## 1NC

#### The standard is maximizing expected well being

#### Non util ethics are difficult to generalize

Greene 07 – Joshua, Associate Professor of Social science in the Department of Psychology at Harvard University (The Secret Joke of Kant’s Soul published in Moral Psychology: Historical and Contemporary Readings, accessed: <https://www.gwern.net/docs/philosophy/ethics/2007-greene.pdf>, pages 47-50)

**What turn-of-the-millennium science** **is telling us is that human moral judgment is not a pristine rational enterprise**, that our **moral judgments are driven by a hodgepodge of emotional dispositions, which themselves were shaped by a hodgepodge of evolutionary forces, both biological and cultural**. **Because of this, it is exceedingly unlikely that there is any rationally coherent normative moral theory that can accommodate our moral intuitions**. Moreover, **anyone who claims to have such a theory**, or even part of one, **almost certainly doesn't**. Instead, what that person probably has is a moral rationalization. It seems then, that we have somehow crossed the infamous "is"-"ought" divide. How did this happen? Didn't Hume (Hume, 1978) and Moore (Moore, 1966) warn us against trying to derive an "ought" from and "is?" How did we go from descriptive scientific theories concerning moral psychology to skepticism about a whole class of normative moral theories? The answer is that we did not, as Hume and Moore anticipated, attempt to derive an "ought" from and "is." That is, our method has been inductive rather than deductive. We have inferred on the basis of the available evidence that the phenomenon of rationalist deontological philosophy is best explained as a rationalization of evolved emotional intuition (Harman, 1977). Missing the Deontological Point I suspect that **rationalist deontologists will remain unmoved by the arguments presented here**. Instead, I suspect, **they** **will insist that I have simply misunderstood what** Kant and like-minded **deontologists are all about**. **Deontology, they will say, isn't about this intuition or that intuition**. It's not defined by its normative differences with consequentialism. **Rather, deontology is about taking humanity seriously**. Above all else, it's about respect for persons. It's about treating others as fellow rational creatures rather than as mere objects, about acting for reasons rational beings can share. And so on (Korsgaard, 1996a; Korsgaard, 1996b). **This is, no doubt, how many deontologists see deontology. But this insider's view**, as I've suggested, **may be misleading**. **The problem**, more specifically, **is that it defines deontology in terms of values that are not distinctively deontological**, though they may appear to be from the inside. **Consider the following analogy with religion. When one asks a religious person to explain the essence of his religion, one often gets an answer like this: "It's about love**, really. It's about looking out for other people, looking beyond oneself. It's about community, being part of something larger than oneself." **This sort of answer accurately captures the phenomenology of many people's religion, but it's nevertheless inadequate for distinguishing religion from other things**. This is because many, if not most, non-religious people aspire to love deeply, look out for other people, avoid self-absorption, have a sense of a community, and be connected to things larger than themselves. In other words, secular humanists and atheists can assent to most of what many religious people think religion is all about. From a secular humanist's point of view, in contrast, what's distinctive about religion is its commitment to the existence of supernatural entities as well as formal religious institutions and doctrines. And they're right. These things really do distinguish religious from non-religious practices, though they may appear to be secondary to many people operating from within a religious point of view. In the same way, I believe that most of **the standard deontological/Kantian self-characterizatons fail to distinguish deontology from other approaches to ethics**. (See also Kagan (Kagan, 1997, pp. 70-78.) on the difficulty of defining deontology.) It seems to me that **consequentialists**, as much as anyone else, **have respect for persons**, **are against treating people as mere objects,** **wish to act for reasons that rational creatures can share, etc**. **A consequentialist respects other persons, and refrains from treating them as mere objects, by counting every person's well-being in the decision-making process**. **Likewise, a consequentialist attempts to act according to reasons that rational creatures can share by acting according to principles that give equal weight to everyone's interests, i.e. that are impartial**. This is not to say that consequentialists and deontologists don't differ. They do. It's just that the real differences may not be what deontologists often take them to be. What, then, distinguishes deontology from other kinds of moral thought? A good strategy for answering this question is to start with concrete disagreements between deontologists and others (such as consequentialists) and then work backward in search of deeper principles. This is what I've attempted to do with the trolley and footbridge cases, and other instances in which deontologists and consequentialists disagree. **If you ask a deontologically-minded person why it's wrong to push someone in front of speeding trolley in order to save five others, you will get** characteristically deontological **answers**. Some **will be tautological**: **"Because it's murder!"** **Others will be more sophisticated: "The ends don't justify the means**." "You have to respect people's rights." **But**, as we know, **these answers don't really explain anything**, because **if you give the same people** (on different occasions) **the trolley case** or the loop case (See above), **they'll make the opposite judgment**, even though their initial explanation concerning the footbridge case applies equally well to one or both of these cases. **Talk about rights, respect for persons, and reasons we can share are natural attempts to explain, in "cognitive" terms, what we feel when we find ourselves having emotionally driven intuitions that are odds with the cold calculus of consequentialism**. Although these explanations are inevitably incomplete, **there seems to be "something deeply right" about them because they give voice to powerful moral emotions**. **But, as with many religious people's accounts of what's essential to religion, they don't really explain what's distinctive about the philosophy in question**.

#### 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

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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 – Case -- Cap/Space Col

#### if they no link out of cap - Cap swamps solvency - 1AC Oman-Reagan and Psarrou say venture capitalism is anti-queer and part of broader heteronormativity governmentality - that means the aff doesn't solve terrestrial forms of queerness or capitalism because its inevitable - no reverse causal evidence

#### Cap is sustainable – innovation is key to solve the climate and the alt can’t solve

Karlsson 21 – (Rasmus, "Learning in the Anthropocene" Soc. Sci. 10, no. 6: 233. <https://doi.org/10.3390/socsci10060233> 18 June 2021)// gcd

Unpacking this argument, it is perhaps useful to first recognize that, stable as the Holocene may have seemed from a human perspective, life was always vulnerable to a number of cosmic risks, such as bolide collisions, risks that only advanced technologies can mitigate. Similarly, the Black Death of the 14th century should serve as a powerful reminder of the extreme vulnerability of pre-industrial societies at a microbiological level. Nevertheless, it is reasonable to think of the Holocene as providing a relatively stable baseline against which the ecological effects of technological interventions could hypothetically be evaluated. With most human activities being distinctively local, nature would for the most part “bounce back” (even if the deforestation of the Mediterranean basin during the Roman period is an example of that not always being the case) while larger geophysical processes, such as the carbon cycle, remained entirely beyond human intentional control. Even if there has been some debate about what influence human activities had on the preindustrial climate (Ruddiman 2007), anthropogenic forcing was in any case both marginal and gradual. All this changed with the onset of the Great Acceleration by which humans came to overwhelm the great forces of nature, causing untold damage to fragile ecosystems and habitats everywhere, forever altering the trajectory of life on the planet (Steffen et al. 2011b). In a grander perspective, humanity may one day become an interplanetary species and thus instrumental in safeguarding the long-term existence of biological life, but for the moment, its impact is ethically dubious at best as the glaciers melt, the oceans fill up with plastics, and vast number of species are driven to extinction. Faced with these grim realities, it is of course not surprising that the first impulse is to seek to restore some kind primordial harmony and restrain human activities. Yet, it is important to acknowledge that, even if their aggregate impact may have been within the pattern of Holocene variability, pre-modern Western agricultural societies were hardly “sustainable” in any meaningful sense. Experiencing permanent scarcity, violent conflict was endemic (Gat 2013), and as much as some contemporary academics like to attribute all evils to “capitalism” (Malm 2016), pre-capitalist societies exhibited no shortage of religious intolerance and other forms of social domination. It is thus not surprising that some have argued the need to reverse the civilizational arc further yet and return to a preliterate hunter-gather existence (Zerzan 2008) even if this, obviously, has very little to do with existing political realities and social formations. Under Holocene conditions, the short-term human tragedy may have been the same, but it did not undermine the long-term ability of the planet to support life. In a world of eight billion people, already accumulated emissions in the atmosphere have committed the planet to significant warming under the coming centuries, with an increasing probability that committed warming already exceeds the 1.5-degree target of the Paris Agreement even if all fossil-fuel emissions were to stop today (Mauritsen and Pincus 2017). This means that sustained negative emissions, presumably in combination with SRM, will most likely be needed just to stabilize global temperatures, not to mentioning countering the flow of future emissions. According to the Intergovernmental Panel on Climate Change (IPCC), assuming that all the pledges submitted under the Paris Agreement are fulfilled, limiting warming to 1.5 degrees will still require negative emissions in the range of 100—1000 gigatons of CO2 (Hilaire et al. 2019, p. 190). The removal of carbon dioxide at gigaton scales from the atmosphere will presumably require the existence of an advanced industrial society since low-tech options, such as afforestation, will be of limited use (Gundersen et al. 2021; Seddon et al. 2020), especially in a future of competing land-uses. It is against this backdrop of worsening climate harms that the limits of “precaution”, at least as conventionally understood, become apparent. While degrowth advocates tend to insist that behavioral change, even explicitly betting on a “social miracle” (Kallis 2019, p. 195), is always preferable to any technological risk-taking (Heikkurinen 2018), that overlooks both the scope of the sustainability challenge and the lack of public consent to any sufficiently radical political project (Buch-Hansen 2018). While there may be growing willingness to pay for, say, an electric vehicle (Hulshof and Mulder 2020), giving up private automobile use altogether is obviously a different animal, to say nothing about a more fundamental rematerialization of the economy (Hausknost 2020). Again, the problem is one in which change either (a) remains marginal yet ecologically insufficient or (b) becomes sufficiently radical yet provokes a strong political counterreaction. A similar dynamic can be expected to play out at the international level where countries that remain committed to growth would quickly gain a military advantage. To make matters worse, there is also a temporal element to this dynamic since any regime of frugality and localism would have to be policed indefinitely in order to prevent new unsustainable patterns of development from re-emerging later on. All this begs the obvious question, if the political and economic enforcement of the planetary boundaries are fraught with such political and social difficulties, would it not be better to instead try to transcend them through technological innovation? Surprisingly, any high-energy future would most likely be subject to many of the same motivational and psychological constraints that hinder a low-energy future. While history shows that existing nuclear technologies could in theory displace all fossil fuels and meet the most stringent climate targets (Qvist and Brook 2015), it seems extremely unlikely, to put it mildly, that thousands of new reactors will be built over the course of the coming decades in response to climate change. Outside the world of abstract computer modelling, real world psychological and cultural inertia tends to ensure that political decision-making, at least for the most part, gravitates to what is considered “reasonable” and “common sense”—such as medium emissions electricity grids in which wind and solar are backed by biomass and gas—rather than what any utilitarian optimization scenario may suggest. Even if the global benefits of climate stabilization would be immense, the standards by which local nuclear risks are assessed, as clearly illustrated by the Fukushima accident which led to a worldwide retreat from nuclear energy despite only causing one confirmed death (which, though obviously regrettable, has to be put in relation to the hundred and thousands of people dying every year from the use of fossil fuels), underscores the uneven distribution of perceived local risks versus global benefits and the associated problem of socio-political learning across spatial scales. Almost two decades ago, Ingolfur Blühdorn identified “simulative eco-politics” as a key strategy by which liberal democracies reconcile an ever-heightened rhetoric of environmental crisis with their simultaneous defense of the core principles of consumer capitalism (Blühdorn 2007). Since then, declarations that we only have “ten years to save the planet” have proliferated, and so have seemingly bold investments in renewable energy, most recently in the form of US President Joseph Biden’s USD 2.25 trillion climate and infrastructure plan. Still, without a meaningful commitment to either radical innovation or effective degrowth, it is difficult to see how the deployment of yet more wind turbines or the building of new highways will in any way be qualitatively different from what Blühdorn pertinently described as sustaining “what is known to be unsustainable” (Blühdorn 2007, p. 253). However, all is not lost in lieu of more authentic forms of eco-politics. Independent of political interventions, accelerating technological change, in particular with regard to computing and intelligent machine labor, may one day make large-scale precision manipulation of the physical world possible in ways that may solve many problems that today seem intractable (Dorr 2016). Similarly, breakthroughs in synthetic biology may hold the key to environmentally benign biofuels and carbon utilization technologies. Yet, all such progress remains hypothetical and uncertain for now. Given what is at stake, there is an obvious danger in submitting to naïve technological optimism. What is less commonly recognized is that naïve optimism with regard to the prospects of behavioral change may be equally dangerous. While late-capitalist affluence has enabled many postmaterial identities and behaviors, such as bicycling, hobby farming, and other forms of emancipatory self-expression, a collapsing economy could quickly lead to a reversal back to survivalist values, traditional hierarchical forms of domination, and violence (Quilley 2011, p. 77). As such, it is far from obvious what actions would actually take the world as a whole closer to long-term sustainability. If sustainability could be achieved by a relatively modest reduction in consumption rates or behavioral changes, such as a ban on all leisure flights, then there would be a strong moral case for embracing degrowth. Yet, recognizing how farreaching measures in terms of population control and consumption restrictions that would be needed, the case quickly becomes more ambiguous. While traditional environmentalism may suggest that retreating from the global economy and adopting a low-tech lifestyle would increase resilience (Alexander and Yacoumis 2018), it may do very much the opposite by further fragmenting global efforts and slowing the pace of technological innovation. Without an orderly and functioning world trade system, local resources scarcities would be exacerbated, as seen most recently with the different disruptions to vaccine supply chains. In essence, given the lack of a stable Holocene baseline to revert to, it becomes more difficult to distinguish proactionary “risk-taking” from “precaution”, especially as many ecosystems have already been damaged beyond natural recovery. In this context, it is noteworthy that many of the technologies that can be expected to be most crucial for managing a period of prolonged overshoot (such as next-generation nuclear, engineering biology, large-scale carbon capture and SRM) are also ones that traditional environmentalism is most strongly opposed to. 3. Finding Indicators From the vantage point of the far-future, at least the kind depicted in the fictional universe of Star Trek, human evolution is a fairly straightforward affair along an Enlightenment trajectory by which ever greater instrumental capacity is matched by similar leaps in psychological maturity and expanding circles of moral concern. With the risk of sounding Panglossian, one may argue that the waning of interstate war in general and the fact that there has not been any major nuclear exchange in particular, does vindicate such an optimistic reading of history. While there will always be ups and downs, as long as the most disastrous outcomes are avoided, there will still be room for learning and gradual political accommodation. Taking such a longer view, it would nevertheless be strange if development was simply linear, that former oppressors would just accept moral responsibility or that calls for gender or racial justice would not lead to self-reinforcing cycles of conservative backlash and increasingly polarizing claims. Still, over the last couple of centuries, there is little doubt that human civilization has advanced significantly, both technologically and ethically (Pinker 2011), at least from a liberal and secular perspective. However, unless one subscribes to teleology, there is nothing inexorable with this development and, it may be that the ecological, social, and political obstacles are simply too great to ever allow for the creation of a Wellsian borderless world (Pedersen 2015) that would allow everyone to live a life free from material want and political domination. On the other hand, much environmental discourse tends to rush ahead in the opposite direction and treat the c limate crisis as ultimate evidence of humanity’s fallen nature when the counter-factual case, that it would be possible for a technological civilization to emerge without at some point endangering its biophysical foundations, would presumably be much less plausible. From an astrobiological perspective, it is easy to imagine how the atmospheric chemistry of a different planet would be more volatile and thus more vulnerable to the effects of industrial processes (Haqq-Misra and Baum 2009), leaving a shorter time window for mitigation. Nick Bostrom has explored this possibility of greater climate sensitivity further in his “vulnerable world hypothesis” (Bostrom 2019) and it begs to reason that mitigation efforts would be more focused in such a world. However, since climate response times are longer and sensitivity less pronounced, climate mitigation policies have become mired in culture and media politics (Newman et al. 2018) but also a statist logic (Karlsson 2018) by which it has become more important for states to focus on their own marginal emission reductions in the present rather than asking what technologies would be needed to stabilize the climate in a future where all people can live a modern life.

#### And colonization solves every impact BUT degrowth disrupts progress – this is an independent DA to the aff

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In perhaps the most eagerly anticipated aerospace announcement of the year, SpaceX founder Elon Musk has revealed his grand plan for establishing a human settlement on Mars. In short, Musk thinks it’s possible to begin shuttling thousands of people between Earth and our smaller, redder neighbor sometime within the next decade or so. And not too long after that—perhaps 40 or a hundred years later, Mars could be home to a self-sustaining colony of a million people. “This is not about everyone moving to Mars, this is about becoming multiplanetary,” he said on September 27 at the International Astronautical Congress in Guadalajara, Mexico. “This is really about minimizing existential risk and having a tremendous sense of adventure.” Musk’s timeline sounds ambitious, and that's something he readily acknowledges. “I think the technical outline of the plan is about right. He also didn’t pretend that it was going to be easy and that they were going to do it in ten years,” says Bobby Braun, NASA’s former chief technologist who’s now at Georgia Tech University. “I mean, who’s to say what’s possible in a hundred years?” And for those wondering whether we should go at all, the reason for Musk making Mars an imperative is simple. “The future of humanity is fundamentally going to bifurcate along one of two directions: Either we’re going to become a multiplanet species and a spacefaring civilization, or we’re going be stuck on one planet until some eventual extinction event,” Musk told Ron Howard during an interview for National Geographic Channel’s MARS, a global event series that premieres worldwide on November 14. “For me to be excited and inspired about the future, it’s got to be the first option. It’s got to be: We’re going to be a spacefaring civilization.” Mars Fleet Though he admitted his exact timeline is fuzzy, Musk thinks it’s possible humans could begin flying to Mars by the mid-2020s. And he thinks the plan for getting there will go something like this: It starts with a really big rocket, something at least 200 feet tall when fully assembled. In a simulation of what SpaceX calls its Interplanetary Transport System, a spacecraft loaded with astronauts will launch on top of a 39-foot-wide booster that produces a whopping 28 million pounds of thrust. Using 42 Raptor engines, the booster will accelerate the assemblage to 5,374 miles an hour. Overall, the whole thing is 3.5 times more powerful than NASA’s Saturn V, the biggest rocket built to date, which carried the Apollo missions to the moon. Perhaps not coincidentally, the SpaceX rocket would launch from the same pad, 39A, at Kennedy Space Center in Cape Canaveral, Florida. The rocket would deliver the crew capsule to orbit around Earth, then the booster would steer itself toward a soft landing back at the launch pad, a feat that SpaceX rocket boosters have been doing for almost a year now. Next, the booster would pick up a fuel tanker and carry that into orbit, where it would fuel the spaceship for its journey to Mars. Once en route, that spaceship would deploy solar panels to harvest energy from the sun and conserve valuable propellant for what promises to be an exciting landing on the Red Planet. As Musk envisions it, fleets of these crew-carrying capsules will remain in Earth orbit until a favorable planetary alignment brings the two planets close together—something that happens every 26 months. “We’d ultimately have upward of a thousand or more spaceships waiting in orbit. And so the Mars colonial fleet would depart en masse,” Musk says. The key to his plan is reusing the various spaceships as much as possible. “I just don’t think there’s any way to have a self-sustaining Mars base without reusability. I think this is really fundamental,” Musk says. “If wooden sailing ships in the old days were not reusable, I don’t think the United States would exist.” Musk anticipates being able to use each rocket booster a thousand times, each tanker a hundred times, and each spaceship 12 times. At the beginning, he imagines that maybe a hundred humans would be hitching a ride on each ship, with that number gradually increasing to more than 200. By his calculations, then, putting a million people on Mars could take anywhere from 40 to a hundred years after the first ship launches. And, no, it would not necessarily be a one-way trip: “I think it’s very important to give people the option of returning,” Musk says. Colonizing Mars After landing a few cargo-carrying spacecraft without people on Mars, starting with the Red Dragon capsule in 2018, Musk says the human phase of colonization could begin. For sure, landing a heavy craft on a planet with a thin atmosphere will be difficult. It was tough enough to gently lower NASA’s Curiosity rover to the surface, and at 2,000 pounds, that payload weighed just a fraction of Musk’s proposed vessels. For now, Musk plans to continue developing supersonic retrorockets that can gradually and gently lower a much heavier spacecraft to the Martian surface, using his reusable Falcon 9 boosters as a model. And that’s not all these spacecraft will need: Hurtling through the Martian atmosphere at supersonic speeds will test even the most heat-tolerant materials on Earth, so it’s no small task to design a spacecraft that can withstand a heated entry and propulsive landing—and then be refueled and sent back to Earth so it can start over again. The first journeys would primarily serve the purpose of delivering supplies and establishing a propellant depot on the Martian surface, a fuel reservoir that could be tapped into for return trips to Earth. After that depot is set up and cargo delivered to the surface, the fun can (sort of) begin. Early human settlers will need to be good at digging beneath the surface and dredging up buried ice, which will supply precious water and be used to make the cryo-methane propellant that will power the whole enterprise. As such, the earliest interplanetary spaceships would probably stay on Mars, and they would be carrying mostly cargo, fuel, and a small crew: “builders and fixers” who are “the hearty explorer type,” Musk said to Howard. “Are you prepared to die? If that’s OK, then you’re a candidate for going.” While there will undoubtedly be intense competition and lots of fanfare over the first few seats on a Mars-bound mission, Musk worries that too much emphasis will be placed on those early bootprints. “In the sort of grander historical context, what really matters is being able to send a large number of people, like tens of thousands if not hundreds of thousands of people, and ultimately millions of tons of cargo,” he says.

**Collapse causes transition wars**

**Posen 18** [Adam Posen is the President of the Peterson Institute for International Economics, The Post-American World Economy: Globalization in the Trump Era, February 13, <https://www.foreignaffairs.com/articles/united-states/2018-02-13/post-american-world-economy>]

The **U**nited **S**tates’ motivation for building the **postwar economic system** was as much **preventing conflict** as promoting growth. In setting out **the rules** by which all members would conduct business, the architects of the system hoped to **separate economic from military competition**. U.S. **withdrawal** need not result in economic or physical wars, but it will raise the risk of stumbling into conflict by **accident**. Without agreed-on rules, **even minor economic disputes** have the potential to set off escalating **counterattacks**. If the **norm of separation between economic and military confrontations** breaks down, economic frictions, such as Chinese theft of intellectual property or restrictions on trade with a nuclear Iran or North Korea, could turn into **outright conflict**. It is plausible that as the **U**nited **S**tates retreats and thereby **weakens its economy**, the Trump administration will **blame** the economic damage not on its own actions but on **foreign governments**, creating a self-perpetuating **cycle of anger**. When other major countries **step forward** to preserve the open economic order, or defend themselves against U.S. economic aggression, Washington may **interpret** that as an attack **on U.S. primacy**. The Trump administration might even **misinterpret** the current forbearance by China or the EU as **a sign of weakness** and an invitation to **escalate confrontations**.

#### Interdependence solves great power war

**Johnson** and Gramer **20** [Keith Johnson is Foreign Policy's global geoeconomics correspondent, Robbie Gramer is a diplomacy and national security reporter at Foreign Policy, covering the State Department. “The Great Decoupling”, May 14th, https://foreignpolicy.com/2020/05/14/china-us-pandemic-economy-tensions-trump-coronavirus-covid-new-cold-war-economics-the-great-decoupling/]

Washington made an open and increasingly interconnected world economy a key building block of the postwar architecture, in large part to explicitly stave off future global conflicts. With the creation of the Bretton Woods system in 1944, before World War II even finished, or the later creation of the General Agreement on Tariffs and Trade—forerunner to the WTO—it set out to link economic interdependence with peace. So did others: The European Coal and Steel Community, created just a few years after the end of the war, cemented both closer economic and security ties in a war-ravaged continent and lay the foundation for the eventual creation of the European Union. Those trends continued, decade after decade, with only the odd hiccup or retreat, from the creation of the North American Free Trade Agreement and the WTO to the expansion and ever-closer economic integration between EU member states.

That whole process was itself a reaction to the last great decoupling: the upheaval of World War I, which ended the first age of globalization, followed a decade later by the Great Depression, trade barriers, economic nationalism, and a full-scale retreat from globalization.

And the end result of all that was to turn international economic rivalry into a zero-sum, beggar-thy-neighbor contest where economic concerns became security threats. Japan’s need for raw materials led to its occupation of Manchuria, and later the creation of the “Greater East Asia Co-Prosperity Sphere” that so worried Ambassador Grew during the 1930s. It eventually led to an attack on resource-rich Southeast Asia and a preemptive strike on the U.S. fleet at Pearl Harbor. Nazi Germany, largely cut off from global markets, sought, eventually by force, to create a European Großwirtschaftsraum, or greater economic area, the economic equivalent of the German expansionist concept of Lebensraum.

“The key lesson drawn from the inter-war experience was that international political cooperation—and an enduring peace—depended fundamentally on international economic cooperation,” noted the WTO. “No country absorbed this lesson more than the United States.”

#### Stanley cites one instance of violence which can’t say that all violence against them is overkill so it can’t scale- that’s bad and risks totalizing the world in a way that forecloses the use of methodological pluralism to analyze bad- the fact there aren’t more state sanctioned killings of queer people disproves this

#### Overkill thesis ignores particularity and changing forms of violence- the fact that there aren’t a bunch of publicly supported beatings disproves this

#### Entirety of the public sector thumps, they literally have no aff card about private appropriation lol – the narrative of white men colonizing space is definitely a government one. Extra T VI – it results in affirmative teams adding in non-concrete, extra aff offense to the plan which the negative is not prepared for and has no game on. That shifts discussions away from the topic, which both teams prepared to engage in, to whatever that new piece of offense is which causes shallow, unprepared debates where both sides don’t learn anything that kills education

#### If the 1AR says queer utopiniasm imagines a world without your DA’s happening or bad scenarios, two things

#### 1] That would be extremely new, the 1AC plan text is the only locus point for negative competition, preparation, and also 1NC strategy. It’d be impossible to predict just judging from the plan text that utopian fiat is something they have access to. Thus, we get new 2NR contextualizations of scenarios if they do this and you should not allow it, and hold them to their plan text.

#### They don’t solve their impacts either– their evidence is about policing and violence towards sex workers – they have 0 cards connecting overkill to space policy – none of the aff is reverse causal

#### 2. Presumes libidinal drives govern the psyche – psychoanalysis is wrong – that’ll be below

#### 3. Progress is good and key to survival – things get better over time – sodomy laws, policing laws, ballrooms, representation, marriage laws all prove things get better over time

#### 4. Double turn – Stanley is a queer pessimist who thinks futurity is bad and we should refuse to imagine state-based solutions – the rest of the aff is queer optimism about the future of mars – their leap of faith into the future links to their own impact

## 1NC – Case – Framing

#### ROB is to vote for the better debater – anything else arbitrary, impact justified, and excludes discussions of other modes of thought

#### Overkill relies on psychoanalysis which is wrong -- There is zero empirical basis for psychoanalysis – their authors either grossly misrepresent empirical data or hubristically extrapolate single events into broad theories – also Lacan was a cult leader. Also everyone has different desires

Paris 17 [Dr Paris is Professor, Department of Psychiatry, McGill University, and Research Associate, Department of Psychiatry, Jewish General Hospital. "Is Psychoanalysis Still Relevant to Psychiatry?" https://www.ncbi.nlm.nih.gov/pmc/articles/PMC5459228/]

In an era in which psychiatry is dominated by neuroscience-based models, psychological constructs tend to be neglected and may be taken seriously only when they have neural correlates.37 Some psychoanalysts have sought to link their model with neurobiological research and to claim that newer methods of studying the brain can validate their theories.5,6

Mark Solms, a South African neuropsychologist, is the founder of “neuropsychoanalysis.” This new field, with its own society and its own journal, proposes to use neuroimaging to confirm analytic theories. Its key idea is that subjective experience and the unconscious mind can be observed through neuroimaging.5 It is known that brain processes can be seen on brain imaging even before they have entered consciousness.38 However, claims that neuroimaging validate Freud’s model of the unconscious can be based only on “cherry-picking” the literature. The observed correspondences are superficial and hardly support the complex edifice of psychoanalytic theory.

Solms39 has also suggested that Freud’s ideas about dreams are consistent with neuroscience research based on rapid eye movement (REM) activity. This attempt to rescue a century-old theory met with opposition from dream researchers who consider Freud’s clinical speculations to be incompatible with empirical data.40,41

The proposal to establish a discipline of neuropsychoanalysis also met with a mixed reception from traditional psychoanalysts, who did not want to dilute Freud’s wine with neuroscientific water.42 Neuroscientists, who are more likely to see links to psychology as lying in cognitive science,43 have ignored this idea. In summary, neuropsychoanalysis is being used a way to justify long-standing models, without attempting to find something new or to develop an integration of perspectives on psychology.

However, Eric Kandel,44 influential in the light of his Nobel Prize for the study of the neurochemistry of memory, has taken a sympathetic view of the use of biological methods to study psychoanalytic theory. Kandel had wanted to be an analyst before becoming a neuroscientist.45 But Kandel, who does not actively practice psychiatry, may be caught in a time warp, unaware that psychoanalysis has been overtaken by competitors in the field of psychotherapy.

Another attempt to reconcile psychoanalysis with science has come from the literature on neuroplasticity.46 It is now known that neurogenesis occurs in some brain regions (particularly the hippocampus) during adulthood and that neural connections undergo modification in all parts of the brain. There is also evidence that CBT can produce brain changes that are visible using imaging.47 These findings have not been confirmed in psychoanalytic therapies. However, Norman Doidge, a Canadian psychoanalyst, has argued that psychoanalysis can change the brain.48 This may be the case for all psychotherapies. However, more recently, Doidge49 has claimed that mental exercises can reverse the course of severe neurological and psychiatric problems, including chronic pain, stroke, multiple sclerosis, Parkinson’s disease, and autism. While these books have been best-sellers, most of their ideas in the second volume,49 based on anecdotes rather than on clinical trials, have had little impact in medicine. This story underscores the difficulty of reconciling the perspectives and methods of psychoanalysis with scientific methods based on empirical testing.

Psychoanalysis and the Humanities

Psychoanalysis claimed to be a science but did not function like one. It failed to operationalize its hypotheses, to test them with empirical methods, or to remove constructs that failed to gain scientific support.1 In this way, the intellectual world of psychoanalysis more closely resembles the humanities. Today, with few psychiatrists or clinical psychologists entering psychoanalytic training, the door has been opened to practitioners with backgrounds in other disciplines, including the humanities.

This trend is related to a hermeneutic mode of thought,50 which focuses on meaningful interpretations of phenomena, rather than on empirical testing of hypotheses and observations. Since the time of Freud, the typical psychoanalytic paper has consisted of speculations backed up with illustrations, similar to the methods of literary theory and criticism.

One model currently popular in the humanities is “critical theory.”51 This postmodernist approach uses Marxist concepts to explain phenomena ranging from literature to politics. It proposes that truth is entirely relative and often governed by hidden social forces. In its most radical form, in the work of Michel Foucault,52 critical theory and postmodernism take an antiscience position, denying the existence of objective truth and viewing scientific findings as ways of defending the “hegemony” of those in power.

Some humanist scholars have adopted the ideas of Jacques Lacan, a French psychoanalyst who created his own movement and whose eccentric clinical practice resembled that of a cult leader.53 Moreover, recruitment of professionals and academics with no training in science could lead to an increasing isolation of the discipline. While only a few contemporary psychoanalysts have embraced postmodernism, the humanities have made use of psychoanalytical concepts for their own purposes as a way of understanding literature and history.

#### lack is fake

Dollimore 13 [Jonathan, Professor in the School of English and American Studies at the University of Sussex, “Death, Desire and Loss in Western Culture.” https://books.google.com/books/about/Death\_Desire\_and\_Loss\_in\_Western\_Culture.html?id=1qsnDsvFj60C]

The death-drive theory has not found wide acceptance among Freud's followers. With significant exceptions like Melanie Klein, it has been explicitly denounced as misconceived biology, unsubstantiated speculation, logically incoherent and/or without evidence. It has also been attributed to Freud's own painful personal circumstances: the death of his daughter, the death of a grandson, his own illness (cancer), and his lifelong preoccupation with death. Of those who have been sympathetic to the idea, most have tended to tame it - as indeed did Freud himself. One move was to rewrite the instinct as largely an instinct of aggression. But for Freud the aggressive aspect of the death drive had been secondary; the instinct was primarily self-destructive. Sadism derives from a more primordial masochism, which means in effect that human aggression is, originally, self destructiveness. Of all subsequent theorists of psychoanalysis, Jacques Lacan takes the death drive most seriously, and most contemporary psychoanalytic attention to it comes via him. To his credit, Lacan does not underplay or tame the death drive, and he locates Freud firmly within the Western tradition when he remarks that Freud questioned life as to its meaning and his answer was not that it had none 'which is a convenient way of washing one's hands of the whole business' - but that life has 'only one meaning, that in which desire is borne by death' (Ecrits, p. 277). According to Lacan, the Freudian world is one not of things, nor even of being, but rather of desire. More so even than Freud, Lacan finds in desire 'the paradoxical, deviant, erratic, eccentric, even scandalous character by which it is distinguished from need'. Although this distinction has been 'always obvious to moralists worthy of the name', psychoanalysis nevertheless misses the point by pursuing an obscurantist reduction of desire to need (p. 286). And that, for Lacan, is a cardinal error. This distinction belween desire and need leads him to dwell on something else in both Freud and earlier writers, moralists and otherwise: the relation between desire and lack. In modern psychoanalysis we find a secularized, intensified version of an existential perception that goes back a long way, even though the immediate influences here are Heidegger and Kojeve: Desire is a relation of being to lack. This lack is the lack of being properly speaking. It isn't the lack of this or that, but lack of being whereby the being exists. (Lacan, Seminar, 11.222-3) For Lacan, death is the name for a primordial absence intrinsic to presence; as John Forrester puts it, 'presence includes as its very condition the limit beyond which is its absence' (p. 176).16 To bind desire so resolutely into lack and absence means that it inevitably becomes a kind of essential negativity (Lacan, Seminar, 1.146)\*' - something premised on an initial failure of satisfaction and which, as such, comes to exist only by virtue of its own alienation; as Juliet Mitchell puts it, 'Desire persists as an effect of a primordial absence and it therefore indicates that, in this area, there is something fundamentally impossible about satisfaction itself (Lacan. Feminine Sexuality, p. 6). One consequence of this is a radical fragmentation of the human subject.18 In one respect Lacan recasts the familiar metaphysical idea that life is rooted in death: 'it is death that sustains existence' (Ecrits, p. 300). In his development of this idea he combines diverse elements of the Western tradition of desire's impossibility: a theology of desire as death, crossed with something more romantic if no less severe - desire as annihilating excess, a primordial discord. The two elements are fused in those places where, for example, he speaks of 'that desperate affirmation of life that is the purest form in which we recognize the death instinct' (p. 104). These ideas then get reworked according to structuralist and linguistic preoccupations, as when he speaks of the 'frenzy' of desire 'mocking Ihe abyss of Ihe infinite', and of how this amounts to 'no other derangement of instinct than that of being caught in the rails - eternally stretching forth towards the desire for something else - of metonymy. Hence its "perverse" fixation at the very suspension-point of the signifying chain where the memory-screen is immobilized and the fascinating image of the fetish is petrified' (p. 167). In the same vein Lacan suggests that it is from death that existence takes on all the meaning it has; the lack which is at the heart of desire is also the price that human beings pay for their admission to language and culture. Death makes life possible in that it makes meaning and representation possible; it is not only before speech but 'primordial to the birth of symbols' (pp. 104-5, 300). Hence Lacan's most well-known formulation, that the unconscious is structured like a language, and his claim to have demonstrated 'the profound relationship uniting the notion of the death instinct to the problems of speech' (Four Fundamental Concepts, p. 20; Merits, p. 101). Richard Boothby regards this as the most radical and innovative aspect of Lacan. I remain unconvinced.19 Lacan's invocations of death's centrality to life are more derivative than their complex, often obscure, formulations suggest.20 When he declares that All that life is concerned with is seeking repose as much as possible while awaiting death. This is what devours the time of the suckling baby at the beginning of its existence... Life is concerned solely with dying {Seminar. 11.233) we can hear Freud and Schopenhauer most closely, but also Montaigne (especially in that last assertion - 'Life is concerned solely with dying'), who also, incidentally, consolidated his own perception of this truth with extensive citation of classical sources. In the giving over of the newborn child to death we might hear too the early Christian Fathers. Lacan does not exactly disguise his precedents; the passage just cited continues with a reference to Hamlet's 'to die, to sleep, perchance to dream' and to the idea developed by philosophers in antiquity that it would have been better not to have been born. But (and this recalls Freud's own evasive acknowledgment of his influences) in Lacan these allusions to the past are fleeting, in passing, almost secretive; the implication is that these past writers anticipate something which can only properly, and only now, be understood through the lens of Lacanian psychoanalysis, whose complexity is, at the same time, almost guaranteed to defeat the attempt. Some at least of that complexity is obscurantist. In the wake of contemporary cultural developments, including the perceived failure of sexual radicalism and the trauma of AIDS, there are those who have turned to Lacan for a more honest view of desire, and, via him, are reconsidering a severe account of human desire. I should not speak for them; what I find in Lacan is an overtheorized expression of something more significantly and relevantly expressed elsewhere (in Freud and before). It this respect I believe he is symptomatic of a much wider tendency in (post-) modern theory. But in terms of his influence alone Lacan remains significant for this study. By crossing Freud's death drive with the philosophy of lack and nothingness derived from Kojeve's version of Hegel (itself influenced by Heidegger), he continues to drive death ever further into being; now, perhaps more inexorably than ever before, death is the lack which drives desire. In doing that he also exemplifies another significant tendency in modern thought which I have already remarked, namely the antihumanist wish to decentre 'man' in the name of a philosophy which is truly adequate to the complexity of being, yet which seeks to retain a residual human mastery in the very effort of articulating this complexity. As we have seen, the philosophical bid to comprehend the truth of being was always a form of intellectual empowerment - even, or rather especially, when issuing in the declaration that life, desire and the world have to be renounced. But modern theory, having lost faith in older philosophical notions of truth, now half-settles for the mastery of a new kind of complexity which it partly produces in order to enable this performance of mastery. Phoenix-like, the omniscient, masterful and above all complex analytic of the modern theorist rises above his sacrifice of 'man' to death.

#### Futurity 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 c

onsummation. 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’.

#### Ogan reagan says “When NASA received a signal from the Voyager 1 spacecraft in 2012, they called it “the sound of interstellar space” and marked the data as the moment human exploration crossed into the “space M.P. Oman-Reagan - Queering Outer Space 10 between stars” (NASA JPL n.d.).”

#### Aff can’t solve that^

#### Space tech is not something solely created by private companies, James Webb telescope, literally everything Nasa’s done in the past twenty years

#### Stanley, Brammer, and Puar have no relation to the topic