human extinction.

#### Complacency goes neg – academics and the wider public actively discount the probability AND magnitude of existential risks – only giving them extra attention in debate solves – that means our impact outweighs even in we lose the rest of framing

Javorsky 18 [Emilia Javorsky is a Boston-based physician-scientist focused on the invention, development and commercialization of new medical therapies. She also leads an Artificial Intelligence in Medicine initiative with The Future Society at the Harvard Kennedy School of Government. Why Human Extinction Needs a Marketing Department. January 15, 2018. https://www.xconomy.com/boston/2018/01/15/why-human-extinction-needs-a-marketing-department/]

Experts at Oxford University and elsewhere have estimated that the risk of a global human extinction event this century—or at least of an event that wipes out 10 percent or more of the world’s population— is around 1 in 10. The most probable culprits sending us the way of the dinosaur are mostly anthropogenic risks, meaning those created by humans. These include climate change, nuclear disaster, and more emerging risks such as artificial intelligence gone wrong (by accident or nefarious intent) and bioterrorism. A recent search of the scientific literature through ScienceDirect for “human extinction” returned a demoralizing 157 results, compared to the 1,627 for “dung beetle.” I don’t know about you, but this concerns me. Why is there so little research and action on existential risks (risks capable of rendering humanity extinct)?

A big part of the problem is a lack of awareness about the real threats we face and what can be done about them. When asked to estimate the chance of an extinction event in the next 50 years, U.S. adults in surveys reported chances ranging from 1 in 10 million to 1 in 100, certainly not 10 percent. The awareness and engagement issues extend to the academic community as well, where a key bottleneck is a lack of talented people studying existential risks. Developing viable risk mitigation strategies will require widespread civic engagement and concerted research efforts. Consequently, there is an urgent need to improve the communication of the magnitude and importance of existential risks. The first step is getting an audience to pay attention to this issue.

## 1NC

#### CCP legitimacy high now

Yvonne Murray 22, “2021 saw China's Xi Jinping tighten grip on power,” 1/4/22, RTE (Ireland's National Public Service Media), https://www.rte.ie/news/2021/1231/1269202-china-year-in-review/

In 2021, while most of the world struggled to contain the virus, China kept its borders sealed, stamped out outbreaks with ruthless efficiency and in its zero-Covid bubble, set about turbo charging internal reforms.

It was the year, the Chinese leader, Xi Jinping, declared "the east is rising and the west is in decline". But his confidence was cautious, warning officials not to write off their main rival, the United States.

And as this superpower rivalry deepened, taking on what other countries feared was a distinctly Cold War hue, Taiwan took centre stage.

The US President Joe Biden appeared to break with Washington's long-held policy of "strategic ambiguity" (which is meant to keep everyone in the dark as to whether the US would defend Taiwan) by stating the US would indeed come to the island’s defence. His aides later back-pedalled on his comments.

When an unprecedented number of Chinese warplanes flew past Taiwan amid Beijing’s threats to take the island, many speculated the invasion was nigh.

And while China continued to look for parity of esteem for its authoritarian form of governance, especially in international institutions built on democratic norms, Taiwan became the touchstone in a global clash of values.

Democracy versus authoritarianism

The clashes came thick and fast. In the Spring, politicians in Europe, who had criticised human rights abuses in Xinjiang, were hit with sanctions by Beijing. The shelving of the China Investment Agreement as a result, was a clear sign that Sino-European relations had taken a nosedive. In the autumn, Beijing lost a good friend with the exit of Germany’s Chancellor, Angela Merkel.

Then the decision by an EU country, Lithuania, to allow Taiwan to open a representative office under its own name, drew fury from Beijing, culminating in the sudden flight of Lithuanian diplomats out of China.

In another dramatic diplomatic incident, Huawei’s senior executive, Meng Wanzhou, reached a deal with US prosecutors in her extradition case, allowing her to return to China.

Within hours, the two Canadian citizens, Michael Kovrig and Michael Spavor, detained on spying charges in China were suddenly released - Beijing appearing to make no secret of its hostage diplomacy. Irish businessman Richard O’Halloran, meanwhile, remained detained without charge in Shanghai.

At the same time, the number of foreign journalists inside China, dwindled further. Reporters who tried to hold the one-party state government to account on issues like the re-education camps in Xinjiang, the ongoing erosion of democracy in Hong Kong or the virus origins were frequently called "fake news" and "hostile foreign forces" by a regime now entirely intolerant of scrutiny.

When I fled Beijing with my family in March after years of intimidation and harassment by the authorities, there were no Irish journalists, reporting for Irish outlets, left in China.

In our Taipei exile, we joined a burgeoning number of China correspondents forced to cover the superpower from a distance.

In 2021, it seemed the chasm between China and much of the rest of the world - or to use Chairman Xi’s framing "east and west" - yawned wider.

The home front

But despite the chilly geopolitical atmosphere, on home turf this year the leadership was in a celebratory mood. Pomp and pageantry marked 100 years of the Communist Party in July and the party leader, Xi Jinping, used the moment to deliver a colourful message to his own people and more pointedly to the outside world.

"We will never allow anyone to bully, oppress or subjugate China," he said, to whoops and cheers in Tiananmen Square.

"Anyone who dares try to do that will have their heads bashed bloody against the Great Wall of Steel forged by over 1.4 billion Chinese people," he said.

Domestically, there is no doubt that the pandemic delivered a massive boost for the leadership. The Chinese public, looking at the infection and death rates in advanced democracies, felt a sense of national pride that China had to a large extent remained Covid-free, and the downsides of the policies, such as impact on mental health, received little attention.

However, those Chinese people who tried to document the chaos of the early response to the virus were forgotten. One citizen journalist, Zhang Zhan, is now dying in prison for attempting to report the reality of the Wuhan lockdown, countering the official propaganda. Others simply disappeared.

The government continued to push their own narratives on the origins of the virus, suggesting, alternately, that it came in on frozen food imports from Europe or it was manufactured in a US laboratory - both widely accepted by Chinese citizens and promoted by officials on international social media platforms.

The WHO's heavily choreographed mission to Wuhan resulting in the verdict that a leak from a Wuhan lab was "extremely unlikely" was another victory for the Communist Party. (Although the WHO chief, Tedros Adhanom, swiftly put the lab leak theory back on the table as soon as the team left China.)

Common prosperity

But behind the outward confidence, China’s leaders spoke of major internal challenges: a demographic crisis, pressing energy and food security issues as well as an unsustainable wealth gap which makes China one of the most unequal societies in the world.

They know that the Party’s social contract with its citizens (to stay out of politics while leaders deliver growth and jobs) could suffer in a slowing economy, damaging their legitimacy.

2021 was in many ways a dress rehearsal for 2022

And so, under the banner of "common prosperity," the government enacted a series of crackdowns on technology companies, brought wealthy entrepreneurs to heel, banned expensive online education platforms and reined in the overheated real estate sector.

The government also went after the online gaming industry, which state media labelled "spiritual opium," limiting playing time for teenagers and prompting the American makers of the game Fortnite to pull the plug on their China venture.

With all this set to continue, 2021 was in many ways a dress rehearsal for 2022 - the year in which Xi, often compared to Mao, is expected to enter an unprecedented third term as leader of an unapologetically authoritarian, deeply nationalistic and increasingly powerful regime.

#### The plan alienates the PLA – they view space dominance as the linchpin of China’s legitimacy – specifically, public-private tech development is key

Economic Times 20 [(Economic Times, Indian daily newspaper, internally cites Dean Cheng, Senior Research Fellow at the Heritage Foundation and the Davis Institute for National Security and Foreign Policy, former analyst in the International Security and Space Program at the Office of Technology Assessment, BA in Politics from Princeton University) “China attempting to militarize space as it seeks to modernize its military power,” 8/31/2020] JL

The Jamestown Foundation, a US think-tank, hosted a webinar on August 19 entitled "China's Space Ambitions: Emerging Dimensions of Competition." One presenter, Dean Cheng, Senior Research Fellow at The Heritage Foundation, noted that Beijing's space programme is linked to China's central concept of comprehensive national power. "This is basically how the Chinese think about how they rack and stack, how they compare with other countries."

China recognises that military power is important, but it is not the only factor in being a great power. Cheng drew a parallel with the former USSR, where military power alone did not ensure survival of that communist state. Other comprehensive national power factors are political unity, economic power, diplomatic strength, science and technology, and even culture. "Space touches every one of these aspects in comprehensive national power, and that is a part of why Chinese see space as so important."

Indeed, a strong space industrial complex will generate benefits that ripple through the rest of China's economy. Furthermore, he said space achievements "promote pride within China, especially for the Chinese Communist Party (CCP) ... It's symbolic of how far China has come," he said, and "it gives the CCP legitimacy".

China is pushing into space services, including satellite launches, satellite applications and Earth observation/satellite imagery for others. Satellite customers include Belarus, Laos, Pakistan and Venezuela, for example, attracting hard currency and influence. Cheng said most underestimate the impact this has, as such countries grow almost totally dependent on Chinese equipment, assets and training over time. Incidentally, China could have manufactured back doors into these systems for foreigners to allow it access.

Mark Stokes, Executive Director at the US-based Project 2049 Institute think-tank, said in the same webinar that PLA requirements have always been fundamental to development of Chinese space capabilities. Potential PLA space missions in support of joint warfighting in a crisis include targeting (battlefield surveillance, electronic reconnaissance and ocean surveillance), communications, PNT services (obtaining target data, navigation information, navigation support and timing services), space jamming (encompassing space communications, radar, electro-optical and PNT) and space protection.

Stokes said the end of 2015 was "significant" for Chinese space efforts because consolidation of end-users under the PLA's Strategic Support Force (PLASSF) occurred, specifically within the Space Systems Department. In terms of developing and meeting requirements, the PLASSF is now "much more efficient," the American analyst posited.

Indeed, China created its space force in 2015, just a few months after Russia. After formally establishing its Space Force in December 2019, the US is still getting its equivalent off the ground. Cheng said both China and Russia have been pushing to militarise space, even though such a term is probably meaningless given that 95 per cent of space technology has dual applications for both military and civilian use. Certainly, outer space can no longer be viewed as a sanctuary.

Stokes said that "not much has changed really in terms of the space launch infrastructure and the launch, tracking and control of space ... but they are now integrated with end-users, and that is going to have an effect on making the whole system more efficient."

China has freedom of action in space, and the creation of the PLASSF and consolidation of space/counter-space research, development and acquisition, as well as training and operations, have benefitted from a single integrated command. The PLA's ability to interfere with American military operations in places like Taiwan will continue to grow yearly.

Cheng said, "The Chinese see future war as revolving around joint operations, which are not just land, air and sea forces." They also include the outer space and electronic warfare domains, which are necessary for information dominance." China, therefore, wishes to deny an adversary like the US the use of space, plus it needs to give the Chinese military every advantage.

China has therefore developed the ability to target hostile space-based assets (from the ground or space) and their all-important data-links. Indeed, jamming and electronic warfare complement anti-satellite weapons (which China has already tested), any of which can achieve effective mission kills against US and allied satellites. Stokes has not yet ascertained which agency is responsible for satellite kinetic kills, but it could well be the PLA Rocket Force, which is traditionally very tightly controlled by the Central Military Commission.

A detailed report entitled China's Space and Counter-space Capabilities and Activities, prepared for the US-China Economic and Security Review Commission, was published on March 30. Its authors, Mark Stokes, Gabriel Alvarado, Emily Weinstein and Ian Easton, summarised China's counter-space capabilities as follows.

"China has an operational counter-space capability that will evolve through 2020 and out to 2035. These capabilities include anti-satellite kinetic kill vehicles (KKV) and space electronic countermeasures ... On the non-kinetic side, the PLA has an operational ground-based satellite electronic countermeasures capability designed to disrupt adversary use of satellite communications, navigation, search and rescue, missile early warning and other satellites through use of jamming."

China obtained its first ground-based satellite jammers from Ukraine in the late 1990s, but it has developed its own solutions since then. "The PLA is capable of carrying out electronic countermeasures to disrupt, deny, deceive or degrade space services. Jamming prevents users from receiving intended signals and can be accomplished by attacking uplinks and downlinks.

The PLA and defence industry are developing and deploying jammers capable of targeting satellite communications over a large range of frequencies, including dedicated military communication bands. The PLASSF also has advanced cyber capabilities that could be applied in parallel with counter-space operations."

Nonetheless, the report asserted that the US still assumed a technological lead in space.

"China also is carrying out research, development and testing on potential space-based counter-space systems. The PLASSF and defense industry have carried out advanced satellite maneuvers and are likely testing orbital technologies that could be applied to counter-space operations." The PLASSF Network Systems Department probably oversees satellite jamming operations.

#### And the Chinese private sector is crucial for space competition – Xi has promised and said so before

Patel 21 — (Neel V. Patel, Neel is the space reporter for MIT Technology Review, and he writes The Airlock newsletter. Before joining, he worked as a freelance science and technology journalist, contributing stories to Popular Science, The Daily Beast, Slate, Wired, the Verge, and elsewhere. Prior to that, he was an associate editor for Inverse, where he grew and led the website’s space coverage., “China’s surging private space industry is out to challenge the US“, MIT Technology Review, 1-21-2021, Available Online at https://www.technologyreview.com/2021/01/21/1016513/china-private-commercial-space-industry-dominance, accessed 1-11-2022, HKR-AR)

Until recently, China’s space activity has been overwhelmingly dominated by two state-owned enterprises: the China Aerospace Science & Industry Corporation Limited (CASIC) and the China Aerospace Science and Technology Corporation (CASC). A few private space firms have been allowed to operate in the country for a while: for example, there’s the China Great Wall Industry Corporation Limited (in reality a subsidiary of CASC), which has provided commercial launches since it was established in 1980. But for the most part, China’s commercial space industry has been nonexistent. Satellites were expensive to build and launch, and they were too heavy and large for anything but the biggest rockets to actually deliver to orbit. The costs involved were too much for anything but national budgets to handle.

That all changed this past decade as the costs of making satellites and launching rockets plunged. In 2014, a year after Xi Jinping took over as the new leader of China, the Chinese government decided to treat civil space development as a key area of innovation, as it had already begun doing with AI and solar power. It issued a policy directive called Document 60 that year to enable large private investment in companies interested in participating in the space industry.

“Xi’s goal was that if China has to become a critical player in technology, including in civil space and aerospace, it was critical to develop a space ecosystem that includes the private sector,” says Namrata Goswami, a geopolitics expert based in Montgomery, Alabama, who’s been studying China’s space program for many years. “He was taking a cue from the American private sector to encourage innovation from a talent pool that extended beyond state-funded organizations.”

As a result, there are now 78 commercial space companies operating in China, according to a 2019 report by the Institute for Defense Analyses. More than half have been founded since 2014, and the vast majority focus on satellite manufacturing and launch services.

For example, Galactic Energy, founded in February 2018, is building its Ceres rocket to offer rapid launch service for single payloads, while its Pallas rocket is being built to deploy entire constellations. Rival company i-Space, formed in 2016, became the first commercial Chinese company to make it to space with its Hyperbola-1 in July 2019. It wants to pursue reusable first-stage boosters that can land vertically, like those from SpaceX. So does LinkSpace (founded in 2014), although it also hopes to use rockets to deliver packages from one terrestrial location to another.

Spacety, founded in 2016, wants to turn around customer orders to build and launch its small satellites in just six months. In December it launched a miniaturized version of a satellite that uses 2D radar images to build 3D reconstructions of terrestrial landscapes. Weeks later, it released the first images taken by the satellite, Hisea-1, featuring three-meter resolution. Spacety wants to launch a constellation of these satellites to offer high-quality imaging at low cost.

To a large extent, China is following the same blueprint drawn up by the US: using government contracts and subsidies to give these companies a foot up. US firms like SpaceX benefited greatly from NASA contracts that paid out millions to build and test rockets and space vehicles for delivering cargo to the International Space Station. With that experience under its belt, SpaceX was able to attract more customers with greater confidence.

Venture capital is another tried-and-true route. The IDA report estimates that VC funding for Chinese space companies was up to $516 million in 2018—far shy of the $2.2 billion American companies raised, but nothing to scoff at for an industry that really only began seven years ago. At least 42 companies had no known government funding.

And much of the government support these companies do receive doesn’t have a federal origin, but a provincial one. “[These companies] are drawing high-tech development to these local communities,” says Hines. “And in return, they’re given more autonomy by the local government.” While most have headquarters in Beijing, many keep facilities in Shenzhen, Chongqing, and other areas that might draw talent from local universities.

There’s also one advantage specific to China: manufacturing. “What is the best country to trust for manufacturing needs?” asks James Zheng, the CEO of Spacety’s Luxembourg headquarters. “It’s China. It’s the manufacturing center of the world.” Zheng believes the country is in a better position than any other to take advantage of the space industry’s new need for mass production of satellites and rockets alike.

Making friends

The most critical strategic reason to encourage a private space sector is to create opportunities for international collaboration—particularly to attract customers wary of being seen to mix with the Chinese government. (US agencies and government contractors, for example, are barred from working with any groups the regime funds.) Document 60 and others issued by China’s National Development and Reform Commission were aimed not just at promoting technological innovation, but also at drawing in foreign investment and maximizing a customer base beyond Chinese borders.

**“China realizes there are certain things they cannot get on their own,”** says Frans von der Dunk, a space policy expert at the University of Nebraska–Lincoln. Chinese companies like LandSpace and MinoSpace have worked to accrue funding through foreign investment, escaping dependence on state subsidies. And by avoiding state funding, a company can also avoid an array of restrictions on what it can and can’t do (such as constraints on talking with the media). Foreign investment also makes it easier to compete on a global scale: you’re taking on clients around the world, launching from other countries, and bringing talent from outside China.

#### That factionalizes the CCP and emboldens challenges to Xi – the PLA is increasingly powerful and not unconditionally subservient

Simpson 16 [(Kurtis, Centre Director with Defence Research and Development Canada, has been conducting research on China’s leadership, Communist Party politics, the People’s Liberation Army and foreign policy for over 30 years,Master’s Degree and a Ph.D from York University, previously served as an intelligence analyst at the Privy Council Office and leader of the Asia Research Section at the Department of National Defence’s Chief Defence Intelligence (CDI) organization) “China’s Re-Emergence: Assessing Civilian-Military Relations In Contemporary Era – Analysis,” Eurasia Review, 12/21/2016] JL

Paralleling divided loyalties between Chinese Party, military and government bodies, one must also recognize that within each, factions exist, based upon generational, personal, professional, geographic, or institutional allegiances.19 These minor fault lines are most pronounced during crises, and they continue independent of professionalization.20 As was demonstrated by the civil-military dynamics of the Chinese government’s suppression of student demonstrators, both divisions and allegiances of interests emerged with respect to how to contain this situation and factional interests largely determined which troops would carry out the orders, who commanded them, what civilian Party leaders supported the actions, and who would be sanctioned following the mêlée. A consequence of factionalism within the PLA is that the Party’s control mechanisms (particularly because rule of law and constitutional restraints on the military are weak) needs to be robust to control not only a single military chain of command but (particularly during crises) perhaps more than one. This is not likely the case. A review of the evidence indicates the military’s influence, on the whole, is increasing, and the Party’s control decreasing.

On one level, the Party clearly controls the military as the Central Military Commission or CMC (the highest military oversight body in the PRC) is chaired by a civilian, President Xi Jinping. Moreover, the PLAs representation on formal political decision-making bodies (such as the Politburo Standing Committee, the Politburo, the Central Committee, and the NPC) has decreased over the years, but this does not necessary equate to a reduced level of influence. For example, the two Vice-Chairman of the CMC are now military generals, as are the remaining other eight members. Irrespective of institutional membership, military leaders retain considerable say. Personal interactions and informal meetings with senior party elites provide venues to sway decisions. They do, also, hold important places on leading small groups dedicated to issues like Taiwan and other security questions, such as the South China Seas.21

In a similar vein, other methods of Party influence, as exercised through political commissars, party committees, and discipline inspection commissions are no longer empowered to enforce the ideological dictates of a paramount leader. In the face of diffuse reporting chains, competing allegiances, and often effective socialization by the military units they are supposed to be watching over, most do not provide the Party guardian and guidance function once so pervasive.

While perhaps overstated, Paltiel’s observation that “…China’s energies over the past century and half have given the military a prominent and even dominant role in the state, preempting civilian control and inhibiting the exercise of constitutional authority” is likely now truer than ever before in history.22 While still loyal to the party as an institution, the PLA is not unconditionally subservient to a particular leader and retains the resources to enter the political arena if (at the highest levels) a decision is made to do so.

The civilian-military trend lines evident in China since the end of the Cultural Revolution affirm that the symbiotic nature of the Party-PLA relationship has morphed in important respects since the late 1960s. The promotion of professionalism, a reduced role for ideological indoctrination, an increasing bifurcation of civil-military elites, and growing state powers (complete with divided loyalties and continued factionalism) has complicated the political landscape informing how the CCP interacts with the PLA. If, as postulated, we have moved from a fused, ‘dual role elite’ model to one of ‘conditional compliance’ in which the military actually holds a preponderance of the power capabilities and where its interests are satisfied through concessions, bargaining, and pay-offs, empirical evidence should reflect this. A review of China’s three major leadership changes since the transition from the revolutionary ‘Old Guard’ to the modern technocrats confirms this.

Formally anointed and legitimized by Deng in 1989, Jiang assumed leadership without military credentials and few allies, viewed by many as a ‘caretaker’ Party Secretary in the wake of the Tiananmen Massacre. Despite his limitations, Jiang was well versed in the vicissitudes of palace politics. Informed by a high political acumen, he immediately promoted an image as an involved Commander-in-Chief, personally visiting all seven military regions, a sign of commitment not made by either the likes of Mao or Deng. Symbolic gestures like this were bolstered by his providing incentives to the PLA, such as: consistent raises in the defence budget; funds for military modernization; as well as equipment, logistics, and augmented R&D.23

Referred to as the ‘silk-wrapped needle,’ Jiang marshalled Party resources to not only reward, but to punish.24 His institutional authority over appointments enabled him to manipulate factions, dismiss those who opposed him, enforce new rigid retirement standards, and promote loyalists. A delicate equilibrium was established during the early-1990s until his semi-retirement in 2004,25 where Jiang guaranteed military priorities such as supporting ‘mechanization’ and an ‘information-based military’ (promoting the concept of RMA with Chinese characteristics) in exchange for the PLA backing of his legacy contributions to Marxist Leninist Mao Zedong thought with the enshrinement of his “Three Represents” doctrine.

Like Jiang, Hu Jintao’s succession was the product of negotiation, compromise, and concessions. While neither opposed by the PLA, nor supported by the military ‘brass,’ Hu was a known commodity, having served as Vice-President (1998) and CMC Vice-Chairman since 1999. He was deemed acceptable until proven otherwise. In the shadow of Jiang (who retained the position of CMC Chair until 2004), Hu did not exert the same kind of influence in, nor engender the same kind of deference from, China’s military, but equally proved capable of fostering a pragmatic relationship with the army which ensured its interests, and in so doing, legitimized his leadership position.

Ceding much of the military planning and operational decisions to the PLA directly, Hu played to his strengths and focused upon national security issues (such as the successful resolution of SARs in China), which bolstered his credibility as a populist leader among the masses, indirectly increasing his power within both the military and the Party. Additionally, he focused upon foreign military security affairs (most notably, North Korea-US negotiations), which enabled him to link his personal political agenda with the military’s latest ambitions.

In according the military a distinct place in China’s national development plan, supporting China’s rise, and ensuring its vital interests, Hu recognized the military’s evolving requirement to ‘go global’ and its worldwide interests in non-combat operations, such as peacekeeping and disaster relief, as well as stakes in the open seas, outer space, and cyberspace as interest frontiers with no geographic boundaries.26 Under the slogan of ‘China’s historical mission in the new phase of the new century’ and his acquiescence to the PLA’s stated requirements ‘to win local wars under modern conditions’ by funding new technology acquisition, Hu received the army’s formal recognition for his contributions to military thought based upon “scientific development” which informed a “strategic guiding theory,” resulting in a new operational orientation for China’s military. Emulating his predecessor, Hu won ‘conditional compliance’ from the PLA by successfully bartering military needs and wants for the army’s support and endorsement of his political tenure. This was not done outside of self-interest. Hu, as did Jiang, skillfully coopted, fired, and promoted select Generals to serve his greater ends, and he did this through varied means. Ultimately, however, it was done in a manner acceptable to the military.

Xi Jinping’s rise to power in 2012, while replicating the ‘horse-trading’ of Jiang and Hu, marks a fundamental departure in leadership style. Often described as a transformative leader, Xi is openly critical of his predecessors and rails against earlier periods where reform stalled and corruption grew.27 An advocate of ‘top-level design,’ incrementalism is being supplanted by a massive attempt to centralize all aspects of the CCP’s power, which includes a major restructuring of the economy, government, administration, and military.

Nicknamed “the gun and the knife” as a slight for his attempts to simultaneously control the army, police, spies, and the ‘graft busters,’ Xi’s power appears uncontested at present. Nevertheless, he is also viewed as ‘pushing the envelope too far’ and endangering the equilibrium which has been established between the Party and PLA over the past 25 years. For example, only two years into his mandate, he fostered a Cult of Personality, “the Spirit of Xi Jinping” which was officially elevated to the same standing as that of Mao and Deng, by comparison, foundational figures in Chinese history. His open attacks of political ‘enemies’ (most notably Zhou Yongkang, a Politburo Standing Committee member and former security czar) breeds fear among almost every senior official, all of whom are vulnerable on some point. Equally true, an unprecedented anti-corruption campaign is inciting comrades to turn on comrades, not unlike a massive game of prisoner’s dilemma.

Nowhere is the pressure for reform greater than in the PLA. Xi advocates administering the army with strictness and austerity, promoting frugality and obedience. At his direction, “mass-line educational campaigns” designed to “rectify work style” through criticism and self-criticism are being implemented.28 Ideological and political building is now equated with army building, as a means of ensuring the Party’s uncontested grip over the troops ideologically, politically, and organizationally. Select military regions (those opposite Taiwan and adjacent to the South China Seas) and commanders from those regions are witnessing favoritism and promotion at the expense of others. Moreover, a new “CMC Chairmanship Responsibility System” has been instituted, which directly calls into question the support of some of Xi’s senior-most generals.

A ‘hardliner’ by nature, Xi recognizes that he must earn the support of the PLA. New military priorities he supports include: accelerating modernization; Joint Command and C4ISR; training; talent management, as well as equipment and force modernization. That said, his goal of achieving the Chinese dream of building a “wealthy, powerful, democratic, civilized, and harmonious socialist modernized nation” by 2021, the 100th anniversary of the founding of the CCP, is exceptionally ambitious. It will require endless commitments to competing interests in a period of economic stagnation and global economic downturn. Should the PLA come to believe they are not first in line for government largess, support for Xi could erode very quickly.29

#### CCP instability collapses the international order – extinction

Perkinson 12 [(Jessica, MA in international affairs from American University) “The Potential for Instability in the PRC: How the Doomsday Theory Misses the Mark,” American University School of International Service, 2012] JL

Should the CCP undergo some sort of dramatic transformation – whether that be significant reform or complete collapse, as some radical China scholars predict2 – the implications for international and US national security are vast. Not only does China and the stability of the CCP play a significant role in the maintenance of peace in the East Asian region, but China is also relied upon by many members of the international community for foreign direct investment, economic stability and trade. China plays a key role in maintaining stability on the Korean Peninsula as one of North Korea’s only allies, and it is argued that instability within the Chinese government could also lead to instability in the already sensitive military and political situation across the Taiwan Strait. For the United States, the effect of instability within the CCP would be widespread and dramatic. As the United States’ largest holder of US treasury securities, instability or collapse of the CCP could threaten the stability of the already volatile economic situation in the US. In addition, China is the largest trading partner of a number of countries, including the US, and the US is reliant upon its market of inexpensive goods to feed demand within the US.

It is with this in mind that China scholars within the United States and around the world should be studying this phenomenon, because the potential for reform, instability or even collapse of the CCP is of critical importance to the stability of the international order as a whole. For the United States specifically, the potential - or lack thereof - forreform of the CCP should dictate its foreign policy toward China. If the body of knowledge on the stability of the Chinese government reveals that the Chinese market is not a stable one, it is in the best interests of the United States to look for investors and trade markets elsewhere to lessen its serious dependence on China for its economic stability, particularly in a time of such uncertain economic conditions within the US.

#### Independently, Xi will lash out to preserve cred in the SCS – US draw-in ensures extinction

Mastro 20 [(Oriana Skylar, Assistant Professor of Security Studies at Georgetown University's Edmund A. Walsh School of Foreign Service, Resident Scholar at the American Enterprise Institute) “Military Confrontation in the South China Sea,” Council on Foreign Relations, 5/21/2020] JL

The risk of a military confrontation in the South China Sea involving the United States and China could rise significantly in the next eighteen months, particularly if their relationship continues to deteriorate as a result of ongoing trade frictions and recriminations over the novel coronavirus pandemic. Since 2009, China has advanced its territorial claims in this region through a variety of tactics—such as reclaiming land, militarizing islands it controls, and using legal arguments and diplomatic influence—without triggering a serious confrontation with the United States or causing a regional backlash. Most recently, China announced the creation of two new municipal districts that govern the Paracel and Spratly Islands, an attempt to strengthen its claims in the South China Sea by projecting an image of administrative control. It would be wrong to assume that China is satisfied with the gains it has made or that it would refrain from using more aggressive tactics in the future. Plausible changes to China’s domestic situation or to the international environment could create incentives for China’s leadership to adopt a more provocative strategy in the South China Sea that would increase the risk of a military confrontation.

The United States has a strong interest in preventing China from asserting control over the South China Sea. Maintaining free and open access to this waterway is not only important for economic reasons, but also to uphold the global norm of freedom of navigation. The United States is also at risk of being drawn into a military conflict with China in this region as a result of U.S. defense treaty obligations to at least one of the claimants to the contested territory, the Philippines. China’s ability to control this waterway would be a significant step toward displacing the United States from the Indo-Pacific region, expanding its economic influence, and generally reordering the region in its favor. Preventing China from doing so is the central objective of the U.S. National Security Strategy and the reason the Indo-Pacific is the U.S. military’s main theater of operations. For these reasons, the United States should seek ways to prevent Chinese expansion, ideally while avoiding a dangerous confrontation and being prepared to deftly manage any crises should they arise.

China considers the majority of the South China Sea to be an inalienable part of its territory. Exercising full sovereignty over this area is a core component of President Xi Jinping’s “China Dream.” China does not accept or respect the sovereignty claims of Brunei, Indonesia, Malaysia, the Philippines, Taiwan, or Vietnam in this region. Although China has been cautious in pressing its claims thus far, three developments could convince Xi that China should be more assertive.

Xi could feel compelled to accelerate his timeline in the South China Sea to maintain his consolidated position within the Chinese Communist Party (CCP), particularly if the political situation in Hong Kong worsens, peaceful reunification with Taiwan becomes less likely, or domestic criticism of his management of the novel coronavirus outbreak increases. With China’s economic growth for 2020 projected to hit only 1.2 percent—the lowest since the mid-1970s—Xi could find it necessary to demonstrate strength while Beijing deals with internal fallout from the pandemic. China has already declared two new administrative districts in the South China Sea in April 2020 and has escalated its criticism of U.S. freedom of navigation operations (FONOPs) in the area. Moreover, with expectations that the first stage of China’s military modernization efforts will be completed in 2020, Xi could become more confident that China would succeed in pressing its claims militarily, especially if the United States is distracted internally with managing the coronavirus pandemic or its aftermath.

## 1NC – Framing

#### ROB and ROJ are to vote for who did the better debating – anything else is arbitrary and self-serving and excludes discussions of other types of violence such as racism, homophobia, etc. voting aff doesn’t spillover to any political change – all their ev is in the context of passing policies, no connection between ballot and world governments.

#### Lal & Graham is a critique of realism and liberal hegemony, their advantage is about poor female representation in space operations and bad rhetoric – these are clearly incongruent and they don’t meet their own standard

#### On Masood – they don’t solve – its about what teams should do outside of the context of competitive debates – voting aff doesn’t change school district hiring practices. Winninng round 2 of emory doesn’t create any feminist scholarship, you already read the aff and no casual impact is created by being given the ballot, considering you already introduced that scholarship

#### IR is not over-determined by gender – their scholarship creates new biases without disrupting masculinity

Caprioli 04 (Mary, Professor of Political Science – University of Tennessee, “Feminist IR Theory and Quantitative Methodology: A Critical Analysis”, International Studies Review, 42(1), March, http://www.blackwell-synergy.com/links/doi/10.1111/0020-8833.00076)

The derision with which many conventional feminists view feminist quantitative studies persists to the detriment of both feminist and other types of IR scholarship. As Jan Jindy Pettman (2002) has argued, however, no single feminist position exists in international relations. One of the most common feminist critiques of feminist quantitative research is that scholars cannot simply "add gender and stir" (Peterson 2002;Steans2003), for gender is not just one of many variables. Yet, gender is one of many variables when we are discussing international issues, from human rights to war. As Fred Halliday (1988) has observed, gender is not the core of international relations or the key to understanding it. Such a position would grossly overstate the feminist case. Gender may be an important explanatory and predictive component but it certainly is not the only one.260 Such a critique only serves to undermine the feminist argument against a scientific methodology for the social sciences by questioning the scholarship of those who employ quantitative methodologies. One does not pull variables "out of the air" to put into a model, thereby "adding and stirring." Variables are added to models if a theoretical justification for doing so exists. Peterson (2002:158) postulates that "as long as IR understands gender only as an empirical category (for example, how do women in the military affect the conduct of war?), feminisms appear largely irrelevant to the discipline's primary questions and inquiry." Yet, little evidence actually supports this contention—unless one is arguing that gender is the only important category of analysis. If researchers cannot add gender to an analysis, then they must necessarily use a purely female-centered analysis, even though the utility of using a purely female- centered analysis seems equally biased. Such research would merely be gender-centric based on women rather than men, and it would thereby provide an equally biased account of international relations as those that are male-centric. Although one might speculate that having research done from the two opposing worldviews might more fully explain international relations, surely an integrated approach would offer a more comprehensive analysis of world affairs. Beyond a female-centric analysis, some scholars (for example, Carver 2002) argue that feminist research must offer a critique of gender as a set of power relations. Gender categories, however, do exist and have very real implications for individuals, social relations, and international affairs. Critiquing the social construction of gender is important, but it fails to provide new theories of international relations or to address the implications of gender for what happens in the world. Sylvester (2002a) has wondered aloud whether feminist research should be focused primarily on critique, warning that feminists should avoid an exclusive focus on highlighting anomalies, for such a focus does not add to feminist IR theories.

#### Evolution means realism is the only plausible IR theory

**Johnson and Thayer 16** – Dominic D. P. Johnson, D.Phil., Ph.D.\* and Bradley A. Thayer, Ph.D., “The evolution of offensive realism Survival under anarchy from the Pleistocene to the present,” https://www.cambridge.org/core/services/aop-cambridge-core/content/view/56B778004187F70B8E59609BE7FEE7A4/S073093841600006Xa.pdf/div-class-title-the-evolution-of-offensive-realism-div.pdf

Few principles unite the discipline of international relations, but one exception is anarchy—the absence of government in international politics. Anarchy is, ironically, the ‘‘ordering’’ principle of the global state system and the starting point for most major theories of international politics, such as neoliberalism and neorealism.42,43,44,45 Other theoretical approaches, such as constructivism, also acknowledge the impact of anarchy, even if only to consider why anarchy occurs and how it can be circumvented.46,47 Indeed, the anarchy concept is so profound that it defines and divides the discipline of political science into international politics (politics under conditions of anarchy) and domestic politics (politics under conditions of hierarchy, or government). Given the prominence of the concept in present-day international relations theory, it is striking that anarchy only took hold as a central feature of scholarship in recent decades, since the publication of Kenneth Waltz’s Theory of International Politics in 1979. In fact, however, **anarchy has been a constant feature of the entire multimillion year history of the human lineage (and indeed the 3.5 billion–year history of the evolution of all life on Earth before that). It is not just that we lack a global Leviathan today; humans never had such a luxury. The fact that human evolution occurred under conditions of anarchy, that we evolved as hunter-gatherers in an ecological setting of predation, resource competition, and intergroup conflict, and that humans have been subject to natural selection** for millions of years **has profound consequences for understanding human behavior**, not least how humans perceive and act toward others. Scholars often argue over whether historically humans experienced a Hobbesian ‘‘state of nature,’’ but—whatever the outcome of that debate—it is certainly a much closer approximation to the prehistoric environment in which human brains and behavior evolved. **This legacy heavily influences our decision-making and behavior today, even—perhaps especially—in the anarchy of international politics**. We argue that **evolution under conditions of anarchy has predisposed human nature toward the behaviors predicted by offensive realism: Humans**, particularly men, **are strongly self-interested, often fear other groups, and seek more resources, more power, and more influence** (as we explain in full later). **These strategies** are not unique to humans and, in fact, **characterize a much broader trend in behavior among mammals as a whole—especially primates**—as well as many other major vertebrate groups, including birds, fish, and reptiles. **This recurrence of behavioral patterns** across different taxonomic groups **suggests that the behaviors characterized by offensive realism have broad and deep evolutionary roots**. This perspective does not deny the importance of institutions, norms, and governance in international politics. On the contrary, it provides or adds to the reasons why we demand and need them, and indeed why they are so hard to establish and maintain. Until recently, **international relations theorists rarely used insights from the life sciences to inform their understanding of human behavior**. However, **rapid advances in the life sciences offer increasing theoretical and empirical challenges to scholars in** the social sciences in general and **international relations** in particular, who are therefore under increasing pressure to address and integrate this knowledge rather than to suppress or ignore it. Whatever one’s personal views on evolution, **the time has come to explore the implications of evolutionary theory for mainstream theories of international relations**. **The most obvious challenge that evolutionary theory presents to international relations concerns our understanding of human nature**. Theories purporting to explain human behavior make explicit or implicit assumptions about preferences and motivations, and mainstream theories in international politics are no exception. Many **criticisms of international relations theories focus on these unsubstantiated or contested assumptions about underlying human nature. The parsimony of general theories depends on how well they explain phenomena across space and time**; in other words, the more closely they coincide with empirical observations across cultures and throughout history. The most enduring theories of international relations, therefore, will be ones that are able to incorporate (or at least do not run against the grain of) evolutionary theory. Although Thomas Hobbes claimed to have deduced Leviathan scientifically from ‘‘motion’’ and the physical senses, he was writing two hundred years before Darwin and so had no understanding of evolution. International relations scholars have tended to claim to deduce their own theories from Hobbes, or subsequent philosophers who followed him, and we suggest it is time to revisit the idea of foundational scientific principles. **Starting with biology, or with human evolutionary history, has never been typical in international relations scholarship**, but this approach is now less exotic than it once seemed as innovators in a range of social sciences, including economics, psychology, sociology, and political science, pursue this line of inquiry. **International relations stands to gain from** similar **interdisciplinary insights**. At the dawn of the 21st century, an era that will be dominated by science at least as much as philosophy, **we have the opportunity to move away from untested assumptions about human nature. Instead, we can make more concrete predictions about how humans tend to think and act in different conditions, based on new scientific knowledge about human cognition** and behavior, **and in particular a greater understanding of the social and ecological context in which human brains and behaviors evolved**. But what was that context?

#### A failure to acknowledge realism as the guiding philosophy causes Russia, China war – crimea proves

Stephen M. Walt 18(an American professor of international affairs at Harvard University's John F. Kennedy School of Government. He belongs to the realist school of international relations. He made important contributions to the theory of defensive neorealism and has authored the balance of threat theory), “The World Wants You to Think Like a Realist. From Europe to Iran to North Korea, the world doesn't make sense anymore — unless you put all your illusions aside,” Foreign Policy, May 30 2018, https://foreignpolicy.com/2018/05/30/the-world-wants-you-to-think-like-a-realist/

One of the ironies of contemporary U.S. thinking about foreign policy is the odd status of realism. On the one hand, realist theory remains a staple of college teaching on international relations (along with many other approaches), and government officials [often claim](https://www.washingtonexaminer.com/hr-mcmaster-trump-national-security-strategy-to-be-based-on-principled-realism) that their actions are based on some sort of “realist” approach. But Washington remains for the most part a realism-free zone, with few genuine realists in positions of influence. Moreover, the realist perspective is almost entirely absent from the commanding heights of U.S. punditry. This column, and the consistently insightful writings of people such as Paul Pillar or Jacob Heilbrunn, does not make up for realism’s exclusion from the New York Times, Washington Post, or Wall Street Journal. Instead of relying on realism, both Republicans and Democrats tend to view foreign policy through the lens of liberal idealism. Rather than see world politics as an arena where security is scarce and major powers are forced to contend whether they wish to or not, America’s foreign-policy mavens are quick to divide the world into virtuous allies (usually democracies) and evil adversaries (always some sort of dictatorship) and to assume that when things go badly, it is because a wicked foreign leader (Saddam Hussein, Ali Khamenei, Vladimir Putin, Muammar al-Qaddafi, etc.) is greedy, aggressive, or irrational. When friendly states object to something the (virtuous) United States is doing, U.S. leaders tend to assume that critics just don’t understand their noble aims or are jealous of America’s success. I’ll concede that the Trump presidency presents a particular challenge for realists. It’s not easy to reconcile Donald Trump’s incoherent and bumbling approach to foreign affairs with the idea that states pursue national interests in a more or less rational or strategic fashion. Trump has shown himself to be many things thus far — willful, vain, dishonest, impulsive, narcissistic, ignorant, etc. — but “rational” and “strategic” aren’t words that leap to mind when contemplating his foreign policy. Realism also emphasizes external factors, such as balances of power and geography, and downplays the role of individual leaders. But the Trump presidency is an eloquent and worrisome reminder of the damage that individual leaders can do and especially when they are convinced that they are “[the only one that matters](https://www.npr.org/sections/thetwo-way/2017/11/03/561797675/im-the-only-one-that-matters-trump-says-of-state-dept-job-vacancies).” Nonetheless, Trump’s singular incompetence isn’t sufficient reason to toss realism aside completely. For one thing, realism still helps us understand how Trump can get away with all this meshugas: The United States is still so powerful and secure that it can do a lot of dumb things and suffer only modest losses. More importantly, realism remains an extremely useful guide to a lot of things that have happened in the recent past or that are happening today. And as Trump is proving weekly, leaders who ignore these insights inevitably make lots of dumb mistakes. In short, it is still highly useful to think like a realist. Let me explain why. Realism has a long history and many variants, but its core rests on a straightforward set of ideas. As the name implies, realism tries to explain world politics as they really are, rather than describe how they ought to be. For realists, power is the centerpiece of political life: Although other factors sometimes play a role, the key to understanding politics lies in focusing on who has power and what they are doing with it. The Athenians’ infamous warning to the Melians captures this perfectly: “The strong do what they can, and the weak suffer what they must.” [Quentin Tarantino](https://www.youtube.com/watch?v=R8u8ahInQY8) couldn’t have put it any better. For realists, states are the key actors in the international system. There is no central authority that can protect states from one another, so each state must rely upon its own resources and strategies to survive. Security is a perennial concern — even for powerful states — and states tend to worry a lot about who is weaker or stronger and what power trends appear to be. Cooperation is far from impossible in such a world — indeed, at times cooperating with others is essential to survival — but it is always somewhat fragile. Realists maintain that states will react to threats first by trying to “[pass the buck](https://en.wikipedia.org/wiki/Offensive_realism#Balancing_v._buck-passing)” (i.e., getting someone else to deal with the emerging danger), and if that fails, they will try to [balance](https://en.wikipedia.org/wiki/Balance_of_threat) against the threat, either by seeking allies or by building up their own capabilities. Realism isn’t the only way to think about international affairs, of course, and there are a number of [alternative perspectives and theories](https://www.jstor.org/stable/1149275) that can help us understand different aspects of the modern world. But if you do **think like a realist** — at least part of the time — many confusing aspects of world politics become easier to understand. If you think like a realist, for example, you’ll understand why China’s rise is a critical event and likely to be a source of conflict with the United States (and others). In a world where states have to protect themselves, the two most powerful states will eye each other warily and compete to make sure that they don’t fall behind or become dangerously vulnerable to the other. Even when war is avoided, intense security competition is likely to result. And by the way, thinking like a realist helps you understand why China is no longer committed to Deng Xiaoping’s policy of “peaceful rise.” That approach made sense when China was weaker, and it fooled plenty of Westerners into thinking China could be inveigled into being a responsible stakeholder that would meekly embrace various institutions and arrangements created by others back when China was weak. But realists understand that a more powerful China would eventually want to modify any features that were not in China’s interest, as Beijing has begun to do in recent years. Bottom line: Thinking like a realist is essential if you want to understand Sino-American relations. If you think like a realist, you wouldn’t be surprised that the United States has repeatedly used military force in distant lands over the past 25 years and especially after 9/11. Why? For one simple reason: Nobody could prevent it. Americans were also convinced their global role was indispensable and that they had the right, the responsibility, and the wisdom to interfere all over the world. But America’s dominant position was the permissive condition that made this overweening ambition seem feasible, at least for a while. As Kenneth Waltz [warned](https://www.jstor.org/stable/2539097?seq=1#page_scan_tab_contents) way back in 1993: “One may hope that America’s internal preoccupations will produce not an isolationist policy, which has become impossible, but a forbearance that will give other countries at long last the chance to deal with their own problems and make their own mistakes. But I would not bet on it.” Good realist that he was, Waltz [understood](http://www.columbia.edu/itc/sipa/U6800/readings-sm/Waltz_Structural%20Realism.pdf) that the “vice to which great powers easily succumb in a multipolar world is inattention; in a bipolar world, overreaction; in a unipolar world, overextension.” And that’s precisely what happened. If you think like a realist, the crisis in Ukraine looks rather different than the typical Western version of events. Western accounts typically blame Putin for most of the trouble, but realists understand that major powers are always sensitive about their borders and are likely to react defensively if other great powers start encroaching on these regions. Ever heard of the Monroe Doctrine? In the case of Ukraine, the United States and its European allies had been expanding NATO steadily eastward ([violating pledges](https://nsarchive.gwu.edu/briefing-book/russia-programs/2017-12-12/nato-expansion-what-gorbachev-heard-western-leaders-early) made to Soviet leaders when Germany reunified) and ignoring repeated warnings from Moscow. By 2013, the United States and European Union were making a concerted effort to pull Ukraine into closer alignment with the West and openly interfering in Ukraine’s domestic political processes. Because the Obama administration did not think like realists, however, it was blindsided when Putin seized Crimea and derailed the EU/U.S. effort. Putin’s response was neither legal nor legitimate nor admirable, but it wasn’t surprising either. It is equally unsurprising that these events alarmed the Europeans and prompted NATO to shore up its defenses in Eastern Europe, precisely as a realist would expect. Thinking like a realist can also help you understand why the EU is in trouble. The entire EU project was designed to transcend nationalism and subordinate state interests within broader supranational institutions. Its architects hoped the separate national identities and interests that had torn Europe apart repeatedly would fade over time and a broad pan-European identity would supplant them. European unity was facilitated by the Cold War because the Soviet threat gave Western Europe ample incentive to cooperate, gave the Soviets’ Eastern European satellites an ideal to aspire to, and kept the “[American pacifier](https://www.jstor.org/stable/1148355)” on the continent. But once the Cold War was over, nationalism returned with a vengeance and especially after the euro crisis hit. Suddenly, populations wanted their elected officials not to save Europe but to save them. Despite herculean efforts by a number of European leaders and EU officials, these centrifugal tendencies seem to be getting worse, as the Brexit decision, the recent elections in Italy, and the resurgent nationalism in Poland and Hungary all attest. Those who hoped that European integration would prove irreversible have trouble understanding how their noble experiment went awry, but realists don’t. If you think like a realist, you might not be quite so outraged by the support that Iran and Syria gave the anti-American insurgency in Iraq after 2003. You might not like it, but you wouldn’t find their conduct surprising. Their response was classic balance of power behavior because the United States had just overthrown Saddam Hussein and the Bush administration had made it clear that Syria and Iran were next on its hit list. It made good strategic sense for Damascus and Tehran to do whatever they could to keep the United States bogged down in Iraq so that Washington couldn’t reload the shotgun and come after them. Americans have every reason to be upset by what these states did, but if more U.S. officials thought like realists, they would have expected it from the get-go. And if you think like a realist, it is obvious why North Korea has gone to enormous lengths to acquire a nuclear deterrent and obvious why a country such as Iran was interested in becoming a latent nuclear weapons state as well. These states were deeply at odds with the world’s most powerful country, and prominent U.S. officials kept saying that the only solution was to topple these regimes and replace them with leaders more to their liking. Never mind that regime change [rarely works](https://foreignpolicy.com/2018/05/14/regime-change-for-dummies/) as intended; the more important point is that any government facing a threat like that is going to try to protect itself. Nuclear weapons [aren’t good for blackmail](https://www.amazon.com/Nuclear-Weapons-Coercive-Diplomacy-Sechser/dp/1107514517) or conquest, but they are a very effective way to deter more powerful states from trying to overthrow you with military force. And you’d think Americans would understand this, given that the U.S. government thinks it needs thousands of nuclear weapons in order to be secure, despite its favorable geographic position and overwhelming conventional superiority. If U.S. leaders think like that, is it any wonder that some weaker and more vulnerable powers conclude that having a few nukes might make them more secure? And is it so surprising that they might be reluctant to give them up in exchange for assurances or promises that might easily be reversed or withdrawn? Someone really should explain this logic to John Bolton. Thinking like a realist also helps you understand why states with radically different political systems often act in surprisingly similar ways. To take an obvious example, the United States and Soviet Union could not have been more different in terms of their domestic orders, but their international behavior was much the same. Each led vast alliance networks, toppled governments they didn’t like, assassinated a number of foreign leaders, built tens of thousand of nuclear weapons (deployed on missiles, bombers, and submarines), intervened in far-flung lands, tried to convert other societies to their preferred ideology, and did what they could to bring the other down without blowing up the world. Why did they behave in such similar fashion? Because in an anarchic world, each had little choice but to compete with the other, lest it fall behind and become vulnerable to the other’s predations. Last but not least, if you think like a realist, you’re likely to be skeptical about the ambitious schemes that idealists keep dreaming up to bring an end to conflict, injustice, inequality, and other bad things. Striving to build a safer and more peaceful world is admirable, but realism reminds us that the ambitious efforts to remake world politics always create unintended consequences and rarely deliver the promised results. It also reminds that even allies fear unchecked power and will have misgivings whenever the United States tries to run the world. If you think like a realist, in short, you are more likely to act with a degree of prudence, and you’ll be less likely to see opponents as purely evil (or see one’s own country as wholly virtuous) and less likely to embark on open-ended moral crusades. Ironically, if more people thought like realists, the prospects for peace would go up.

#### Their focus on discourse can’t solve

Saloom 06 (Rachel JD Univ of Georgia School of Law and M.A. in Middle Eastern Studies from U of Chicago, Fall 2006, A Feminist Inquiry into International Law and International Relations, 12 Roger Williams U. L. Rev. 159, Lexis)

Because patriarchy is embedded within society, it is no surprise that the theory and practice of both international law and international relations is also patriarchal. 98 Total critique, however, presents no method by which to challenge current hegemonic practices. Feminist scholars have yet to provide a coherent way in which total critique can be applied to change the nature of international law and international relations. Some [\*178] feminist scholars are optimistic for the possibility of changing the way the current system is structured. For example, Whitworth believes that "sites of resistance are always available to those who oppose the status quo." 99 Enloe suggests that since the world of international politics has been made it can also be remade. 100 She posits that every time a woman speaks out about how the government controls her, new theories are being made. 101 All of these theorists highlight the manner in which gender criticisms can destabilize traditional theories. They provide no mechanism, however, for the actual implementation of their theories into practice. While in the abstract, resistance to hegemonic paradigms seems like a promising concept, gender theorists have made no attempt to make their resistance culminate in meaningful change. The notion of rethinking traditional approaches to international law and international relations does not go far enough in prescribing an alternative theoretical basis for understanding the international arena. Enloe's plea for women to speak out about international politics does not go nearly far enough in explaining how those acts could have the potential to actually change the practice of international relations. Either women are already speaking out now, and their voices alone are not an effective mechanism to challenge the system, or women are not even speaking out about world politics currently. Obviously it is absurd to assume that women remain silent about world politics. If that is the case, then one must question women's ability to speak up, challenge, and change the system.

#### Futurity and scenario analysis is good

**Stevens ’18** [Tim; 2018; Senior Lecturer in Global Security at Kings College London; *Millennium: Journal of International Studies*, “Exeunt Omnes? Survival, Pessimism and Time in the Work of John H. Herz,” p. 283-302]

Herz explicitly combined, therefore, a political realism with an ethical idealism, resulting in what he termed a ‘survival ethic’.65 This was applicable to all humankind and its propagation relied on the generation of what he termed ‘world-consciousness’.66 Herz’s implicit recognition of an open yet linear temporality allowed him to imagine possible futures aligned with the survival ethic, whilst at the same time imagining futures in which humans become extinct. His pessimism about the latter did not preclude working towards the former.

As Herz recognized, it was one thing to develop an ethics of survival but quite another to translate theory into practice. What was required was a collective, transnational and inherently interdisciplinary effort to address nuclear and environmental issues and to problematize notions of security, sustainability and survival in the context of nuclear geopolitics and the technological transformation of society. Herz proposed various practical ways in which young people in particular could become involved in this project. One idea floated in the 1980s, which would alarm many in today’s more cosmopolitan and culturally-sensitive IR, was for a Peace Corps-style ‘peace and development service’, which would ‘crusade’ to provide ‘something beneficial for people living under unspeakably sordid conditions’ in the ‘Third World’.67 He expended most of his energy, however, from the 1980s onwards, in thinking about and formulating ‘a new subdiscipline of the social sciences’, which he called ‘Survival Research’.

68 Informed by the survival ethic outlined above, and within the overarching framework of his realist liberal internationalism, Survival Research emerged as Herz’s solution to the shortcomings of academic research, public education and policy development in the face of global catastrophe.69 It was also Herz’s plea to scholars to venture beyond the ivory tower and become – excusing the gendered language of the time – ‘homme engagé, if not homme révolté’.70 His proposals for Survival Research were far from systematic but they reiterated his life-long concerns with nuclear and environmental issues, and with the necessity to act in the face of threats to human survival. The principal responsibilities of survival researchers were two-fold. One, to raise awareness of survival issues in the minds of policy-makers and the public, and to demonstrate the link between political inaction now and its effect on subsequent human survival. Two, to suggest and shape new attitudes more ‘appropriate to the solution of new and unfamiliar survival problems’, rather than relying on ingrained modes of thought and practice.71 The primary initial purpose, therefore, of Survival Research would be to identify scientific, sociocultural and political problems bearing on the possibilities of survival, and to begin to develop ways of overcoming these. This was, admittedly, non-specific and somewhat vague, but the central thrust of his proposal was clear: ‘In our age of global survival concerns, it should be the primary responsibility of scholars to engage in survival issues’.72 Herz considered IR an essential disciplinary contributor to this endeavour, one that should be promiscuous across the social and natural sciences. It should not be afraid to think the worst, if the worst is at all possible, and to establish the various requirements – social, economic, political – of ‘a livable world’.73 How this long-term project would translate into global policy is not specified but, consistent with his previous work, Herz identified the need for shifts in attitudes to and awareness of global problems and solutions. Only then would it be possible for ‘a turn round that demands leadership to persuade millions to change lifestyles and make the sacrifices needed for survival’.

74 Productive pessimism and temporality

In 1976, shortly before he began compiling the ideas that would become Survival Research, Herz wrote:

For the first time, we are compelled to take the futuristic view if we want to make sure that there will be future generations at all. Acceleration of developments in the decisive areas (demographic, ecological, strategic) has become so strong that even the egotism of après nous le déluge might not work because the déluge may well overtake ourselves, the living.

Of significance here is not the appeal to futurism per se, although this is important, but the suggestion this is ‘the first time’ futurism is necessary to ensuring human survival. This is Herz the realist declaring a break with conventional realism: Herz is not bound to a cyclical vision of political or historical time in which events and processes reoccur over and again. His identification of nuclear weapons as an ‘absolute novum’ in international politics demonstrates this belief in the non-cyclical nature of humankind’s unfolding temporality.76 As Sylvest observes of Herz’s attitude to the nuclear revolution, ‘the horizons of meaning it produced installed a temporal break with the past, and simultaneously carried a promise for the future’.

This ‘promise for the future’ was not, however, a simple liberal view of a better future consonant with human progress. His autobiography is clear that his experiences of Nazism and the Holocaust destroyed all remnants of any original belief in ‘inevitable progress’.78 His frustration at scientism, technocratic deception, and the brutal rationality of twentieth-century killing, all but demanded a rejection of the liberal dream and the inevitability of its consummation. If the ‘new age’ ushered in by nuclear weapons, he wrote, is characterized by anything, it is by its ‘indefiniteness of the age and the uncertainties of the future’; it was impossible under these conditions to draw firm conclusions about the future course of international politics.79 Instead, he recognised the contingency, precarity and fragility of international politics, and the ghastly tensions inherent to the structural core of international politics, the security dilemma.

80 Herz was uneasy with both cyclical and linear-progressive ways of perceiving historical time. The former ‘closed’ temporalities are endemic to versions of realist IR, the latter to post-Enlightenment narratives feeding liberal-utopian visions of international relations and those of Marxism.81 In their own ways, each marginalizes and diminishes the contingency of the social world in and through time, and the agency of political actors in effecting change. Simultaneously, each shapes the futures that may be imagined and brought into being. Herz recognised this danger. Whilst drawing attention to his own gloomy disposition, he warns that without care and attention, ‘the assumption may determine the event’.82 As a pessimist, Herz was alert to the hazard of succumbing to negativity, cynicism or resignation. E.H. Carr recognised this also, in the difference between the ‘deterministic pessimism’ of ‘pure’ realism and those realists ‘who have made their mark on history’; the latter may be pessimists but they still believe ‘human affairs can be directed and modified by human action and human thought’.83 Herz would share this anti-deterministic perspective with Carr. Moreover, the possibility of agency is a product of a temporality ‘neither temporally closed nor deterministic, neither cyclical nor linear-progressive; it is rooted in contingency’.

#### On Petersen,

#### 1] Util would not force women to reproduce – forced reproduction and the harms that come with it (e.g. objectification) would severely outweigh whatever miniscule future children were created. And we don’t link – our standard is purely minimizing existential risk

#### 2] They link – they rely on a consequential and utilitarian calculus to aggregate bodies, distinguish pleasure from pain, they weigh between different crises affecting women and determine which one is worth the most resources to fight, etc – they need to endorse a separate model of utilitarianism or consequentialism that can reconcile with this double turn

#### 3] This is disproven empirically – the state obviously does not just see women as bodies to reproduce – Paula Hawkins, Dianne Feinstein, Kamala Harris all prove that society can view women have more power than purely reproducing, and they can even take political roles. The fact that the government is utilitarian now also proves that their argument is wrong, considering we don’t view all women like this in the status quo

## 1NC – Advantage

#### Entirety of the public sector thumps, they literally have no aff lol – the narrative of white men colonizing space is definitely a government one. Extra T VI

#### Space as a new frontier helps resolve issues of representation, sexism, and other issues on Earth

Denton 19 — (Adeene Denton, Planetary Scientist, “Untangling feminism, nationalism and space exploration in the age of Artemis“, Medium, 12-15-2019, Available Online at https://medium.com/swlh/untangling-feminism-nationalism-and-space-exploration-in-the-age-of-artemis-8752297861f4, accessed 1-28-2022, HKR-AR)

On May 14, 2019, Jim Bridenstine announced NASA’s newest human-centered space exploration program: Artemis, an aspirational successor to Apollo that would land “the first woman and the next man” on the Moon’s south pole by 2024. His announcement came two months after the agency’s failed attempt at an all-women spacewalk, awkwardly canceled as representatives hastily cited a lack of suits in the proper size. For many of us who had eagerly anticipated a woman-led spacewalk, its cancellation came as a sinking disappointment, and an uncomfortable reminder that an agency that specializes in thinking of all emergencies necessary to keep its astronauts safe stumbled once again on the hurdle of women’s bodies. Even as NASA put women at the center of space exploration’s future, it couldn’t seem to take care of the female space explorers it employed in the present.

But the story’s not over: on October 18, 2019, NASA finally made good on its promise of an all-women spacewalk. The recording-breaking Christina Koch and Jessica Meir spent over seven hours swapping out one of the ISS’s power controllers, performing a series of grueling tasks with the practiced efficiency of excellent astronauts. It was an honor to tune in to the spacewalk’s livestream from my desk; there’s truly nothing more invigorating than watching strong, capable women succeed. And yet, this piece isn’t about that. It’s about the hollow feeling I’ve had these past six months as I’ve watched the approach of NASA’s leaders (and, of course, its social media team) to the concept of women in space. By all accounts, the **future is brighter than it’s ever been for women who want to slip the surly bonds of Earth** — after all, women are the proclaimed centerpiece of the United States’ efforts to return to the Moon! If Artemis can leave the ground, a woman is guaranteed to set boots on lunar regolith.

As a woman and an aspiring astronaut, I certainly feel some joy at this news. And yet, at the risk of alienating my potential employers (oops…) and also tastelessly paraphrasing Shakespeare, I come not to praise NASA’s recent moves, but to question them. I am a firm believer in NASA’s mission and in space exploration as a whole; for me, space exploration is the most profound tool we have to explore the universe and our place in it. However, I am also resolutely committed to critiquing the things that I love so that they may improve. That’s where this (way too long) essay comes in. As I said above, women are the centerpiece of NASA’s lunar efforts — this same concept that gives me immense joy gives me cause for concern; when women are made centerpieces we are often unmade as people. Our presence becomes an end rather than a means. (Yes, yes this is not always true, but please consider that this statement is backed by both lived experience and a history’s worth of anecdotes).

#### Even if this is about NAS< its about burgeoning representaiton

#### Valentine is not about space and is about ethnospacial relations on Earth that they clearly do not affect or solve

#### They can’t change the rhetoric of space exploration – neil armonstrong saying “one huge step for mankind” was something propagated by the government – also if they’re right that foreign policy, which is guided by states, is tainted with sexism that merely banning appropriation doesn’t solve any o this

#### Ileri is genuinely just talking about NASA inserted – “]. Only recently, following efforts to increase diversity in the selection process of astronauts, NASA has achieved a 50% ratio of men and women with the 2013 astronauts class, where out of eight graduated astronauts, four were women and four men[28]. Historically, NASA’s criteria for astronaut selection required the candidates to be chosen from a pool of military test pilots, which was exclusively male, since it was not possible for women to enter this profession in the American army in the 1960’s and 70’s. The Soviet Union’s first female cosmonaut Valentina Tereshkova traveled to the earth orbit in 1964, much earlier than NASA’s first female astronaut Sally Ride, who flew to space in 1983. Despite the early date of Tereshkova’s flight, it was nearly 20 years until another woman flew to space. Towards the end of the Apollo program in the late 1970’s, there was a shift in the qualifications of astronauts and more were selected among scientists, instead of the ranks of military test pilots. Today, it became natural to conceive astronaut as a “scientist in the lab”, an identity that starkly contrasts with the 1960’s conception of the military-originated, risk-taking, masculinized adventurer astronaut. As space travel became gradually more inclusive to women and people of color, the traditional language of space travel was also challenged. For instance, since 2006 NASA’s guidelines for space travel language suggest the usage of gender neutral terms such as “human-piloted” or “crewed” instead of the much-used and almost standardized term “manned spaceflight”[29]. In science fiction, the diversification and democratization of space travel in recent years have also been represented and celebrated, as we increasingly see women and people of color characters in the forefront of fictional space exploration.”