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### NC – Short

#### Counterplan: Investment into the appropriation of Outer Space in Low Earth Orbit by private companies in Asia for the purposes of emergency communications in the event of disaster relief or external shocks is just. All other appropriations of outer space by private entities is unjust.

#### That’s part of the 1AC

Takaya et al 18 “The Principle of Non-Appropriation and the Exclusive Uses of LEO by Large Satellite Constellations” Yuri Takaya-Umehara [Visiting researcher at the University of Tokyo since April 2017. She was affiliated to the Kobe University to provide a course on space law to post-graduate students (2011-2017). She chairs a working group on the formulation of global norms in space law organized by the Keio University since 2018. She obtained her Ph.D. degree at the IDEST of Paris XI University in France, LL.M. at the Leiden University in the Netherlands.] Quentin Verspieren [Ph.D. in public policy @ The University of Tokyo, Assistant Professor of Space Policy @UTokyo, General Manager, Global Strategy @ArkEdge Space Inc., Associate Research Fellow @ESPI] Goutham Karthikeyan [The University of Tokyo & Institute of Space and Astronautical Science, Japan Aerospace Exploration Agency (ISAS-JAXA)] 2018 https://www.researchgate.net/publication/328094878\_The\_Principle\_of\_Non-Appropriation\_and\_the\_Exclusive\_Use\_of\_LEO\_by\_Large\_Satellite\_Constellations

* LSC = large satellite constellations
* Outlines density thresholds for exclusive use via LSCs
* Private entities are the actors of the plan – no treaty or alteration of international law would enforce a prohibition on large satellite constellations
* Exact density thresholds would be based on collision risk and determined on a constellation by constellation basis by an impartial 3rd party – candidates include the ITU or UNCOPUOS

By investigating expected large satellite constellation projects and by reviewing existing interpretations of international space law, this paper argues that the exclusive use of specific LEO orbits by a large constellation of satellite could constitute a violation of the non-appropriation principle by means of occupation and by means of use, drawing a parallel between orbits as resources and the exploitation of tangible mineral resources in space. Based on this, the important question to be raised is what constitutes an exclusive use of a specific orbit. In other words, an important hurdle in the concrete evaluation of whether a planned or established constellation potentially violates the non-appropriation principle through an exclusive use of LEO resides in the lack of clear definition on what can be considered an exclusive use. While the authors claim that legal issue can be clearly solved in abstracto, it naturally shifts towards a regulatory challenge.

This regulatory challenge consists in first defining qualitatively what is the exclusive use of an orbit before translating this definition into measurable, technical rules. In this paper, the authors define an exclusive use of an orbit by a state40 as any use that would prevent/hinder the usage of the same orbit by any other state. Translating this definition into an applicable regulation could consist in defining a threshold of orbital collision risk or a threshold of density of satellites along an orbit based on its altitude, shape, relative velocity of neighbouring objects, etc. It is however not the purpose of this space law paper. What is more appropriate here is to think about which organization or forum would be in charge of elaborating this technical definition. Serious candidates could be the ITU, with excellent track-record in dealing with the use of the GEO region but which would have to review its “first come, first served” principle, or the UNCOPUOS, aiming for the widespread adoption of a new piece of international law. Moreover, even if its rules suffer from a low implementation rates, the IADC would be an appropriate discussion platform thanks to its very deep technical focus.

6. Conclusion

The various announced projects of LSC, also called mega-constellations, push existing regulations and practices to their limit, forcing researchers and practitioners around the world to rethink the applicability of existing space law principles to this new trend. In this paper, the authors, after providing background information on current LSC plans as well as recalling the legal status of the LEO region, investigate whether the deployment of an LSC having an exclusive use of an orbit constitutes a violation of the nonappropriation principle as stated in OST Article II. This paper concludes that:

The exclusive use of an orbit by an LSC constitutes a violation of the non-appropriation principle by means of occupation due to the innate nature of orbit being a specific location in space that can be occupied, but most notably by means of use, considering orbits as “limited natural resources” and invoking parallels with the exploitation of natural resources in outer space;

ITU’s “first come, first served” principle is reaching its limits with current LSC projects and should be re-evaluated;

The main challenge ahead is not legal but technical and regulatory and consists in defining precisely what can constitute an exclusive use of an orbit and in translating such definition into a clear regulation or code of conduct.

#### Many Asian companies are gearing up to protect themselves against disasters, and private LEO constellations are economically viable in the long term, but they require upfront investment – those uniquely solve disaster response because of satellite internet’s connectivity options for island countries like the Philippines and Japan

Garrity and Husar 21 Garrity, John, and Arndt Husar. John Garrity is an economist, policy advisor, and project manager focusing on digital inclusion, universal internet access policy, and last-mile connectivity. He has coauthored numerous reports on technology and development and has presented around the world on efforts to close the digital divide. Arndt Husar facilitates the effective use of digital technology, advising ADB clients, regional departments, as well as sector and thematic groups on digital transformation. " Digital Connectivity and Low Earth Orbit Satellite Constellations: Opportunities for Asia and the Pacific." (2021).

Satellite communication plays a necessary role in the global connectivity ecosystem, connecting rural and remote populations, providing backhaul connectivity to mobile cellular networks, and rapidly establishing communication in emergency and disaster response scenarios. This Asian Development Bank (ADB) Sustainable Development Working Paper, the first in a series reviewing emerging innovations in connectivity technologies, focuses on low Earth orbit (LEO) satellites, which have been in deployment for decades and are again a subject of intensive investment as new large constellations are in early stages of deployment. These new LEO constellations, such as those being deployed by Starlink by SpaceX, Project Kuiper by Amazon, OneWeb, Lightspeed by Telesat, among others, may prove to be transformational to the connectivity landscape based on their global coverage and their suitability for areas not served by fiber optic cable networks. ADB’s developing member countries are well placed to leverage and benefit from this expansion of internet connectivity, particularly for underserved geographies and countries with limited international internet bandwidth, such as landlocked developing countries and small island developing states. With their global reach and coverage, LEO constellations are expected to dramatically expand the availability of high-speed broadband internet access with levels of service that rival fiber optic cables in terms of speed and latency, and at significantly reduced price levels compared to traditional geostationary satellites. A proactive engagement with LEO solutions is likely to yield benefits as the relevant business models are still evolving. Well-informed early action by regulators and investors can ensure that developing member countries prepare for opportunities presented by the anticipated expansion of connectivity bandwidth. I. IntRoDUCtIon This Emerging Connectivity Innovations Case Study on SpaceX Starlink and low Earth orbit (LEO) satellite constellations is intended to provide readers, particularly in developing countries in Asia and the Pacific, with a background understanding of the role of satellite communications in global internet connectivity and an exploration of the potential impact of the next generation of LEO constellation systems. While the adoption of internet connectivity across the world has generally increased incrementally, some innovations have been transformational, dramatically expanding the geographic reach of connectivity and bandwidth capacity. For example, the introduction of basic mobile phones in the late 1990s and early 2000s led to rapid adoption of mobile telephony across low- and middle-income countries (a phenomenon known as the “mobile miracle”). Similarly, public and private investment in undersea fiber optic cables circling sub-Saharan Africa in the 2000s significantly reduced the cost of bandwidth in many countries in the region. Satellites have used low Earth orbits since the beginning of space exploration; however, private investment in LEO constellations, consisting of hundreds or thousands of satellites, has been limited because significant up-front capital expenditure is required. While it remains to be seen how the next generation of LEO satellite constellations will evolve, LEOs are forecasted to significantly increase the available internet bandwidth in remote and rural geographies not currently served by fiber optic cables. This increased bandwidth could be leveraged to increase economic and social development opportunities for individuals, organizations, businesses, and government facilities (including public schools) located in these areas, provided that the private sector satellite companies investing in LEO constellations see market opportunities to extend service to these areas. This case study is intended to introduce to Asian Development Bank developing member countries how to start preparing for the expansion of LEO satellite communication services. II. BACKGRoUnD: sAteLLIte ConneCtIVItY As A MeAns FoR BRoADBAnD InteRnet Internet connectivity has become a necessary component of every country’s critical infrastructure given the reliance of all aspects of economic activity, governance, and social development on internet communications. The coronavirus disease (COVID-19) pandemic dramatically increased the importance of internet communications infrastructure. Trade, employment, learning, leisure, and communications quickly shifted into the digital sphere and countries with robust internet infrastructure and high adoption rates of internet-enabled devices were better able to adjust and adapt to the shift to digital activity. The United Nations estimates that 1.6 billion learners were affected by school closures in 2020, affecting 94% of the world’s student population and up to 99% in low and lower middle-income countries.1 1 United Nations. 2020. Policy Brief: Education during COVID-10 and beyond. 2 ADB Sustainable Development Working Paper Series No. 76 Access to distance learning opportunities varies greatly by country and income groups, with estimates of less than half of students in low-income countries able to access distance learning.2 Internet access and adoption in the developing member countries (DMCs) of the Asian Development Bank (ADB) continues to grow, particularly as a result of public and private investment in telecommunications infrastructure, increased competition, and allocation of shared resources, such as spectrum auctions and assignment. Despite these efforts, large access gaps remain in Asia, where the most remote, difficult to reach, or sparsely populated districts remain disconnected, leaving more than half of the population without access to the internet. This lack of digital infrastructure represents a missed opportunity to accelerate economic and social development. Despite the rapid expansion of internet connectivity infrastructure across the world, significant gaps in internet adoption and infrastructure access remain. This highlights the importance of satellite communications that can bridge gaps, swiftly expand network coverage, and enhance existing infrastructure. The latest estimates from the International Telecommunication Union (ITU) show that 3.7 billion people are still not participating online (49% of the global population), and 63% of rural households are without internet access (Figure 1).3 Also, 1.5 billion people reside in areas without high-speed mobile data coverage (fourth generation long-term evolution or 4G LTE), while 607 million people reside in areas with no mobile data coverage at all (at least 4G or third generation [3G] coverage). Furthermore, 313 million people reside in areas with only basic voice and short messaging service (SMS) coverage (second generation [2G]), and 220 million people reside in areas with no cellular coverage. The ITU estimates that nearly $428 billion is required to achieve universal access to broadband globally, $251 billion of which is required for Asia, with approximately 75% coming from the private sector and the remainder with support from the public sector.4 The majority of the world’s population, over 5 billion people, live more than 10 kilometers (km) away from any fiber optic cable infrastructure (3.6 billion reside more than 25 km away).5 Other issues, such as affordability, digital literacy, and the lack of relevant or local language content, have resulted in 2.4 billion people who live within 4G coverage not subscribing to 4G data services. [FIGURE 1 OMITTED] Satellite connectivity is predominantly used for backhaul connectivity for remote cellular base stations and as a last-mile connection for individual subscribers and enterprises. Figure 2 provides an overview of the internet infrastructure network components, from international connectivity to the last mile. Because of the higher relative cost of bandwidth transmitted via satellite versus terrestrial technologies, satellite is currently primarily used in situations where fiber optic cables and other high-capacity technologies are not financially viable due to low population densities and large distances between high-capacity networks and last-mile networks.6 However, in a few cases, satellite connectivity is relied upon for international internet gateway traffic or as part of a country’s core network. For landlocked developing countries that are dependent on terrestrial fiber connectivity, in some cases, satellite connectivity serves as a substitute to complex bilateral and multilateral negotiations to extend costly fiber connectivity to their country. [FIGURE 2 OMITTED] Satellite connectivity is predominantly used for backhaul connectivity for remote cellular base stations and as a last-mile connection for individual subscribers and enterprises. Figure 2 provides an overview of the internet infrastructure network components, from international connectivity to the last mile. Because of the higher relative cost of bandwidth transmitted via satellite versus terrestrial technologies, satellite is currently primarily used in situations where fiber optic cables and other high-capacity technologies are not financially viable due to low population densities and large distances between high-capacity networks and last-mile networks.6 However, in a few cases, satellite connectivity is relied upon for international internet gateway traffic or as part of a country’s core network. For landlocked developing countries that are dependent on terrestrial fiber connectivity, in some cases, satellite connectivity serves as a substitute to complex bilateral and multilateral negotiations to extend costly fiber connectivity to their country. Particularly in situations where a high degree of data throughput is required per site, such as satellite backhaul for broadband cellular networks, the data volumes as well as the distance to the nearest backbone node play a significant role in cost comparisons between satellite connectivity versus terrestrial network deployments (microwave backhaul, in particular). Figure 4 illustrates how higher data bandwidth requirements are more cost-effectively supplied by terrestrial ground networks; however, a crossover point occurs where satellite capacity may end up being more cost-competitive, depending on different price points of satellite bandwidth and total traffic demand per month.12 Satellite connectivity is also well- suited to deploy in emergency situations, such as in response to natural disasters or other external shocks, that require expeditious deployment of network connectivity where terrestrial infrastructure is either nonexistent or destroyed. For many rural and remote communities, satellites are the only connectivity option. For geographies without direct access to fiber optic cable infrastructure or at great distances from high- capacity bandwidth capacity, satellite connectivity is the only option available. Even where terrestrial network infrastructure that could be used for backhaul connectivity is available, satellite deployments may still be preferred because satellite terminals require only electrical power and a clear line of sight to the sky. However, an expansion of terrestrial infrastructure usually requires extensive civil works (underground fiber ducts, pole attachments, or tower construction for cellular base stations), which comes with challenges such as securing the rights-of-way, permits, and having to pay the related fees. Satellite broadband is poised to become an even more important technology for addressing the growing digital divide. As information and communication technologies play an increasingly important role in commerce, government services, health care, education, and other sectors, satellite connectivity allows communities to get connected swiftly, bypassing the infrastructure deployment challenges that come with terrestrial infrastructure deployments. The role of satellite connectivity in emergency telecommunications has also been vital where the communications satellites are heavily relied upon in disaster recovery efforts.13 Satellite technology may also be complementary with traditional wired and mobile broadband, which are better suited for densely populated areas. Satellite service could become a default solution for remote areas, allowing terrestrial services to focus on improving access in their current coverage areas. Satellite connectivity is already being used for network redundancy at national levels for international internet capacity, as well as for backup in core and backhaul networks.14 The recent $50 million loan to Kacific by ADB for the deployment of a broadband satellite, which covers large parts of Southeast Asia and the Pacific, demonstrates the relevance of satellite connectivity for unserved and underserved regions.15 By deploying new satellite technology (in the Ka-band16), Kacific’s service offering is commercially viable despite the existing presence of other major competitors in Asia and the Pacific, including global entities such as Intelsat, SES, and Eutelsat, as well as more regional players such as AsiaSat, Thaicom, MEASAT, and SKY Perfect JSAT.

#### The Asia-Pacific is the most disaster-prone region in the world – the next catastrophe is a question of when, not if

Thomas Bickford et al 15, Ph.D., senior research scientist in CNA Corporation’s China Studies division, “The Role of the U.S. Army in Asia,” May, https://www.cna.org/CNA\_files/PDF/CRM-2015-U-010431-Final.pdf

Natural disasters As Typhoon Haiyan amply demonstrated when it hit the Philippines in November 2013, natural disasters can represent a significant threat to human security. In 2012, the Asia-Pacific region experienced 93 natural disasters, which affected some 75 million people.206 It is one of the most disaster-prone regions in the world:207 it is prone to typhoons and cyclones; it contains some of the world’s most active faults and volcanos; and many areas experience massive flooding. As former USARPAC commander Lieutenant General Wiercinski has noted, the only questions are when and where the next big disaster will occur. Admiral Locklear, Commander, USPACOM has noted that climate change is one of the region’s most pressing security challenges.209 While the ability to respond to natural disasters varies widely among countries in the region, even advanced countries can require international assistance, as Japan did after the March 2011 earthquake and tsunami.

#### Disasters are an existential threat---it’s try or die for response and coordination.

Frederick Tipson 13, adviser to the USIP Center of Innovation on Science, Technology, and Peacebuilding whose career has included positions in the UN Development Programme, Microsoft, Hongkong Telecom, AT&T, the Markle Foundation, the Senate Foreign Relations Committee, and the University of Virginia Law School, BA in History from Stanford, MA in IR from Yale, PhD and JD from UVA, “Natural Disasters as Threats to Peace”, 2013, United States Institute of Peace, <https://www.usip.org/sites/default/files/resources/Natural%20Disasters%20as%20Threats%20to%20Peace%20SR324.pdf> //hhb

As the three spheres of our habitat evolve and erupt, human beings frequently get in the way. Natural hazards become humanitarian disasters when they expose and exacerbate human vulnerabilities—those characteristics of societies that limit their ability to avoid major damage and recover quickly.3 Such vulnerabilities range from very concrete weaknesses in infrastructure or the exposed locations of large populated areas to more intangible dimensions of economic fragility, social cohesion, and political capacity, which affect both preparedness and recovery. Although the recent historical pattern of major storms, droughts, and earthquakes can be traced (see map 1 at the end of this report), the extent of human vulnerabilities is a complex and subjective matter, often evident only after the fact. Mortality figures are typically used as indicators of the severity of disasters. By that measure, the three worst disasters in the world since 1950 were the earthquake in Tangshan, China, in 1976 (250,000 dead), the earthquake and tsunami in the Indian Ocean in 2004 (240,000 dead), and the earthquake in Haiti in 2010 (316,000 dead).4 These three earthquakes were by no means the largest in that sixty-year time frame, but they occurred where large numbers of people were exposed and unable to protect themselves. Severity also can be measured by other direct effects: destruction, dislocation, and disease. The 2010 earthquake in Haiti not only killed more than 300,000 people but injured an additional 300,000, affected 3.7 million (30 percent of the total population), caused $8 billion in damage, and was followed by 470,000 cases of cholera with 6,631 attributable deaths. The death rate from an earthquake, hurricane, or epidemic is generally much higher in poorer societies than in richer ones, where economic damage is usually the more numerically impressive consequence. Because their constituents have come to recognize how much the damage from “acts of God” can be affected by the actions, or inactions, of human beings, political leaders are increasingly being held accountable for minimizing the foreseeable risks of extreme events. “Natural Hazards, UnNatural Disasters: The Economics of Effective Prevention” is the indicative title of one important report by the United Nations and the World Bank. Reducing the risks begins with the recognition of how vulnerable many people have become. Throughout the world, in both wealthy and poor countries, ever-larger concentrations of people live in exposed locations under fragile or unprotected conditions. Infrastructure is often inadequate or deteriorating, and there is little or no awareness or preparation even for likely natural events. Those most exposed include millions in low-lying shorelines or coastal wetlands, marginal urban slums, and huge “temporary” settlements of internally displaced persons or refugees. Many of these populations depend on international humanitarian agencies to provide food and medicine and to assist local authorities in assuring adequate water, sanitation, health services, and shelter. As urban populations grow and conditions deteriorate further, reliable access to these necessities is becoming increasingly problematic for more and more people. Demographic trends best convey the scale of the challenges. In less than twenty years, the global population will rise from 7.1 billion to more than 8 billion. Key countries will grow even more rapidly. Between 2010 and 2025, Egypt is projected to grow from 81 million people to 106 million, Pakistan from 174 million to 234 million, and Nigeria from 159 million to 258 million.5 Many more people around the world will attain middle-class incomes, but a large percentage in many countries will be young and unemployed. Half the world’s population is already twenty-five years old or younger. Projections suggest that, by 2030, the world will need to provide fifty percent more food and additional fresh water equivalent to twenty new Nile Rivers.6 In that time frame, the needs of many countries, including India and China, will begin to exceed foreseeable water supplies for consumption and irrigation. The growth of earthquake-prone megacities is perhaps most telling of all. In just over a decade, metropolitan Jakarta will go from 9.6 million to 12.8 million people, Mexico City from 20 million to 24.6 million, Delhi from 22 million to 32.9 million, and Tokyo from 37 million to nearly 40 million—and these are just four of the thirty-seven cities that will then have populations greater than 10 million.7 There were only twenty-three in 2011. One of every seven or eight people in the world will be living in one of these massive metropolises, many in huge urban slums that have few, if any, services or infrastructure. Such concentrated population centers are extremely vulnerable to even normal patterns of earthquakes, storms, drought, and disease (see map 2). Epidemics that spread within such populations are especially difficult to contain. Climate volatility adds a further dimension of growing risk. Current changes in the climate of key regions portend severe near-term effects, whether or not the consequences of global warming match the worst predictions for the longer term. Since the 1980s the number of recorded natural disasters related to weather and climate has roughly doubled. According to the above-mentioned United Nations-World Bank report, “If there is no conscious change in adaptation policies to extreme events, baseline damages [even] without climate change are expected to triple to $185 billion a year from economic and population growth alone”8 (emphasis added). Nor are these risks confined to poor or middle-income countries. The world’s largest reinsurance companies, Munich Re and Swiss Re, warn of major increases in weather-related damage in both North America and Europe over the next decade.9 Contrary to critiques from global warming skeptics, the scientific and intelligence communities actually have been cautious in predicting the human effects of climate change. The April 2012 report of the Intergovernmental Panel on Climate Change (IPCC) is relatively conservative in forecasting future climate-induced disasters.10 Likewise, the National Intelligence Council handles climate change and natural disasters in a largely conventional and understated manner.11 However, an increasing number of authoritative reports have begun to highlight the dire risks of current climate trends and the need to begin assessing the potential for plausible adverse scenarios. Both the World Bank and the UN Environment Programme warned recently that the likely rise in global mean temperatures will exceed key thresholds sooner than previously expected, with implications for both severe weather and ocean surges.12 Security specialists are beginning to take these trends to heart. The Defense Science Board warned in its 2011 report that climate changes in key regions will interact with other vulnerabilities to become serious “threat multipliers.”13 The World Economic Forum highlights the interactive implications of climate changes with governance, fiscal, population, and technology vulnerabilities.14 A recent report of the National Research Council called on foreign policy experts to consider more systematically the political and security implications of foreseeable climate changes, suggesting that “it is prudent for security analysts to expect climate surprises in the coming decade, including unexpected and potentially disruptive single events as well as conjunctions of events occurring simultaneously or in sequence, and for them to become progressively more serious and more frequent thereafter, most likely at an accelerating rate.”15 Despite the pervasive dysfunction of most governments in addressing “climate surprises” and other disaster vulnerabilities, we will no doubt see environmental risks beginning to shape the political expectations of senior officials and thought leaders. As in the Cold War or the current ”war on terror,” responsible policymakers must look not only to the familiar and most imminent threats but also to less likely but higher-impact scenarios that could be truly catastrophic for national security, particularly if sudden and unanticipated.16 Not unlike other threats to peace and security, the inability to predict with certainty the location and timing of future natural disasters should not obscure a nation’s vital interest in assessing their likelihood and potential aftereffects. Local Catastrophes and Global Repercussions The challenge is to envision plausible threats and sequential patterns of potential danger—not to scare people but to anticipate potential consequences and devise strategies to prevent or reduce economic, political, and social damage. The National Research Council suggests using analytical “stress” tests of particular countries or regions to envision the effects of major disasters, or clusters of disasters, even if some of them should be considered unlikely. History offers examples of catastrophes that illustrate the possible ripple effects from otherwise local disasters. The Lisbon earthquake, tsunami, and fire of 1755 destroyed that city and decisively degraded Portugal’s role as an imperial power.17 The Spanish flu epidemic of 1918–20 killed an estimated fifty million to one hundred million people worldwide and was particularly lethal among young adults, compounding the immense losses to that generation from World War I. More recently, the destruction from Hurricane Katrina on the U.S. Gulf Coast in 2005; the earthquake, tsunami, and nuclear shutdown in Fukushima, Japan in 2011; and Tropical Storm Sandy on the U.S East Coast in 2012 exposed the interconnected vulnerabilities of coastal settlements, energy infrastructures, health-care facilities, and large-scale relief and recovery operations—a complex combination for which neither the United States nor Japan was adequately prepared. Major localized disasters do not always result in irreversible setbacks. The Chicago Fire of 1871, the Boston Fire of 1872, and the San Francisco Earthquake of 1906 resulted in the major reconstruction of all three cities, making each of them more economically vibrant and resilient.18 New York will undoubtedly be better prepared after Sandy, as New Orleans was after Katrina when it faced Hurricane Isaac in August 2012. Yet both disaster specialists and mainstream media too often treat natural disasters as limited and local matters. Media focus has typically been more on immediate suffering than larger implications, direct effects than long-term consequences, and infrastructure repair than major institutional reforms. Nevertheless, as the number and scale of natural disasters increases, we are likely to witness growing public awareness and anxiety about the vulnerability of certain areas, which will become a strong political factor adding to the wider and longer-term consequences of disasters. Internet technologies will facilitate not only the rapid dissemination of distressing information about natural disasters and severe environmental conditions but also the potential for exaggerated predictions, political incitement, conspiracy theories, or even popular panic. Worst-case scenarios may then become urgent political focal points, especially those that illustrate the fragility of economic necessities, social cohesion, or public safety.19 Economic Cascades The most troubling scenarios of natural disasters involve those with simultaneous effects on major essentials: food, water, land, medicine, energy, or subsistence income. An overlapping series of earthquakes, floods, and food shortages affecting a megacity could overwhelm the capacity of national and international agencies to respond adequately. Other consequences could follow: The Fukushima nuclear meltdown, for example, led both the Japanese and German governments to announce the phasing out of their nuclear power industries—a major blow to any prospect of curbing global carbon emissions.20 Disruptive disasters in major food-producing regions could have dire global consequences. Corn, wheat, and rice crop failures would lead to price hikes and shortages in far-flung locations. The worldwide collapse of one of these major staples—for example, from a new fungal infestation in one region and a drought in another—could lead to famines, export cutoffs, stockpiling and hoarding, or cartelized supply arrangements. Such developments could create new zones of instability, hostility, and populist pretexts for aggressive steps to secure new supplies or assure future access. The drive to guarantee food sources has already prompted the governments of China, Korea, Saudi Arabia, and others to buy land in Africa and Latin America for growing food that could be diverted from global markets during shortages. Water shortages could be another cause of future conflicts. Recent intelligence analyses suggest that countries are unlikely to go to war over water,21 but the larger patterns of depletion and diversion—glacial melts in South Asia and the Andes; upstream dams in the Middle East, East Africa, and Southeast Asia; widening drought in sub-Saharan Africa—suggest that peacefully resolving some disputes over severe water shortages could be very difficult. The genocides in Rwanda and Darfur owed much to the pressures of land, food, and water competition in fomenting ethnic conflicts.22 Medicine can be another life-and-death necessity in times of emergency. It is not difficult to imagine that the government of a state facing the prospect of a deadly epidemic would take steps to seize or intercept supplies of essential medicines. After European and U.S. laboratories cloned the lethal H5N1 virus, Indonesia demanded access to the vaccine formulas to assure adequate supplies for its huge population at reasonable cost. A global pandemic from that virus or a similar microorganism could lead to travel restrictions, news blackouts, and other isolationist reactions, but also to more aggressive measures to obtain lifesaving medicine. Massive casualties could undermine the standard protocols of global cooperation among international and national agencies, reducing global effectiveness in containing disease.23 Natural disasters can also sever transportation and communication links and global supply chains—life lines for necessities—compounding the catastrophe where the disaster occurs and affecting employment even in distant locations. In 2011 both the Thai floods and the Japanese earthquake and tsunami disasters affected hard-disk and auto suppliers, causing factory shutdowns and end-product shortages on other continents. The volcanic dust cloud from Iceland in 2010 halted European air traffic for only a week or so but even then had significant effects on both business and tourism. Compare this with the massive 1883 eruption of Krakatoa and the 1815 eruption of Mount Tambora, both in Indonesia, which created longer-lasting effects around the world. The Tambora event led to what was then called “The Year Without a Summer,” because of the adverse effects on U.S. and European weather patterns.24 Social Collapse Major disasters can have social consequences when the intense stress of damage and recovery causes breaks along ethnic, religious, class, or geographic fault lines. A major earthquake in a megacity could produce violent confrontations among groups competing for scarce relief supplies and recovery assistance. Or the disaster might create reverse-urbanization pressures for millions of homeless and jobless people in suddenly uninhabitable slums. Once again, the purpose of discussing such scenarios is not to suggest that social chaos following a disaster is a given but rather to consider ways to prevent, or at least reduce, that possibility. The major quake that struck Mexico City in 1985 produced not widespread strife but inspiring solidarity in local relief and recovery operations, even among the poorest citizens.25 That city is now a prime candidate for even bigger quakes, affecting an even larger population. Joint planning for such a crisis by the United States and Mexico could reduce the possibility of greater casualties and infrastructure losses that might impel hundreds of thousands to seek entry into the United States. Sudden large-scale migrations are an increasing prospect among the effects of climate change. Low-lying islands, flood-prone coastal areas, large refugee camps, and regions of prolonged drought could provoke major population movements. The possibility of Bangladeshis pouring into India to escape delta flooding has already led the Indian government to construct a 4,000-kilometer fence to forestall such influxes. Mass migration from Africa to Europe could also result from the droughts and floods affecting an increasing number of areas. Within the continent, such forced movement could compound urbanization trends. Such cataclysms are unlikely to occur without violence. Political Catalysts Natural disasters can dramatically expose deep social inequities and government indifference or incompetence, fomenting opposition movements. In 1970, the government in western Pakistan responded so poorly to the cyclone that struck eastern Pakistan that it strongly contributed to the secession of what became Bangladesh. The Nicaraguan earthquake in 1972 fatally discredited the Somoza regime. The Myanmar government’s heartless response to Cyclone Nargis in 2008 was likely a further factor in the military regime’s political vulnerability and may have accelerated the recent transition there. An unprecedented drought in Syria from 2006 to 2010 disrupted agriculture in regions that then became strong supporters of the armed resistance.26 The rise in global food prices that began with a severe drought in Russia in the summer of 2010 was a key factor in provoking popular uprisings in various Arab states the following year.27 An earthquake and tsunami near Jakarta—40 percent of which is below sea level and frequently inundated by heavy rains—could render much of that city uninhabitable and set back Indonesia’s economic growth and democratic development for years. It could also reduce the country’s ability to cooperate on global issues, such as deforestation or pandemic prevention, on which its involvement has been crucial.28 An earthquake in Karachi or Delhi or a major flood in Mumbai or Lagos could cripple the economies of their respective countries and further degrade the effectiveness of government authorities to avoid serious ethnic, sectarian, or even international conflicts. Major deterioration of any one of these cities could undermine the stability of their respective regions, with direct economic and possibly military consequences for the United States. Weak governments or failed states lack the capacity to prevent even moderate disasters from becoming severe crises. For any of the above scenarios, it is insufficient for only government agencies to be aware or prepared. As the extent of global fragility in the face of natural disasters becomes more widely felt, the public may sense the start of a regional or even global slide toward scarcities of various kinds, leading to political pressures for more secure sources of necessities. Such pressures increase the risk of international confrontation and present opportunities for exploitation by terrorists, criminals, or fanatics who see increased mayhem as in their interest.29 Defensive Measures and Strategic Adjustments Efforts to reduce the severity of natural disasters and contain their larger consequences will require three kinds of initiatives: stoic, heroic, and “ecozoic.” Stoic Resilience Humans continue to cope with natural disasters largely as they always have, by “weathering” them: riding out storms, putting out fires, waiting out droughts, and helping out their neighbors. The capacity of societies to withstand catastrophes is generally referred to as resilience. Such resilience depends on physical, economic, cultural, and political factors that determine a society’s ability to plan for and recover from disasters without creating major social and economic fallout. These capabilities are almost entirely the “stoic” achievements of local people—namely, doing what is necessary to survive and prosper in the places they inhabit. As with all preventive efforts, the benefits of investing in resilient infrastructure and sensible preparedness far outweigh the costs of coping with the consequences after disasters strike. Strong and enforced building codes; zoning restrictions in coastal areas; prepositioned shelters and supplies; accessible hospitals, clinics, and health workers; wellpublicized evacuation routes; and other aspects of public awareness all make a substantial difference in reducing casualties and damage. Media coverage can sometimes give the impression that those most affected by disasters depend mainly on responses from outsiders, but the reality in most cases is otherwise. People in the path of a natural event are almost always most effective in helping each other, comprising the overwhelming proportion of first and subsequent responders.30 However, the United States is neglecting a range of major domestic vulnerabilities to natural hazards that could have catastrophic consequences.31 Stephen Flynn has most ably summarized these and other ominous features of what he calls our “brittle nation.”32 The vulnerability of coastal developments along the Eastern seaboard, so tragically demonstrated during Tropical Storm Sandy, is one continuing danger. On the opposite side of the country, earthquakes present the more ominous threat. As Flynn recounts, the deteriorating earthen levees that currently protect the massive farmlands of California’s Central Valley are vulnerable to seismic effects. If seawater were to breach the levees after a major earthquake, it would contaminate one of the country’s most important food and employment sources for years to come. Prolonged heat waves and drought in the Midwest, even worse than those in 2012, could permanently devastate croplands and damage the country’s strained and outdated electrical grid. As the U.S. public health infrastructure continues to degrade, deadly epidemics could severely reduce national economic performance and shake citizens’ confidence in the competence and reliability of government at all levels. The current economic stress and political paralysis in the United States complicate the country’s physical vulnerabilities. Debt levels and ongoing deficits substantially reduce the capacity of government agencies at all levels to address infrastructure and preparedness investments that reduce disaster risks. In 2012, even normally routine federal appropriations for disaster relief after Sandy became a political football.33 While most investments in community resilience, as well as in industrial and agricultural facilities, are state and local matters, congressional gridlock on many major issues indicates the difficulty that new assertions of federal authority or leadership would face in directing infrastructure changes or restricting flood zone settlements. The domestic vulnerabilities of the United States are further compounded by the global risks to vital U.S. interests resulting from the vulnerabilities of critical infrastructure and large populations around the world. While national development strategies increasingly emphasize “disaster risk reduction” and “sustainable economies”34 and certain countries, such as Bangladesh, Vietnam, and Mozambique, have successfully lowered their casualty rates from recurrent flooding through better preparedness and infrastructure changes, their examples are not widely imitated. Even their successes may be overwhelmed eventually by the expected scale of storms and ocean surges. Ethiopia and Rwanda have implemented food security policies that have increased their ability to cope with drought and other environmental challenges. But despite initiatives such as the U.S. Agency for International Development’s (USAID) Feed the Future program, the global prospects for substantial increases in food production are uncertain at best. Worldwide expenditures on health care, including infrastructure and training, experienced an exceptional increase over the last decade, especially from the U.S. government. However, both health and agricultural improvements depend on continued donor assistance, which has already fallen significantly since the global recession.35 Most fundamental to stoic readiness is the political capacity of societies to mobilize in the face of crises. Such capacity includes the ability to make decisions quickly and cohesively, to redirect funding rapidly without corruption, and to deliver supplies and support efficiently. Even effective democratic governments, such as those of Turkey or Indonesia, might find regional, ethnic, or religious diversity becoming a source of conflict in the wake of a massive natural disaster. More troubled federal polities, such as Pakistan or Nigeria, could unravel, although Pakistan has handled three successive seasons of massive flooding with remarkable resilience. In failed or failing states, government capabilities are especially lacking, and such political capacity is the most difficult set of skills and institutions to improve, even with major development assistance from outsiders.36 International organizations and financial institutions increasingly promote disaster risk reduction. Both the World Bank and the agencies of the UN system, led by the United Nations Development Programme, advocate investments that increase resilience to environmental challenges. But the resources to back up these recommendations are not commensurate. For example, under the impetus of the 1997 Kyoto Protocol on climate change, an adaptation fund to assist with risk reductions was initiated in 2001. But that fund was not actually launched until 2007, and despite the creation of a similar green climate fund at the Copenhagen climate change summit in 2009, both initiatives remain woefully underfunded—as highlighted in the latest global gathering on climate change in Doha.37 With a huge imbalance between growing global risks to large populations and declining investments in resilience, U.S. leaders will be forced to make difficult choices. U.S. policies on development assistance will likely have to adopt a form of preventive triage, placing scarce assistance dollars where they will have the most enduring effects on resilience and adjustment, rather than where the needs of poverty reduction and other objectives of the UN’s Millennium Development Goals (MDGs) might otherwise seem greatest. Already the efforts to set a new agenda for development after the deadline for the MDGs in 2015 include some recognition of the need for a more pragmatic view of sustainability. But as with the MDGs, the political dimensions of resilience continue to receive little emphasis in current drafts of these global manifestos. Heroic Relief Increased resilience must be matched with enhanced capabilities for effective relief. Improving the scale and effectiveness of assistance to the victims of disasters is an essential priority not only for limiting immediate effects but also for containing political fallout. In the United States, specialized national agencies, such as the Federal Emergency Management Agency (FEMA) and the American Red Cross, are the principal organizers of emergency support, supplemented by state-level agencies, the National Guard, and countless local and national non-governmental organizations (NGOs).38 Since Hurricane Katrina in 2005, all these actors have demonstrated improved capacities to deal with storms, even as available resources for future crises are in decline. Most other developed countries have similar, though mainly national, agencies to lead relief operations. In poorer countries, capacities are more variable, often either completely localized or highly dependent on national military agencies, as evidenced during the 2004 tsunami in the Indian Ocean. The National Disaster Management Authority of Pakistan, in its response to the massive floods of 2010 and 2011, has been one of the notable civilian exceptions. Assistance to the most at-risk countries to increase their own capacity for humanitarian relief should be a donor priority. Resources for humanitarian assistance from national donor agencies have seen major growth in the past twenty years. In the United States, funding for foreign disaster assistance has had strong bipartisan support in Congress for many years, and humanitarian relief resonates strongly with large portions of the U.S. electorate. The Office of Foreign Disaster Assistance (OFDA) within USAID has had a record of operational excellence and effectiveness. Other governments also have made international humanitarian assistance a high priority. Scandinavian ministries, the United Kingdom’s Department for International Development (DFID), and the European Commission’s Solidarity Fund have been especially generous contributors to relief operations in recent times, both directly and through UN agencies. The role of major international NGOs, corporate philanthropy, and foundations has also grown, with resources that sometimes exceed those from official sources. With the expansion of heroic generosity, the delivery of disaster assistance has become a major international industry. Large companies and suppliers sell their goods and services in the wake of each major event. NGOs similarly follow devastation and suffering from place to place. Many take advantage of public attention and sympathy for disaster victims to raise large amounts of money for relief. However, the effectiveness of relief operations, and especially the transition from relief to recovery, often has been less than optimal. Repeated proposals have been made to create a more centrally coordinated system, and UN agency leaders have made major advances over the past two decades in coordinating and funding major international relief operations. In 1991, the General Assembly created an Inter-Agency Standing Committee (IASC) of UN agencies, a Central Emergency Revolving Fund (CERF), and an Emergency Relief Coordinator (ERC) within the UN secretariat. The latter evolved by the end of the 1990s into the Office for the Coordination of Humanitarian Affairs (OCHA), headed by the ERC with the rank of under-secretary-general. In 2005, following the Indian Ocean tsunami, IASC members agreed on an intensified approach to collaboration, dubbed the “cluster system,” which divided relief operations into major functional components and designated lead agencies in each sector to coordinate the work of both international organizations and NGOs. The current ERC, Valerie Amos from the United Kingdom, has undertaken further efforts to improve the performance of the relief community, in the process raising billions of dollars through consolidated appeals, including urgent “flash appeals” to donors. The January 2010 earthquake in Haiti, which received huge publicity and donations, highlighted both the best and worst features of the international cluster system—and of heroic relief efforts in general.39 Assistance followed a familiar pattern of initial energy and compassion that dissipated once the atmosphere of emergency and improvisation shifted to the long-term demands for major reconstruction and local government control. The influx of supplies and aid workers during the first year of relief was overwhelming. One year later, agencies reluctantly faced the need to shift their promises from “building back better” (as former President Clinton likes to put it)40 to the harsher choices involved in satisfying donors that their resources were accomplishing more immediate concrete effects. Addressing short-term basic human needs for water, food, and shelter—often to people living in large tent cities—is a different task from that of rebuilding basic infrastructure, restarting large and small businesses, and forging political institutions that endure after agencies depart. As all too often happens, the initial humanitarian response to Haiti was overly romantic, inconsistent, and insufficiently attuned to the unique features of the local culture, economy, and political system.41 With intense economic pressures on virtually all major donors, disillusionment with relief operations may result in political pressures to reduce assistance. Popular support for even the most sympathetic causes may begin to wither, including among generous Americans, especially if foreign crises multiply, or if the U.S. homeland itself is struck by major natural disasters that divert attention and resources to domestic priorities. The multilateral institutional cushions needed to mitigate the social, economic, and political fallout from extreme events remain ad hoc and undeveloped. G-8 and G-20 summit agendas pay some attention to these issues but with little evident follow-through from national governments.42 The UN Security Council, despite one famous session to address the security implications of HIV/AIDs in early 2000, has been erratic and unfocused in dealing with the broader security challenges of disease and disasters. As the council is the principal global institution responsible for addressing international “threats to the peace,” such neglect will need to be remedied. International financial institutions have standard approaches for assisting with disaster recovery, such as the emergency response programs of regional development banks, as well as the World Bank’s Emergency Recovery Loan program, Hazard Management Unit, and Global Facility for Disaster Reduction and Recovery (GFDRR). The International Monetary Fund has an emergency assistance facility designed to ease the fiscal effects of major disasters.43 But these economic mechanisms are not scaled for the size of the challenges ahead, and the international diplomatic and intelligence channels needed to address urgent political and security risks are relatively undeveloped. Even the example of the successful global efforts led by the World Health Organization in responding to pandemic threats from the SARS and avian flu viruses may not prevent national budget cuts in preventive and public health capacity.44 The same budgetary fate could befall otherwise promising initiatives to reduce food insecurities, such as those which the G-20 governments have endorsed. The international community deserves great credit for its recent heroic efforts to aid societies affected by natural disasters. But it is highly unlikely that multilateral relief operations are prepared to work at the necessary scale when disaster incidents multiply. As with future investments in resilience, some form of priority setting or triage may become the imposed standard for major international relief as well. Ecozoic Relocation Even the most effective combination of stoic and heroic efforts will not sustain vulnerable populations indefinitely. As sea levels and storm surges continue to rise, as key fisheries are contaminated or extinguished, as certain regions become inhospitable to agriculture, or as earthquakes or epidemics degrade the capacity of megacities to provide for their citizens, some currently inhabited parts of the planet will have to be scaled back, or even abandoned, for large-scale settlement. Particularly if global warming trends fulfill some scientific projections, the planet may impose wholesale and dramatic adjustments to the locations, dimensions, and lifestyles of human settlements on a scale akin to the major migrations imposed by ancient ice ages. Anticipating future adaptations of this magnitude, some scientists and philosophers have begun to refer to a coming “ecozoic” age of human adaptation.45 In the United States, such speculation will likely surface initially as more intense versions of familiar controversies over development or rebuilding in coastal areas or floodplains. These issues involve decisions about zoning, taxes, subsidized flood insurance,46 and the various publicly funded programs that promote or sustain coastal growth, such as beach reclamation or the building of wave barriers and dikes.47 Developers and local politicians often downplay disaster risks and the pressures from local citizens are almost always to rebuild rather than to abandon or relocate. Yet even the most stoic impulses must confront difficult choices. New Orleans is a prominent case in point regarding resettlement and reconstruction in areas prone to further flooding, such as the lower Ninth Ward. Hurricane Isaac demonstrated that the huge post-Katrina investments in floodwalls and levies involved decisions to protect certain areas at the expense of others. Such choices now confront officials and citizens on the Jersey Shore, Staten Island, and Long Island in the wake of Tropical Storm Sandy. The same issues will be replicated around the world. Government subsidies for hazard insurance or expensive engineering for stopgap measures, such as dikes, imported water supplies, or beach reclamation, will at some point no longer protect exposed populations enough to justify the resources needed to maintain them. As media coverage and public discussion increasingly focus on the most exposed areas, many people will begin to vote with their feet and look to resettle their families and businesses in areas less exposed to the hazards they witness across the globe. Real estate prices and infrastructure investments will increasingly reflect the realities of that new marketplace. Obvious areas of special exposure already justify “exit strategies” or migratory transitions. The former president of the Maldives, Mohamed Nasheed, has become a prominent spokesman for the fundamental threats of sea level increases to small island states.48 In other exposed areas—such as low-lying estuaries of Bangladesh, Burma, and Vietnam, as well as large areas of Africa—desertification, erosion, or salinization could render agriculture or adequate supplies of potable water infeasible. Water shortages may make areas of Central Asia and the Middle East impractical for continued settlement. On an even larger scale, some experts suggest that the expected growth of certain megacities will reach practical ceilings because of the physical and economic limitations of distributing food and water.49 Major epidemics could accelerate these pressures to limit or reduce some urban populations. The political and social dimensions of massive shifts in environment and population are difficult to predict, but the likelihood is that over time large groups of people will become ecologically displaced persons or “environmental refugees,” forced from their historic homelands and needing relocation to more hospitable places within or beyond national boundaries.50 Such transitions will present large political and economic challenges, both for long-term humanitarian support and for immigration laws and enforcement. If these movements involve millions of desperate people, geographic and political boundaries will become increasingly problematic. Recommendations: National Security and Global Solidarity The incidence of military conflicts between states is at a historic low; even the number of conflicts within states has declined steeply since the twentieth century.51 However, both trends could be slowed or reversed by increased vulnerabilities to natural disasters and the limits of political and economic capacity to deal with them. How should the challenges ahead be framed in terms of U.S. national security and the larger “threats to the peace”? Citizen Safety Most governments place their highest priority on national security, which begins with ensuring the physical safety of their citizens, or as John Jay famously put it in The Federalist: “Among the many objects to which a wise and free people find it necessary to direct their attention, that of providing for their safety seems to be the first.”52 While they are used to thinking of such safety in terms of protection from attacks by military or terrorist adversaries, Americans also regard their fundamental security as dependent on access to reliable supplies of air, water, food, medicine, and shelter.53 All would likely place these subsistence needs above any threat currently on the horizon, foreign or domestic. However, it is leaders—thought leaders as well as political leaders—who define the priorities for government policy and expenditures in dealing with what they perceive as the greatest threats to the country and its citizens. Such definitions of national security generally arise as narratives developed in the course or aftermath of major international attacks or threats of attack. Historical turning points in these narratives over the last hundred years include, for example, the German attacks on U.S. shipping that provoked the country into World War I; the Japanese attack on Pearl Harbor that plunged the United States into World War II; the Berlin crisis, Korean War, and Soviet nuclear tests that intensified the Cold War; and the September 11, 2001, attacks that provoked the U.S. War on Terror. Whether or not all Americans agreed with the security rationales their leaders offered at those times, they provided bold assessments of the threats confronting the country, which gained wide acceptance. Each narrative was a necessary, and apparently sufficient, political basis to enlist political support for executive orders, policies, legislation, appropriations, treaties, and other international commitments that were consistent with the leaders’ justifications. At present there is no reasonable prospect that U.S. leaders would create a national security narrative focused on the cumulative threats from an overstressed planet.54 To mobilize popular support for the major initiatives necessary to reduce foreseeable risks, U.S. leaders would eventually have to shift their characterizations of such threats from environmental to existential and from futuristic (after 2050) to imminent (before 2020). That shift is unlikely until Americans experience a pattern of severe crises that would shift popular perceptions and political attitudes in decisively different directions. No one wants to contemplate the horrific disasters that might drive such a shift in attitudes, especially when the destruction from Katrina and Sandy seem not to have had such an effect on most political leaders. Political resistance to the recognition of these likely threats is reinforced by a suspicion that those who highlight them are also seeking to justify major government interventions and expenditures, involving severe changes in lifestyles. References to global warming, or even to obvious climate changes, sound to some audiences as code words to justify carbon caps and oil taxes. Therefore this report assumes that such mitigation programs are not foreseeable in time to avoid the climatic, economic, and demographic consequences of current trends. Indeed, it is because these trends will not be changed in time that steps must be taken to adapt to their likely effects. U.S. political and thought leaders need to fulfill their highest responsibility—for the safety of citizens—by beginning to consider a range of risk reduction policies, infrastructure investments, and preparedness strategies, including the necessary legislative and budgetary changes, that might constitute an approach to national security aimed at reducing the direct and secondary consequences of natural disasters. Whether or not the necessary stoic and heroic steps are all politically palatable, the larger arguments for them should at least be actively under current debate. As Stephen Flynn has emphasized, most of these steps would not only reduce U.S. vulnerability to extreme natural events but would also reduce the opportunities for terrorists to exploit the same vulnerabilities.55 How these competing political pressures will play out depends not only on the timing and locations of disasters but also on how soon the growing public perception of our vulnerabilities becomes a political reality. The combination in 2012 of major tornados, midwestern drought, Texas floods, Hurricane Isaac, western wildfires, Arctic ice depletion, and Tropical Storm Sandy could mark the beginning of a sea change in the electorate’s expectations of present and future exposure to natural disasters. In that event, the hardest challenge for U.S. leaders may well be to prevent the country from turning inward to focus on domestic priorities and resisting involvement in the crises of other countries or regions. Such isolationism could be expressed through intensified calls for energy independence, food selfsufficiency, foreign assistance cutoffs, and even military retrenchment. Reversing decades of generosity and pragmatism, donor fatigue and domestic needs could generate a new version of an “America First” constituency that opposes all such international engagement and punishes at the polls any politician who supports it. Collective Containment U.S. leaders also cannot ignore the national security implications of the most serious risks of disaster beyond our borders. The safety of U.S. citizens is inextricably bound through the global economy with the course of environmental events in other parts of the world. Disasters or extreme conditions that degrade major agricultural areas (Russian, Australian, or Argentinean wheat fields, Japanese, Burmese, Philippine rice), disrupt for prolonged periods key manufacturing, transportation, or communications infrastructure (greater Bangkok, Bosporus, European airspace), or create immense casualties among large stressed populations (pandemics in Pakistan, Brazil, Nigeria) could affect the stability of entire regions. The severe degradation of a megacity could snowball into wider instability and conflict if not managed collaboratively. The sooner and more deliberately U.S. leaders can articulate geographic, cultural, or economic justifications for targeting scarce assistance, the sooner they are to be persuasive to U.S. citizens. Political preparation is equally required of other governments and populations. If disasters multiply, U.S. influence with these countries will likely depend on the level of U.S. engagement, generosity, and leadership in promoting a sense of global solidarity through an agenda for collaboration on resilience, relief, and relocation options. For this purpose, the U.S. government will need to complement its domestic security rationale with a compelling diplomatic narrative that advocates the needs and priorities for dealing with events that might otherwise spark major confrontations. The alternative could well be aggressive measures by governments, desperate for necessities, to bypass market allocations or seize supplies by intercepting transports, deploying covert operations, or even initiating outright invasions. A series of functionally focused collaborations to identify and manage key risks could be indispensable to contain the political consequences of future extreme events. Whether the Security Council, the G-20, the World Health Organization, or some new or combined political coalition would be the locus for such negotiated understandings is unclear. But the likelihood is that all international institutions will have to elevate their focus and resources to address disaster scenarios and environmental vulnerabilities. The security agendas of politicians, policymakers, and intelligence personnel will likely be distracted, for the time being, by perceived dangers from rogue states armed with nuclear weapons, failed states and ungoverned areas as safe havens for terrorists, and economic criminals, such as cyberburglars, unfair traders, and intellectual property thieves. Meanwhile, the safety and prosperity of the United States, as well as peace throughout the world, increasingly will be endangered by unaddressed vulnerabilities to natural disasters and extreme environmental crises. Contention and conflict could also result from the sudden realization—or opportunistic exaggeration—among large groups of alarmed citizens that such vulnerabilities are both existential and irreversible. Given demographic and environmental trends, and the increasing vulnerabilities and probable shortages to be expected within this decade—and certainly before 2030—the threats to the peace from Mother Nature may soon come to dwarf any of the threats posed by mere mortals.

#### Natural disasters exacerbate gendered & structural violence especially in Asia

**Fisher-Policy Manager Population and Sustainability Network-10** Violence Against Women and Natural Disasters: Findings From Post-Tsunami Sri Lanka. Violence Against Women 16(8) August p. 904-906

Over the last decade, recognition of women’s vulnerability to violence in conflict situations has increased. Yet this has not been equaled in natural disaster situations. Violence against women during natural disasters is an area that has received little attention by both disaster management and violence against women research and practice. The majority of research on the subject has been undertaken in North America. This may not be of most relevance to developing countries (Bradshaw, 2004), where the majority of natural disasters take place and the impacts are most far reaching. This study seeks to address this gap by providing detailed examination of the incidence of violence against women in post-tsunami Sri Lanka. To explore some of the reasons for post-disaster violence, I begin with a brief introduction to the literature on gender, disasters, and violence against women. In the following section, the research methodology is outlined. I then present the study findings regarding the incidence of violence, factors contributing to violence, including issues related to gender-blind management of the crisis, and responses to post-tsunami violence. In the final section, implications for future disaster management are considered and recommendations made to reduce post-disaster violence. Literature Review Gender and Disaster The gender and disaster literature suggests that disasters are experienced differently by men and women. This is because natural disasters result in a range of impacts that are gendered and tend to bring disproportionate suffering to women (Ariyabandu & Wickramasinghe, 2003; Enarson, 2000; Wiest, Mocellin, & Motsisi, 1994). Serving as a basis for examination of this situation, a gendered analysis of disaster highlights gendered roles, needs, and vulnerabilities to enable more effective and equitable response to emergencies (Bradshaw, 2004; Enarson & Morrow, 1997; UNIASC, 2006; Wiest et al., 1994). Women’s increased vulnerability to disasters is a manifestation of the social nature of natural disaster. Although a disaster begins with or is triggered by a natural event, its effect upon society is grounded in the social system in which it takes place (Blaikie, Cannon, Davis, & Wisner, 1994; Quarantelli, 1994). Disasters are therefore inherently social processes and as such they impact upon the individual differently. An individual’s vulnerability is rooted in social relationships, determined by a number of factors, such as gender, ethnicity, class, age, and disability (Ariyabandu & Wickramasinghe, 2003; Blaikie et al., 1994). Gender is a significant determinant of women’s vulnerability, rooted in unequal power relationships between women and men and the social, political, and economic subordination of women (Wiest et al., 1994). Yet other social factors that contribute to an individual’s vulnerability mean that all women do not suffer to the same extent or in the same ways (Byrne & Baden, 1995). Widows, single or disabled women, women with low income, and those belonging to marginalized racial or cultural groups are particularly vulnerable (Enarson, 2000). Women’s vulnerability is increased by traditional gender roles, including women’s responsibility for care of children, the elderly, and the sick. These burdens become heavier following disaster. In addition, women have specific reproductive health needs and are vulnerable to gender-based violence (Ariyabandu & Wickramasinghe, 2003; Byrne & Baden, 1995; Eade & Williams, 1995; Enarson, 2000). Due to the social basis of vulnerability, Quarantelli (1994) argues that there is a need for a far greater sociological approach to disasters in which key social aspects and behaviors, such as gender, receive more consideration. Disaster theorists have criticized traditional disaster research for “ignoring in most cases references to gender” (Wiest et al., 1994, p. 2). The neglect of gender as an aspect of disaster vulnerability has implications for humanitarian assistance. It can result in programs that do not meet women’s needs and risk increasing gendered inequalities. For example, interventions that fail to consult with women or distribute a disproportionate amount of relief to men exacerbate women’s lack of voice and access to resources (Byrne & Baden, 1995; Enarson & Morrow, 1997). Known as “gender mainstreaming,” the consideration of gender issues throughout all aspects of policy and programming (UNECOSOC, 1997) is a recommended strategy for ensuring a gender perspective in disaster management (UNIASC, 2006). Violence Against Women and Disaster Research on violence against women during disaster situations and humanitarian emergencies has focused primarily on conflict as opposed to natural disaster situations. Although data specifically related to its incidence during natural disaster situations are limited, there is evidence to suggest that levels of domestic and sexual violence against women increase following natural disasters. Studies of multiple disasters in the developed world, mostly the United States and Canada, reveal strong indicators of increased domestic violence in disaster-affected communities (Dobson, 1994; Enarson, 1999, 1999b; Enarson & Fordham, 2001; Enarson & Morrow, 1997; Fothergill, 1999; Morrow, 1997). Following the Red River floods in the United States in 1997, local violence intervention centers recorded considerable increases in crisis calls and requests for protection orders while experiencing a reduction of resources (Enarson & Fordham, 2001; Fothergill, 1999). Enarson’s (1999a) study of domestic violence programs in the United States and Canada also found that those most severely hit by disaster faced increased service demand, from both new and existing users, yet fewer resources. Increases in domestic violence were also documented following Hurricane Andrew in the United States (Enarson, 1999b; Enarson & Morrow, 1997; Morrow, 1997), an earthquake in California (Wilson, Phillips, & Neal, 1998), and a flood in Australia (Dobson, 1994). Although detailed research on the phenomenon from the developing world is scarce, violence against women during natural disaster situations has been observed in countries of the South. Increased domestic and sexual violence was noted following Hurricane Mitch in Nicaragua and Honduras (Delaney & Shrader, 2000; Solorzano & Montoya, 2000). Incidents of sexual violence were reported in the aftermath of a cyclone in Bangladesh (Kafi, 1992 as cited in Ariyabandu & Wickramasinghe, 2003) and increased domestic violence following a volcanic eruption in the Philippines (Delica, 1998). Many factors may account for the increased likelihood of violence following disaster. Disaster-affected communities endure considerable loss, stress, and trauma. Disruption to the everyday life of households, including family responsibilities for income-generation and household tasks, can cause changes in traditional gender roles (Byrne & Baden, 1995; Morrow, 1997). Economic hardships and frustrations and struggles to replace housing, jobs, and possessions bring increased tensions and stress to relationships, sometimes leading to conflict and domestic violence (Enarson, 1999a, 1999b). Social dislocation and the resultant loss of traditional community support and protection mechanisms exacerbate women’s vulnerability to violence (Ariyabandu & Wickramasinghe, 2003; Byrne & Baden, 1995; Wiest et al., 1994).

## OFF

### NC – Util vs K

#### I value morality, the standard is maximizing wellbeing.

#### 1] Use util – it’s impartial, specific to public actors, and resolves infinite regress which explains all value. Reject flawed calc indicts that misunderstand happiness and rely on problematic intuitions.

Greene 15 — (Joshua Greene, Professor of Psychology @ Harvard, being interviewed by Russ Roberts, “Joshua Greene on Moral Tribes, Moral Dilemmas, and Utilitarianism”, The Library of Economics and Liberty, 1-5-15, Available Online at <https://www.econtalk.org/joshua-greene-on-moral-tribes-moral-dilemmas-and-utilitarianism/#audio-highlights>, accessed 5-17-20, HKR-AM) \*\*NB: Guest = Greene, and only his lines are highlighted/underlined

Guest: Okay. So, I think utilitarianism is very much misunderstood. And this is part of the reason why we shouldn't even call it utilitarianism at all. We should call it what I call 'deep pragmatism', which I think better captures what I think utilitarianism is really like, if you really apply it in real life, in light of an understanding of human nature. But, we can come back to that. The idea, going back to the tragedy of common-sense morality is you've got all these different tribes with all of these different values based on their different ways of life. What can they do to get along? And I think that the best answer that we have is--well, let's back up. In order to resolve any kind of tradeoff, you have to have some kind of common metric. You have to have some kind of common currency. And I think that what utilitarianism, whether it's the moral truth or not, is **provide** a kind of **common currency**. So, what is utilitarianism? It's basically the idea that--it's really two ideas put together. One is the idea of impartiality. That is, at least **as social decision makers**, we should regard everybody's interests as of equal worth. Everybody counts the same. And then you might say, 'Well, but okay, what does it mean to count everybody the same? What is it that really matters for you and for me and for everybody else?' And there the utilitarian's answer is what is sometimes called, somewhat accurately and somewhat misleadingly, happiness. But it's not really happiness in the sense of cherries on sundaes, things that make you smile. It's really the quality of conscious experience. So, the idea is that if you start with anything that you value, and say, 'Why do you care about that?' and keep asking, 'Why do you care about that?' or 'Why do you care about that?' you ultimately come down to the quality of someone's conscious experience. So if I were to say, 'Why did you go to work today?' you'd say, 'Well, I need to make money; and I also enjoy my work.' 'Well, what do you need your money for?' 'Well, I need to have a place to live; it costs money.' 'Well, why can't you just live outside?' 'Well, I need a place to sleep; it's cold at night.' 'Well, what's wrong with being cold?' 'Well, it's uncomfortable.' 'What's wrong with being uncomfortable?' 'It's just bad.' Right? At some point if you keep asking why, why, why, it's going to come down to the conscious experience--in Bentham's terms, again somewhat misleading, the pleasure and pain of either you or somebody else that you care about. So the utilitarian idea is to say, Okay, we all have our pleasures and pains, and as a moral philosophy we should all count equally. And so a good standard for **resolving** **public** **disagreements** is to say we should go with whatever option is going to produce the best overall experience for the people who are affected. Which you can think of as shorthand as maximizing happiness--although I think that that's somewhat misleading. And the solution has a lot of merit to it. But it also has endured a couple of centuries of legitimate criticism. And one of the biggest criticisms--and now we're getting back to the Trolley cases, is that utilitarianism doesn't adequately account for people's rights. So, take the footbridge case. It seems that it's wrong to push that guy off the footbridge. Even if you stipulate that you can save more people's lives. And so anyone who is going to defend utilitarianism as a meta-morality--that is, a solution to the tragedy of common sense morality, as a moral system to adjudicate among competing tribal moral systems--if you are going to defend it in that way, as I do, you have to face up to these philosophical challenges: is it okay to kill on person to save five people in this kind of situation? So I spend a lot of the book trying to understand the psychology of cases like the footbridge case. And you mention these being kind of unrealistic and weird cases. That's actually part of my defense.

Russ: Yeah, there's some plus to it, I agree.

Guest: Right. And the idea is that your amygdala is responding to an act of violence. And most acts of violence are bad. And so it is good for us to have a gut reaction, which is really a reaction in your amygdala that's then sending a signal to your ventromedial prefrontal cortex and so on and so forth, and we can talk about that. It's good to have that reaction that says, 'Don't push people off of footbridges.' But if you construct a case in which you stipulate that committing this act of violence is going to lead to the greater good, and it still feels wrong, I think it's a mistake to interpret that gut reaction as a challenge to the theory that says we should do whatever in general is going to promote the greater good. That is, our gut reactions are somewhat limited. They are good for everyday life. It's good that you have a gut reaction that says, 'Don't go shoving people off of high places.' But that shouldn't be a veto against a general idea that otherwise makes a lot of sense. Which is that in the modern world, we have a lot of different competing value systems, and that the way to resolve disagreements among those different competing value systems is to say, 'What's going to actually produce the best consequences?' And best consequences measured in terms of the quality of people's experience. So, that's kind of completing or partially completing the circle between the tragedy of the commons, that discussion, and how do we get to the Trolleys.

#### 2] 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.

#### 3] That is the only egalitarian metric---anything else collapses cooperation on collective action crises and makes extinction inevitable

Khan 18 (Risalat, activist and entrepreneur from Bangladesh passionate about addressing climate change, biodiversity loss, and other existential challenges. He was featured by The Guardian as one of the “young climate campaigners to watch” (2015). As a campaigner with the global civic movement Avaaz (2014-17), Risalat was part of a small core team that spearheaded the largest climate marches in history with a turnout of over 800,000 across 2,000 cities. After fighting for the Paris Agreement, Risalat led a campaign joined by over a million people to stop the Rampal coal plant in Bangladesh to protect the Sundarbans World Heritage forest, and elicited criticism of the plant from Crédit Agricolé through targeted advocacy. Currently, Risalat is pursuing an MPA in Environmental Science and Policy at Columbia University as a SIPA Environmental Fellow, “5 reasons why we need to start talking about existential risks,” https://www.weforum.org/agenda/2018/01/5-reasons-start-talking-existential-risks-extinction-moriori/)

Infinite future possibilities I find the story of the Moriori profound. It teaches me two lessons. Firstly, that human culture is far from immutable. That we can struggle against our baser instincts. That we can master them and rise to unprecedented challenges. Secondly, that even this does not make us masters of our own destiny. We can make visionary choices, but the future can still surprise us. This is a humbling realization. Because faced with an uncertain future, the only wise thing we can do is prepare for possibilities. Standing at the launch pad of the Fourth Industrial Revolution, the possibilities seem endless. They range from an era of abundance to the end of humanity, and everything in between. How do we navigate such a wide and divergent spectrum? I am an optimist. From my bubble of privilege, life feels like a rollercoaster ride full of ever more impressive wonders, even as I try to fight the many social injustices that still blight us. However, the accelerating pace of change amid uncertainty elicits one fundamental observation. Among the infinite future possibilities, only one outcome is truly irreversible: extinction. Concerns about extinction are often dismissed as apocalyptic alarmism. Sometimes, they are. But repeating that mankind is still here after 70 years of existential warning about nuclear warfare is a straw man argument. The fact that a 1000-year flood has not happened does not negate its possibility. And there have been far too many nuclear near-misses to rest easy. As the World Economic Forum’s Annual Meeting in Davos discusses how to create a shared future in a fractured world, here are five reasons why the possibility of existential risks should raise the stakes of conversation: 1. Extinction is the rule, not the exception More than 99.9% of all the species that ever existed are gone. Deep time is unfathomable to the human brain. But if one cares to take a tour of the billions of years of life’s history, we find a litany of forgotten species. And we have only discovered a mere fraction of the extinct species that once roamed the planet. In the speck of time since the first humans evolved, more than 99.9% of all the distinct human cultures that have ever existed are extinct. Each hunter-gatherer tribe had its own mythologies, traditions and norms. They wiped each other out, or coalesced into larger formations following the agricultural revolution. However, as major civilizations emerged, even those that reached incredible heights, such as the Egyptians and the Romans, eventually collapsed. It is only in the very recent past that we became a truly global civilization. Our interconnectedness continues to grow rapidly. “Stand or fall, we are the last civilization”, as Ricken Patel, the founder of the global civic movement Avaaz, put it. 2. Environmental pressures can drive extinction More than 15,000 scientists just issued a ‘warning to humanity’. They called on us to reduce our impact on the biosphere, 25 years after their first such appeal. The warning notes that we are far outstripping the capacity of our planet in all but one measure of ozone depletion, including emissions, biodiversity, freshwater availability and more. The scientists, not a crowd known to overstate facts, conclude: “soon it will be too late to shift course away from our failing trajectory, and time is running out”. In his 2005 book Collapse, Jared Diamond charts the history of past societies. He makes the case that overpopulation and resource use beyond the carrying capacity have often been important, if not the only, drivers of collapse. Even though we are making important incremental progress in battles such as climate change, we must still achieve tremendous step changes in our response to several major environmental crises. We must do this even while the world’s population continues to grow. These pressures are bound to exert great stress on our global civilization. 3. Superintelligence: unplanned obsolescence? Imagine a monkey society that foresaw the ascendance of humans. Fearing a loss of status and power, it decided to kill the proverbial Adam and Eve. It crafted the most ingenious plan it could: starve the humans by taking away all their bananas. Foolproof plan, right? This story describes the fundamental difficulty with superintelligence. A superintelligent being may always do something entirely different from what we, with our mere mortal intelligence, can foresee. In his 2014 book Superintelligence, Swedish philosopher Nick Bostrom presents the challenge in thought-provoking detail, and advises caution. Bostrom cites a survey of industry experts that projected a 50% chance of the development of artificial superintelligence by 2050, and a 90% chance by 2075. The latter date is within the life expectancy of many alive today. Visionaries like Stephen Hawking and Elon Musk have warned of the existential risks from artificial superintelligence. Their opposite camp includes Larry Page and Mark Zuckerberg. But on an issue that concerns the future of humanity, is it really wise to ignore the guy who explained the nature of space to us and another guy who just put a reusable rocket in it? 4. Technology: known knowns and unknown unknowns Many fundamentally disruptive technologies are coming of age, from bioengineering to quantum computing, 3-D printing, robotics, nanotechnology and more. Lord Martin Rees describes potential existential challenges from some of these technologies, such as a bioengineered pandemic, in his book Our Final Century. Imagine if North Korea, feeling secure in its isolation, could release a virulent strain of Ebola, engineered to be airborne. Would it do it? Would ISIS? Projecting decades forward, we will likely develop capabilities that are unthinkable even now. The unknown unknowns of our technological path are profoundly humbling. 5. 'The Trump Factor' Despite our scientific ingenuity, we are still a confused and confusing species. Think back to two years ago, and how you thought the world worked then. Has that not been upended by the election of Donald Trump as US President, and everything that has happened since? The mix of billions of messy humans will forever be unpredictable. When the combustible forces described above are added to this melee, we find ourselves on a tightrope. What choices must we now make now to create a shared future, in which we are not at perpetual risk of destroying ourselves? Common enemy to common cause Throughout history, we have rallied against the ‘other’. Tribes have overpowered tribes, empires have conquered rivals. Even today, our fiercest displays of unity typically happen at wartime. We give our lives for our motherland and defend nationalistic pride like a wounded lion. But like the early Morioris, we 21st-century citizens find ourselves on an increasingly unstable island. We may have a violent past, but we have no more dangerous enemy than ourselves. Our task is to find our own Nunuku’s Law. Our own shared contract, based on equity, would help us navigate safely. It would ensure a future that unleashes the full potential of our still-budding human civilization, in all its diversity. We cannot do this unless we are humbly grounded in the possibility of our own destruction. Survival is life’s primal instinct. In the absence of a common enemy, we must find common cause in survival. Our future may depend on whether we realize this.

## OFF

### NC – T Framework

#### Interpretation and violation – the affirmative should not garner offense from anything other than the hypothetical implementation of a topical plan – they didn’t.

#### “Resolved” means enactment of a law.

Words and Phrases 64 Words and Phrases Permanent Edition (Multi-volume set of judicial definitions). “Resolved”. 1964.

Definition of the word **“resolve,”** given by Webster is “to express an opinion or determination by resolution or vote; as ‘it was resolved by the legislature;” It **is** of **similar** force **to the word “enact,”** which is defined by Bouvier as **meaning “to establish by law”.**

#### Vote negative for predictable limits and ground—-allowing the affirmative to pick any grounds for the debate makes negative engagement impossible, by skirting a predictable starting point and making our preparation and research useless.

#### There are two impacts –

#### Fairness – A predictable limit is the only way to give the neg a chance to win—-radical aff choice shifts the grounds for the debate and puts the aff far ahead. Fairness is an intrinsic good—-debate is fundamentally a game and requires effective competition between the aff and the neg—-the only way for any benefit to be produced from debate and the reason why people are incentivized to do prep and research is to help them do better in their next round is if the judge can make a decision between two sides who have had a relatively equal chance to prepare for a common point of debate.

#### Second is clash---advocacy tied to the resolution incentivizes nuanced research and CLASH with a well prepared opponent---They turn debate into one with no negative counterargumentation which causes confirmation bias and less good affirmatives.

#### Topical version of the aff – method stuff can be a framework, but not an independent reason to vote aff – use sufficiency when evaluating the TVA because all deficits are neg ground. This and SSD solve their offense by re-centering debate on the topic

#### Topicality must be a voting issue—the role of the ballot is to vote for whoever does the better debating over the resolutional question. Any aff role for debate must explain why we switch sides and why there has to be a winner and a loser—switching sides within the competitive yet limited bounds of the topic performs the labor of the negative which avoids group polarization and untested advocacy

#### Theory is an issue of competing interpretations because reasonability invites arbitrary judge intervention based on preference rather than argumentation and encourages a race to the bottom in which debaters will exploit a judge’s tolerance for questionable argumentation.

## OFF

### NC – Top

#### Their use of an ethical frame of “injustice” presumes a metaphysics of discrete individuals for injustice to be acted by and on – that’s both conceptually incorrect and leads us to egoistic violence

Carpenter 17 Carpenter, Amber, works in ancient Greek and classical Indian philosophy, with a topical focus on the metaphysics, epistemology and moral psychology underpinning Plato’s ethics and Indian Buddhist ethics, taught or held visiting research appointments at the University of York, St Andrews, Cornell, Oxford, the University of Melbourne and Yale University. BA (Yale), PhD (Kings College London). "Ethics without Justice." A Mirror Is for Reflection: Understanding Buddhist Ethics (2017).

This study in the Buddhist claim that we ought to eliminate anger, and the distinctively Buddhist mode of doing so, has shown that the link between injustice and anger presumes a metaphysics. The moral perspective that picks out injustice as a special and additional kind of harm requires a metaphysics of discrete individuals, doing and “being done to” in turn, with a clear distinction between the two. But such a metaphysics and its moral categories engender in turn certain typical modes of thought—in particular, obsessing about Who is to Blame. Particularly in our victim-status-claiming age, we should wonder whether this is especially fruitful—or apt.

The Buddhist cannot show that their view will confirm or conform to all our intuitions about injustice because their basic metaphysical presumptions do not support the centrality of autonomous agency as a distinctive sort of cause, nor the violation of that by such free agents as a distinctive sort of harm. This is not, however, just an oversight or a morally horrifying omission. The proposal of an alternative metaphysics is the proposal of an alternative way of conceiving the moral. For every exercise in appreciating what no-self means, and what its implications are, is simultaneously an exercise in detachment, in recognizing the impulse to blame and resent as harmful assertions of oneself over and against others. Removing the conceptual structures for righteous indignation strips our evaluations of situations and persons of its self-assertiveness. Rather than being enervating, or blinding us to what moral responsiveness demands, this outlook is resolutely practical. None of this denies the no-self anger-eliminativist the resources necessary for forensics: we can see that some sets of conditions have intentions among them, and we can recognize that under some circumstances, these are more effectively engaged with in modes that differ from how we would engage with a forest fire.30 To regard someone’s raging violence as a forest fire does not mean that we turn the fire hose on it; it means that we consider the enabling conditions and defeating conditions and seek to eliminate the one and enhance the other.31

At the same time, as no-self introduces fluidity into our practices of individuation, it presents us with the entangled mutual causation of all factors and the simultaneous suffering. To see no-self, Buddhist-wise, just is to see that everything is conditioned and conditioning. Released from the demands of indignation, we are left with the only attitude that is appropriate in the face of suffering—a practically oriented care to relieve that suffering. Karuṇā is not an additional feature of a Buddhist outlook or the next thing on the list of dogmata. Care just is the affective and practical recognition of no-self metaphysics. Without discrete individuals to appeal to in any situation—these the perpetrators, these the victims—we have only efficacy in removing suffering as the standard preventing us from nihilism. Where before there were culprits to blame, and myself to exonerate or assert in retaliation, there is now only suffering, for which care to alleviate it is simply what is left when I am no longer distracted by righteous indignation.

#### Delusional egoism collapses the biosphere and produces rampant nationalism – extinction

Loy 17 David R Loy, former Besl Professor of Ethics/Religion and Society at Xavier University, teacher in Sanbo Kyodan Buddhism. M.A. in Asian philosophy from the University of Hawaii in 1975, and Ph.D. in philosophy in 1984 from the National University of Singapore. “Are Humans Special?” Tikkun, Vol. 32, No. 1, Winter 2017, <http://www.davidloy.org/downloads/Loy%20Are%20Humans%20Special.pdf>.

One uniquely human characteristic, emphasized by Buddhism, is that we can develop the ability to “dis-identify” from anything and everything, letting go not only of the individual sense of separate self but also of collective selves: dissociating from dualisms such as patriarchy, nationalism, racism, even species-ism (“we’re human, not lower animals”). Meditation develops such nonattachment, yet the point of such letting-go is not to dissociate from everything but to realize our nonduality with everything.

That human beings are the only species (so far as we know) that can know it is a manifestation of the entire cosmos opens up a possibility that may need to be embraced if we are to survive the crises that now confront us. Instead of continuing to exploit the earth’s ecosystems for our own supposed benefit, we can choose to work for the well-being of the whole. That we are not separate from the rest of the biosphere makes the whole earth our body, in effect, which implies not only a sp cial understanding but also a special role in response to that realization. As the Metta Sutta declares: “Let one’s thoughts of boundless love pervade the whole world— above, below, and across — without any obstruction, without any hatred, without any enmity.”

To ask whether the universe itself is objectively meaningful or meaningless is to miss the point— as if the universe were outside us, or simply there without us. When we do not erase ourselves from the picture, we can see that we are meaning- makers, the beings by which the universe introduces a new scale of significance and value.

The Responsibility of Being Special

If we are special because of our potential, we must choose. We are free to derive the meaning of our lives from delusions about who we are—from dysfunctional stories about what the world is and how we fit into it—or we can derive that meaning from insight into our nonduality with the rest of the world. In either case, there are consequences.

The problem with basing one’s life on delusions is that the consequences are unlikely to be good. As well as producing poetry and cathedrals, our creativity has recently found expression in world wars, genocides, and weapons of mass destruction, to mention a few disagreeable examples. We are in the early stages of an ecological crisis that threatens the natural and cultural legacy of future generations, including a mass extinction event that may lead to the disappearance of half the earth’s plant and animal species within a century, according to E. O. Wilson—an extinction event that may include ourselves.

What needs to be done so that our extraordinary co-creative powers will promote collective well-being (collective in this case referring to all the ecosystems of the biosphere)? Must we evolve further—not biologically but culturally—in order to survive at all? From a Buddhist perspective our unethical tendencies ultimately derive from a misapprehension: the delusion of a self that is separate from others, a big mistake for a species whose well-being is not separate from the well-being of other species. Insofar as we are ignorant of our true nature, individual and collective self-preoccupation naturally motivates us to be selfish. Without the compassion that arises when we feel empathy—not only with other humans, but with the whole of the biosphere—it is likely that civilization as we know it will not survive many more generations.

In either case, we seem fated to be special. If we continue to devastate the rest of the biosphere, we are arguably the worst species on earth: a cancer of the biosphere. If, however, humanity can wake up to become its collective bodhisattva—undertaking the long-term task of repairing the rupture between us and Mother Earth—perhaps we as a species will fulfill the unique potential of precious human life.

#### Planetary interdependence uniquely extends into space – the alternative is a shift away from individuation towards a politics of care that recognizes our mutual interdependence

Gál 20 Réka Gál, PhD student at the Faculty of Information and a Fellow at the McLuhan Centre for Culture and Technology, work unites feminist media theory and postcolonial studies with the history of science and environmental studies and explores how technological tools and scientific methods are employed to purportedly solve socio-political problems. B.A American and Media Studies, Humboldt Universität zu Berlin, M.A Cultural Studies, Humboldt Universität zu Berlin. "Climate Change, COVID-19, and the Space Cabin: A Politics of Care in the Shadow of Space Colonization." mezosfera.org, Oct, 2020, mezosfera.org/climate-change-covid-19-and-the-space-cabin-a-politics-of-care-in-the-shadow-of-space-colonization.

As much as dominant cultural narratives encourage us to entertain the idea that humans stand separate from and above their environments, the planetary crises of climate change and COVID-19 are painful reminders of the ways in which human and nonhuman ecologies are perpetually entangled. It is well-known that industrialized human-nonhuman relations, based on the capitalist extraction of what are considered natural resources, stand at the root of numerous environmental problems that are contributing to climate change. Animal industries – specifically the livestock industry – are one of the largest contributors to deforestation, greenhouse gas emission, and species extinctions.17 COVID-19’s believed origins in the Huanan wild animal markets and its eventual spread to humans is further testament to the ways in which our ecologies are always inseparable, with their intertwined nature here manifesting violently towards humans. Moreover, the spread of the coronavirus lays bare how local exploitation of nature can have global repercussions: the wildlife industry in China exists to this day because wildlife is considered a natural resource owned by the state, and the breeding, domestication, and trading of wildlife is encouraged by law.18

What must be made clear to those who are entertaining the idea that space habitats could provide a solution to such crises is that leaving Earth does not render these entanglements null and void. As much as spacecraft have been positioned as examples of subordinating the rules of nature to human control, their material reality only further consolidates the reciprocity of human and nonhuman, including human-machine, relations. 19 Our dependence on our surroundings intensifies in outer space. The inhospitality of space makes even the most physically fit astronauts dependent on numerous life support systems: oxygen and food supplies, waste management, and humidity control are all technologically operated but require continuous maintenance by humans. As such, ensuring the normal operation of a spacecraft is a relevant analogy for how a relationship of care with the diverse life support systems on Earth could be established.20

However, governments and private companies have been selling people the dream of human spaceflight ever since the Cold War, and the origins of this project in a military enterprise have made a significant mark on its implications for care work. The world of the 1960-70s astronauts was extremely segregated: the popular narrative was that of the hypermasculine astronaut, able to cope with danger and pain without complaint, with a brave wife at home waiting for his return.21 This segregation has had a remarkable impact on the types of work which have been considered “worthy” of these hypermasculine astronauts. In fact, the first American to travel to space, Alan Shepard, explicitly objected to having to learn maintenance techniques. As historian David Mindell put it, “the hottest test pilots didn’t want to be repairmen in space.”22 Similarly, data collected from NASA’s Skylab and the International Space Station’s 4-8 expeditions reveal that the time needed to complete maintenance activities on the Environmental Control and Life Support Systems was vastly underestimated, and in some cases even completely left out of operations plans.23 Even as late as the 2000s, the gendered view of care activities aboard spacecraft persisted: regarding the first female commander of a Space Shuttle, Eileen Collins, NASA made sure that her public persona was level-headed but also “pleasing.” She was referred to as “nice.” She took care of her fellow astronauts on board, taking on emotional labor by “providing support in ways that ease[d] the long hours and tension of training.” Her Air Force nickname was Mom.24

When this article calls for a feminist critique of outer space colonization, the argument is not that banishing technology and returning to a “pristine” nature or some other type of utopian primitivism is going to solve our planetary crises. Nor is it the point that more women need to be hired. What is being critiqued here is what Debbie Chachra has pointed out as a masculinist-capitalist obsession with progress and technological innovation that casts all maintenance, repair, and care work as inferior to creation.25 Much as our current experience of physical isolation during COVID-19 has exhibited, only during breakdowns are such taken-for-granted services made visible anew.26 The privileging of production obscures the societal understanding of the very real relationality of living, and the ongoing care and maintenance work required to keep human life running smoothly both on Earth and in outer space.

Therefore, the problem with extraplanetary colonization is not solely that this escape reinforces an enduring gendered opposition between exit and care, privileging the former over the latter, but also that machines only give the illusion of providing humans with independence from care work. Orsolya Ferencz, the Hungarian Secretary of Space Affairs, claims that Hungarian machines in outer space do not break down27 but the truth is that machines, just like our “natural” environments, do repeatedly break down. They require maintenance. Humans whose lives are intimately intertwined with technology are all too aware of this. Social scientist Laura Forlano writes about her experience as a diabetic who uses various technologies to monitor and maintain her blood glucose levels: “With respect to my insulin pump and glucose monitor, often, I am not really sure whether I am taking care of them, or they are taking care of me.”28 This interdependence additionally applies to the care for “natural” environments which can be regularly observed, for example, in the relationship of Indigenous communities to the environment. In the Hā’ena community in Hawaii, for instance, not only do they always return some of the fish caught to the water as a way of thanking the ocean, but they also managed to impose a ten-year fishing moratorium around their island in 2019, which will both help the renewal of the ecosystem and the recovery of the immediate environment, allowing future generations to fish sustainably.29 With this moratorium, the Hā’ena are providing care-based, restorative justice: the ocean ecosystem has fallen victim to injustice (overfishing), and remedying this ought to help heal the party wounded by the injustice, which is in this case the ocean.30

The extractive industry practices deeply embedded within Western social systems clearly propel us toward unsustainable development. Escaping Earth will not solve these problems. Rather, the solution requires a fundamental onto-epistemological shift, one that will enable us to move away from the exploitative Western-colonialist worldview and towards one that prioritizes care and sustainability. The works of feminist and Indigenous thinkers can inspire us to imagine and understand such a worldview. Numerous pre-colonial Indigenous cultures were sustainability-centric: the acceptance of the reciprocity between humans and their environment and the enforcing of the ethics of care in all areas of life were essential parts of several nations’ worldviews. Indigenous epistemologies see humans and nature as members of an ecological family in which humans, the nonhuman beings around them (for example, badgers, antelopes) and materials (for example, water, clay) all form part of their kinship structures.31 In Indigenous cultures that have survived colonization, such teachings and ethical approaches are passed down to this day.32 Research by Potawatomi scholar Kyle P. Whyte and Chris Cuomo demonstrate that Indigenous conceptions of care emphasize the importance of recognizing that humans, nonhumans (animals) and collectives (e.g. forests) exist in networks of interdependence. Indigenous care ethics manifest also in the fact that mutual responsibility is seen as the moral basis of relationships.33 An important part of this mutual responsibility is that care-based justice is not punishment-centered but recovery-centered: as in the example of the fishing moratorium of the Hā’ena, it seeks to promote restorative justice for those wounded by injustice. This restoration is aimed not only at people and communities, but also at nature.34 Similarly, an ethics of care in feminist philosophy treats the state of interdependence of human and nonhuman beings as a moral foundation.35

Since all infrastructures break, they require continuous maintenance. Information scientist Steven Jackson therefore proposes that the starting point to our thinking on the human relationship to technology has to be a contemplation of “erosion, breakdown, and decay, rather than novelty, growth, and progress.”36 If we accept that our world is “always-almost-falling-apart,”37 then instead of simply focusing on technological innovation as the vessel of our salvation,38 we need to look at the ways in which the world is constantly fixed, cared for, and maintained. This, of course, does not only translate to humans’ relationship to machines, but also to our relationship to our environment –in fact, feminist scholars have already made this point about dealing with our environmental problems: historian of science Donna Haraway’s concept of “staying with the trouble”39 explicitly pleads for the foregrounding of the inherent interconnectedness and interdependence of living, and for working on restoring our broken systems. What we are looking at here is a promising paradigm shift in human-machine and human-nature relations that promotes the recognition that the processes of care and maintenance are foundational to the way humanity relates to our biotic and abiotic environments.40

Both life during the social isolation of COVID-19 and life in the space cabin highlight our perpetual interdependence with our environments. Our life support systems are in a state of continuous decay, but the solution to this is not building more and more invasive risk-mitigation machines based on individualization, isolation and an imperative of absolute, one-directional control. Instead, a better, safer, more sustainable future starts with acknowledging one’s place in a web of interdependent relationships.41 Among other steps, this means that instead of acting as though our biotic and abiotic infrastructures can endlessly care for us, we need to care for them in return. This entails not only planting new forests and cleaning up shorelines, but also policy decisions such as the fishing moratorium mentioned above. As anthropologist Gökçe Günel indicates, even the technologies used for the harvesting of renewable energies require maintenance: solar panels, for example, need to be wiped clean of dust and sand regularly.42 Thinking through the lens of maintenance and care also means providing infrastructures for effectively repairing machines as opposed to producing e-waste and continuously buying new ones which are thrown away once a smarter version is released. Additionally, it means respecting and paying theworkers who are cleaning our hospitals, nursing our sick and harvesting food – most of them immigrants, predominantly women43 – better, as they are the reason we have clean hospitals, transport, and food on our tables, even during a global pandemic.44

## Part 1

### NC – Top

#### Reject Arbitrary roles of the ballot –

#### The judge should vote for whoever did the better debating. Anything else is an illogical restriction on neg options and NOT AN EXCUSE to avoid impact calculus.

#### Anything else moots the NC – fairness is an independent side constraint on the neg’s burden of rejoinder and also an internal link to clash and the productive elements of debate – that was framework.

#### Third is arbitrariness, infinite regress, and clash – their interp lets the aff choose a self-serving starting point for discussion, which insulates them from legitimate testing, causes us to pick bad strategies, and turns the 1AC.

#### This can be combatted outside of debate, which solves much better – but there are several DA’s to incorporating this within debate

#### White weaponization DA – they weaponize black and brown experience against a brown person for the ballot, which double turns their movement.

#### Assimilation DA – the 1AC participates in the same comfortability politics that this evidence critiques by not fundamentally reforming the debate space and instead adding a couple liberal SJW space lessons.

#### The aff does not engender thought that radically differs from the status quo – we’ve all heard these arguments before, but its worse when they do it because they appropriate existing scholarship and present it as a unique rejection.

#### The notion that value is not only created by money isn’t revolutionary, I think most people can agree on this basic premise – at least within debate.

## Part 2

### NC – Top

#### Capitalism is good –

#### 1. Rapid consumption is key to space colonization---extinction.

Kovic '19 [Marko; March 2019; co-founder president of the Zurich Institute of Public Affairs Research; "The future of energy," https://osf.io/preprints/socarxiv/aswz9/download]

Ideally, the mitigation of climate risks will coincide with and contribute to the development of improved or even entirely novel sources of energy that will increase the long-term chances of humankind’s survival by means of space colonization. This is not an unrealistic expectation, given that the mitigation of climate risks consists, to a large degree, of replacing fossil fuels with other, less harmful sources of energy. However, some climate change mitigation strategies might actually harm the long-term prospects of humankind.

First, it is possible that dominant climate change mitigation strategies will actively exclude any form of nuclear energy from the repertoire of climate-friendly energy sources. Existing and experimental (molten salt) fission reactors could play a significant role in replacing carbon-heavy energy sources, but pro-environmental attitudes often overlap with anti-nuclear sentiments [65]. As a result, and in combination with other problems such as large-scale market failures of existing fission reactors (one of the reasons being that generating electricity from fossil fuels is cheaper) [66], nuclear fission does not currently have significant standing as a “cleantech” contribution to climate change mitigation. From a long-term perspective, an unfavorable view of nuclear energy in the context of climate change might mean that technological progress in the areas of nuclear fission and fusion might come to a halt (for example, due to explicit bans or implicit disincentives). If such a scenario came to be, our attempts at colonizing space would almost certainly fail: There are currently no alternatives to fission and fusion, and it is highly improbable that Solar power alone could suffice for sustaining extraterrestrial habitats.

Second, there is some probability that climate change mitigation strategies will change the social order towards a degrowth philosophy. Degrowth is a vague socio-economic concept and social movement that, in general, calls for a contraction of the global and national economies by means of lower production and consumption rates, and, to some degree, to more profound changes to the “capitalist” system of economic production [67]. Degrowth or degrowth-like approaches are being actively considered as climate risk mitigation strategies [68, 69], and degrowth would almost certainly be a highly effective measure for mitigating climate change. After all, if we were to drastically reduce or even completely eliminate the (industrial) sources of greenhouse gases, the amount of greenhouse gases that are being emitted would accordingly drastically sink. From the long-term perspective of humankind’s survival, degrowth is problematic in at least two ways. First, there is a risk that the general contraction of economic activity would also slow or eliminate progress in the domain of energy, which would, in turn, reduce the probability of successful space colonization due to an absence of suitable energy sources. Second, and more fundamental: If degrowth were to become a dominant societal paradigm, it is uncertain whether the long-term survival of humankind by means of space colonization would be regarded a desirable goal. In a literal sense, establishing extraterrestrial colonies would mean growth; the size of the total human population would grow, and the area of space-time that humans occupy would grow.

In a more philosophical sense, degrowth might even be antithetical to space colonization. Even though both degrowth and space colonization have a similar moral goal – increasing wellbeing – , the ends to that goal are very different. Within degrowth philosophy, the goal is, metaphorically speaking, not to “live beyond our means”: We should strive for “ecological balance”, and such a state should increase the average wellbeing. But the frame of reference is the status quo; Earth and humankind as we know it today. Space colonization, on the other hand, operates with a much larger frame of reference: All the future generations of humans (and other sentient beings) who could enjoy wellbeing if we succeed in colonizing space – and who will categorically be denied that wellbeing if we fail to colonize space [70]. The goal of space colonization as a moral project is not to live beyond our means, but to actively redefine and expand what our means are through scientific and technological progress.

#### 2. Inequality – it’s decreasing at unprecedented levels in every area

McAfee, 19—cofounder and codirector of the MIT Initiative on the Digital Economy at the MIT Sloan School of Management, former professor at Harvard Business School and fellow at Harvard’s Berkman Center for Internet and Society (Andrew, “The Global Gallop of the Four Horsemen,” *More from Less: The Surprising Story of How We Learned to Prosper Using Fewer Resources—and What Happens Next*, Chapter 10, pg 235-240, Kindle, dml)

In 2016 the economist and columnist Noah Smith reviewed the evidence on poverty around the world, and his conclusion was notably exuberant: "This is incredible—nothing short of a miracle. Nothing like this has ever happened before in recorded history." A graph created by Max Roser clearly reveals the "miracle" Smith was talking about, and how right he was that the improvement is without precedent. The graph doesn't show the percentage of people living in poverty, but instead something even more important: the total number of extremely poor people on earth.

Chart

Description automatically generated

The World's War on Poverty

The total number of poor people in the world peaked right at the time of the first Earth Day in 1970, then started to slowly decrease. But the real miracle came when this happy decline accelerated during the twenty- first century. In 1999, 1.76 billion people were living in extreme poverty. Just sixteen years later, this number had declined by 60 percent, to 705 million. Hundreds of millions fewer people are living in poverty now than in 1820, when the world's total population was seven times smaller than it is today.

Much of this decline is reflective of what occurred in China, which, as we saw in the previous chapter, threw off economic socialism beginning in 1978 and let capitalism work its poverty-reducing miracles. But the story of global poverty reduction isn't a purely Chinese one. As the graph below shows, every region around the world has seen large poverty reductions in recent years. The speed of the recent decline indicates that it's no longer ridiculous to talk about completely eliminating extreme poverty from the planet. The World Bank thinks this might be possible by 2030.

It's not just incomes that have improved. As I consult Our World in Data and other comprehensive sources of evidence, I struggle to find even a single important measure of human material well-being that's not getting better in most regions around the world.

Here are recent trends in a few key areas.

Daily Bread

Chart, diagram, line chart

Description automatically generated with medium confidence

As recently as 1980, the global average number of available daily calories wasn't enough to permit an active adult male to maintain his body weight. Less than thirty-five years later, however, every region in the world met this standard of twenty-five hundred daily calories.

Clean Living

Chart, line chart

Description automatically generated

More than 90 percent of the world's people now have access to improved water;VII in 1990 only a bit more than 75 percent did. The situation is similar for sanitation: in 1990 only a bit more than half of the world's people had it; now, more than two-thirds do.

Young Minds

Chart, line chart

Description automatically generated

The trend in secondary education enrollment around the world is similar to the one for sanitation, but even sharper: in 1986 fewer than half of the world's teenagers were in school; at present, more than 75 percent are.

One Thing We Say to Death: Not Today

By now the pattern should be familiar: life expectancy at birth has gone up around the world in recent decades:

Diagram

Description automatically generated

As we saw in chapter 1, global life expectancy was about 28.5 years in 1800. Over the next 150 years, that number increased by 20 years. Then, in the years between 1950 and 2015, it increased by 25 more. These gains are now universal; Southern Africa has regained the 10 years of expected life lost during its terrifying AIDS crisis.

One of the reasons life expectancy has gone up so quickly is the collapse in both child and maternal mortality around the world:

Chart, line chart

Description automatically generated

I find these mortality declines especially fast, large, and broad. Today, we still have desperately poor regions, failed states, and the decimations of war. But in no region today is the child mortality rate higher than the world's average rate was in 1998.

Convergent

Trends in maternal and child mortality highlight a critical fact that's often overlooked: around the world, inequality in most important measures of human material well-being is decreasing. Poor countries are catching up to rich ones, and gaps that were once large are shrinking. Inequalities in income and wealth dominate the news, and in many places these gaps are large and growing. They re also important, so well look at economic inequality in the next two chapters.

But it's true, too, that there are other kinds of inequality that we should care about as we examine the human condition: inequalities in health, education, diet, sanitation, and other things that matter deeply for the quality of a person's life. Here the news is profoundly good; these inequalities are collapsing. As the four horsemen have galloped around the world in recent decades, they've made life better not only for those people and countries that were already rich but for just about everyone else. Everywhere, fewer mothers and babies are dying, more kids are getting an education, more people have adequate nutrition and sanitation.

It's essential to acknowledge these global victories because they show us that what we're doing is working. Tech progress, capitalism, public awareness, and responsive government are spreading around the world and improving it. It's often said that insanity is doing the same thing over and over but expecting different results. The corollary might be that ignorance is not examining the results of what's being done. Over and over, when we look at the evidence, we see that the four horsemen are improving our world.

#### 3. Poverty – it’s a landslide for capitalism.

Smith 21 [Noah Smith is a former Bloomberg Opinion columnist. He was an assistant professor of finance at Stony Brook University, and he blogs at Noahpinion. "Against Hickelism." https://noahpinion.substack.com/p/against-hickelism?s=r]

But Hickel is wrong about poverty, and he is wrong about the global economic system too.

Hickel is wrong about poverty reduction

First of all, if you want to assess the change in global poverty in an ideologically neutral way, why on Earth would you exclude China? China is a fifth of the entire human race. Its reduction of poverty is one of the great success stories of humankind, and this is a thing to be celebrated, not excluded from the statistics on ideological grounds.

Second of all, even excluding China, poverty has fallen substantially in recent decades. Here, via the World Bank (which does detailed studies of consumption levels in each country), is the picture of poverty defined at the lowest level of $1.90 per day:

As you can see, at this very low level, poverty has fallen everywhere (though it has increased in the Middle East in the last few years, due to wars.)

Now let’s look at a higher level: $5.50 a day.

At this higher threshold, we see that poverty has fallen everywhere, with particularly impressive gains in Latin America and the Caribbean and Europe and Central Asia. (South Asia looks like it was accelerating in the early 2000s, but the data ends early.)

#### **4. Absolute decoupling now – solves the transition.**

Ahmed 21 [Nafeez Ahmed. "Unimaginable Clean Energy Abundance Could Be Ours -- Ending the Age of Resource Scarcity Part 2." https://rethinkdisruption.com/unimaginable-clean-energy-abundance-could-be-ours-ending-the-age-of-resource-scarcity-part-2/]

It’s often thought that clean energy represents a transition from cheap, abundant fossil fuels to expensive, scarce renewables. In this analysis, we will explore how this fear has it exactly backwards: in reality, the clean energy disruption will usher in a fundamental transformation in the way we produce energy, one that can revolutionalize the specific energy and labour relations that have historically generated episodes of resource scarcity under fossil fuels.

In part 1, we saw how the fear that mineral shortages will derail the clean energy disruption is largely unfounded, and that while the risk exists, it can be mitigated and eliminated with the right choices. In this analysis, we go further to explore how a clean energy system can be designed to create real abundance.

A wide-range of recent studies increasingly recognize that the global energy system is in fundamental transition. They point out that the fossil fuel-based energy system is experiencing a series of growing crises driven by a combination of economic and geological factors. Many of these studies therefore acknowledge the importance of the shift to a renewable energy system. But they argue that this system is likely to produce far less net energy than the incumbent fossil fuel system, implying that civilization must adjust to a painful new era of constrained resources requiring a contracted economy, and revised notions of prosperity.

However, such dire forecasts of our energy future suffer from a series of fundamental flaws.

#### The call to space fuels strategies of technocratic managerialism that position the American transcendental state as supreme---transcendence of limits enables imperialistic violence through intervention, war, circumvention of norms, preemption, and tactics of control

Daniel Sage 16, Senior Lecturer in Human Resource Management and Organizational Behavior at Loughborough University, Ph.D. in Political and Cultural Geographies from Loughborough University, 4/29/16, How Outer Space Made America: Geography, Organization and the Cosmic Sublime, p. 153-156

// Space’s vast endlessness is integral to US geopower – our production of US identity (Manifest Destiny) is wedded to the idea that we can transcend limits and explore / colonize. American geopower results in drone war/police helicopters etc. “Deterritorialization involves reterritorialization.”

In the preceding eight chapters I have argued that some of the unique qualities of outer space—vastness, Otherness, sublimity, timelessness, spacelessness—are just as integral to extra-terrestrial projections of US geopower, as its well-known capacity (Arendt, 1963; Cosgrove, 2001; Dickens and Ormrod, 2007; Dolman, 2001; Macdonald, 2007) to function as an Archimedean high point to monitor and control the surface, and atmosphere, of the Earth. While the focus of my study has been the United States, and more specifically NASA, the implications of this cosmic projection of geopower—the American transcendental state—are global in reach, from enabling and shaping imperialistic ideologies (Chapters 1-3 and 7) to fuelling the extension of technocratic managerialism (Chapter 4-6 and 8). What is more, messianic hope in America remains a global commodity, consumed, for example, through the internationally franchised Star Trek television episodes and films (Penley, 1997: 98-99), multinational ‘Space 2.0’ corporations, like SpaceX (Chapter 6), worldwide audiences to the addresses of American presidents (Chapter 6) and global tourist attractions like the National Air and Space Museum and Kennedy Space Center Visitor Complex (Chapter 7). These global circulations suggest that while my empirical focus in this study has been on the extra-terrestrial assemblage of the American transcendental state, as viewed from within the borders of the US, the salience of my analysis is geo-political.

The development of the American transcendental state through space exploration must also be viewed as an integral component of a far older geopolitical project—the production of an American identity defined in terms of the transcendence of limits, whether technological, economic, spiritual or territorial, enabling the moral aggrandizement of the past, present and future of a horizontal strata of sovereign territory and its peoples

(McDougall, 1997; Noble, 2002; Nye, 1994; O’Brien, 1988; Ricard, 1999; Stephanson, 1995). Over the last decade or so, a growing number of scholars, including geographers, have turned their attention to how messianic-exceptionalist visions of America as the ‘Promised Land’ of ‘Chosen People’ have inflected various imperialistic projects including: the pursuit of democracy through military intervention in the ‘global south’ (Anthony, 2008); the technocratic ‘greening’ of Western global capitalism (Singer, 2010); the building of a ‘culture of war’ in foreign policy (Marsella, 2011), the circumvention of international institutions (Agnew, 2006); and most prominently perhaps, George W. Bush’s ‘war on terror’ where invasions of Afghanistan and Iraq became justified as a ‘cosmic struggle between good and evil’ (Agnew, 2006: 183; see also Barkun, 2010; Dijink, 2006; Strum, 2010; Wallace, 2006). All of this work indicates two points: first, the enduring Apocalyptic influence of dispensational pre-millennialism on both interventionist and isolationist currents within American (geo)politics (Strum and Dittmer, 2010: 18); and secondly, the rise of a religious cosmology that positions America at the moral, geographical, and spiritual, centre of the universe (Strum, 2010: 150).

My analysis of American spaceflight adds to this body of work on religion and geopolitics by drawing attention to five less discussed conduits of this pious vision of American geopower: (i) the secular—museums, family theme parks, systems management; (ii) the sublime—astronomical artwork, Moon landings and distant Nebula; (iii); the profane—Nazi slave labor camps, technocratic patriarchy, and dead astronauts; the technological (iv)—rocket production lines, O-rings, electrical wiring; and (v) the revolutionary—female astronauts, May 1968, and Richard Feynman. Analytically, these diverse registers suggest the utility of working with a broader, less explicitly spiritual, set of theoretical assumptions, to address the cosmological aspects of American geopolitics. This is why I mobilized the concept of the ‘American transcendental state’, rather than ‘deified nation’ (O’Brien, 1988: 41) within this study. This deliberately hallucinogenic sounding term captures some sense that the messianic-exceptionalistic projection of American geopower is a more diffusive, experimental, fantasmic, embodied, and ostensibly secular, affair, than conveyed within much discursive analysis of the religious undercurrents inflecting American geopolitics (for example Agnew, 2006; Dijink, 2006; Strum, 2010; Wallace, 2006).

I would like to suggest now that there is another benefit in bringing together these diverse practices under a broader analysis of the American transcendental state: their common geography becomes all the more obvious. That is, all these practices involve thinking, doing or resisting, celestial transcendence as an apparatus of American geopower; hence they can all be rightly considered ‘vertical geopolitics’ (Elden, 2013; Graham, 2004; Graham and Hewitt, 2013). This label has developed to identify a body of work addressing how the circulation of American geopower involves more than two-dimensional geographies of area. It currently includes analyses of; drone warfare (Gregory, 2011); aerial bombardment (Graham, 2004); police helicopters (Adey, 2010); satellite surveillance (Macdonald, 2007) and satellite drone navigation and targeting (Gregory, 2011). Elden (2013: 40) explains that ‘vertical geopolitics’ is mostly focussed upon how state political technologies allow diverse populations to be measured, calculated, controlled and killed, ‘from above’, and occasionally ‘from below’ (for example Elden, 2013; Graham and Hewitt, 2013). By contrast, the vertical orientation I have adopted here, while related, is different. Specifically, I have described how aspects of the projection of American identity, geopower, and territory, also involve a vertical spacelessness—a deterritorialization—a potential collapse into sublime, cosmic, insignificance; in short, rather than the ‘view from above’, the perspective I have traced has been a ‘view into the above’ (and back). In part, therefore, my study can be considered a response to Elden’s (2013) recent question: ‘How would our thinking of geo-power, geo-politics and geo-metrics work if we took the earth; the air and the subsoil; questions of land, terrain, territory; earth processes and understandings of the world as the central terms at stake, rather than a looser sense of the ‘global?’ (p49)

I propose we add to this list celestial entities, including the Moon (Chapter 3), the Martian surface (Chapter 6) and the Eagle Nebula (Chapter 7), as well as God (Agnew, 2006; Dittmer and Strum, 2010; Strum, 2013). Thus, perhaps we should be cautious of Elden’s (2013b) rather geocentric call ‘about how geopolitics might be thought as earth-politics rather than simply a synonym for global politics’ (p59). Instead, it might be more useful to bear in mind Deleuze and Guattari’s (1988: 101) argument that even absolute deterritorialization—something akin perhaps to the mathematical cosmic sublime of Kant (Nye, 1994: 7-8)—always involves reterritorialization(s). Recall how Charles Bonestell (Chapter 2), William Clancey (Chapter 6) and the National Air and Space Museum (Chapter 7), respectively, and persuasively, associated vistas of the Moon, Mars and the Eagle Nebula with the American West, and by extension locate America at the centre of God’s universe (Boime, 1991; Stephanson, 1995).

This analysis of American spaceflight also sheds light on seldom acknowledged connections between religious and vertical geopolitics and technocracy. The relation between critical analysis of geopolitics (O Tuathail, 1996) and technocratic management (Alvesson, 1987), remains remarkably undeveloped. Arguably this lacuna says more about the disciplinary separation between critical security studies and organization studies (Grey, 2009) than the various intellectual crossfertilizations between organization studies and human geography (Clegg and Kornberger, 2006; Dale and Burrell, 2008; Parker, 2013). Nevertheless, there are, as Grey (2009) maintains, clear resonances:

Indeed it could said that, in the same way that the development of security studies in particular, and organization studies to an extent, was shaped by geopolitics of wars both hot and cold, so too many current and future directions be in part a reflection of developments in contemporary geo-politics (p31).

Some organizational practices are of course, very much on the ‘front line’ of practical geopolitics; that is, they comprise the ‘the foreign policy bureaucracy’ (Ó Tuathail and Dalby, 1998: 4) through which geographical concepts are deployed to aid ‘conceptualization and decision making’ in ‘everyday foreign policy’ (O Tuathail, 1999: 110). Examples here include the work of the US Air Force, the CIA (Central Intelligence Agency) and the UK’s Foreign and Common Wealth Office. There are also a host of other organizations that no doubt influence how practical geopolitics is produced, from security analysts like the RAND Corporation to global defense contractors like McDonnell Douglas. However, analysis of the relationship between organizational and geopolitical practices remains embryonic. For example, Anderson’s (2011) study of urban counterinsurgency and Gregory’s (2011) of drone warfare, do no more than merely infer that the rise of the ‘networked organization’ is reworking the projection of American geo-power. Correspondingly, two organizational studies of the military only hint that, for example, masculine discipline (Godfrey et al., 2012) and team identities (Corona and Godart, 2010) shape and are themselves shaped by grand geopolitical narratives like the ‘war on terror’.

But the imbrication of geopolitical and organizational practice can also be more subtle and much less militaristic—concerning the anticipation and cultivation of geopower through shared national identities, that is ‘popular geopolitics’ (O Tuathail, 1999: 110). Here, the connection to organizational practices is no less significant, yet invisible in the literature. NASA offers a good example: from its inception, the space agency developed increasingly refined technocratic techniques that aligned people and machines to naturalize the pursuit of a popular geopolitics wedded to American geopower. Viewed in this way, imperialistic geopower and technocratic-managerialism are interwoven forces; hence the present study suggests the richness of more sustained critical analysis of organization and geopolitics.

First card just says Elon Musk warned neighbors about space launches – same would happen under a public model.

## Part 3

### NC – Top

#### Method doesn’t matter or spill up – we’re just 4 people in a room talking. If they’re right about structural claims, they can’t solve the erasure of futurity from scoiety.

#### Double bind –

#### A. Either they are NOT a change from the status quo and therefore not inherent, or

#### B. they ARE a departure from the status quo, but the aff’s affirming of their method is TOO SMALL to solve the impacts of the 1AC.

#### Doesn’t outweigh our disads – no spillover or spill-up – either the end result is the plan which means we have a DA to the end result of EF or it doesn’t and you should vote neg on presumption

#### All of this is a massive double turn – EF is part of the space punk movement, their image is a fucking stormtrooper – they would obviously value space appropriation