## 1

#### Physicalism is true and leads to util – ignore non-material circumstances.

Papineau 09 Papineau, David, "Naturalism", The Stanford Encyclopedia of Philosophy (Spring 2009 Edition), Edward N. Zalta (ed.), URL = <http://plato.stanford.edu/archives/spr2009/entries/naturalism/>.

In the middle of the nineteenth century the conservation of kinetic plus potential energy came to be accepted as a basic principle of physics (Elkana 1974). In itself this does not rule out distinct mental or vital forces, for there is no reason why such forces should not be ‘conservative’, operating in such a way as to compensate losses of kinetic energy by gains in potential energy and vice versa. (The term ‘nervous energy’ is a relic of the widespread late nineteenth-century assumption that mental processes store up a species of potential energy that is then released in action.) However, the **conservation of energy** does **imply**  that any such special forces must be governed by strict **deterministic laws:** if mental or vital forces arose spontaneously, then there would be nothing to **ensure** that they never led to energy increases. During the course of the twentieth century received scientific opinion became even more restrictive about possible causes of physical effects, and came to reject sui generis mental or vital causes, even of a law-governed and predictable kind. Detailed physiological research, especially into nerve cells, gave no indication of any physical effects that cannot be explained in terms of basic physical forces **that** also **occur outside** living bodies. By the middle of the twentieth century, belief in sui generis mental or vital forces had become a minority view. **This led to** the widespread acceptance of the doctrine now known as the‘causal closure’or the ‘causal completeness’ of the physical realm, according to which **all** physical **effects** **can be accounted for by** basicphysical causes (where ‘physical’ can be understood as referring to some list of fundamental forces) non-physical causes of physical effects. As a result, the default philosophical view was a non-naturalist interactive pluralism which recognized a wide range of such non-physical influences, including spontaneous mental influences (or ‘determinations of the soul’ as they would then have been called). The nineteenth-century discovery of the conservation of energy continued to allow that sui generis non-physical forces can interact with the physical world, but required that they be governed by strict force laws. This gave rise to an initial wave of naturalist doctrines around the beginning of the twentieth century. Sui generis mental forces were still widely accepted, but an extensive philosophical debate about the significance of the conservation of energy led to a widespread recognition that any such mental forces would need to be law-governed and thus amenable to scientific investigation along with more familiar physical forces.[5] By the middle of the twentieth century, the acceptance of the casual closure of the physical realm led to even stronger naturalist views. The causal closure thesis implies that any **mental** and biological causes **must** themselves **be physical**ly constituted**, if they are to produce** physical **effects.** It thus gives rise to a particularly strong form ofontological naturalism, namely the physicalist doctrine that any state that has physical effects must itself be physical. From the 1950s onwards, philosophers began to formulate arguments for ontological physicalism. Some of these arguments appealed explicitly to the causal closure of the physical realm (Feigl 1958, Oppenheim and Putnam 1958). In other cases, the reliance on causal closure lay below the surface. However, it is not hard to see that even in these latter cases the causal closure thesis played a crucial role. Thus, for example, consider J.J.C. Smart's (1958) thought that we should identify mental states with brain states, for otherwise those mental states would be "nomological danglers" which play no role in the explanation of behaviour. Or take David Lewis's (1966) and David Armstrong's (1968) argument that, since mental states are picked out by their causal roles, and since we know that physical states play these roles, mental states must be identical with those physical states. Again, consider Donald Davidson's (1970) argument that, since the only laws governing behaviour are those connecting behaviour with physical antecedents, mental events can only be causes of behaviour if they are identical with those physical antecedents. At first sight, it may not be obvious that these arguments require the causal closure thesis. But a moment's thought will show that none of these arguments would remain cogent if the closure thesis were not true, and that some physical effects (the movement of matter in arms, perhaps, or the firings of the motor neurones which instigate those movements) were not determined by prior physical causes at all, but by sui generis mental causes. Sometimes it is suggested that the indeterminism of modern quantum mechanics creates room for sui generis non-physical causes to influence the physical world. However, even if quantum mechanics implies that some physical effects are themselves undetermined, it provides no reason to doubt a quantum version of the causal closure thesis, to the effect that the chances of those effects are fully fixed by prior physical circumstances. And this alone is enough to rule out sui generis non-physical causes. For such sui generis causes, if they are to be genuinely efficiacious, must presumably make an independent difference to the chances of physical effects, and this in itself would be inconsistent with the quantum causal closure claim that such chances are already fixed by prior physical circumstances. Once more, it seems that anything that makes a difference to the physical realm must itself be physical. Even if it is agreed that anything with physical effects must in some sense be physical, there is plenty of room to debate exactly what ontologically naturalist doctrines follow. The causal closure thesis says that (the chance of) every physical effect is fixed by a fully physical prior history. So, to avoid an unacceptable proliferation of causes, any prima facie non-physical cause of a physical effect will need to be included in that physical history. But what exactly does this require? The contemporary literature offers a wide range of answers to this question. In part the issue hinges on the ontological status of causes. Some philosophers think of causes as particular events, considered in abstraction from any properties they may possess (Davidson 1980). Given this view of causation, a mental or other apparently non-physical cause will be the same as some physical cause as long as it is constituted by the same particular (or ‘token’) event. For example, a given feeling and a given brain event will count as the same cause as long as they are constituted by the same token event. However, it is widely agreed that this kind of ‘token identity’ on its own fails to ensure that prima facie non-physical causes can make any real difference to physical effects. To see why, note that token identity is a very weak doctrine: it does not imply any relationship at all between the properties involved in the physical and non-physical cause; it is enough that the same particular entity should possess both these properties. Compare the way in which an apple's shape and colour are both possessed by the same particular thing, namely that apple. It seems wrong to conclude on this account that the apple's colour causes what its shape causes. Similarly, it seems unwarranted to conclude that someone's feelings cause what that person's neuronal discharges cause, simply on the grounds that these are both aspects of the same particular event. This could be true, and yet the mental property of the event could be entirely irrelevant to any subsequent physical effects. Token identity on its own thus seems to leave it open that the mental and other prima facie non-physical properties are ‘epiphenomenal’, exerting no real influence on effects that are already fixed by physical processes (Honderich 1982, Yalowitz 2006 Section 6, Robb and Heil 2005 Section 5). These considerations argue that causation depends on properties as well as particulars. There are various accounts of causation that respect this requirement, the differences between which do not matter for present purposes. The important point is that, if mental and other prima facie non-physical causes are to be equated with physical causes, [any] non-physical properties must somehow be constituted by physical properties. If your anger is to cause what your brain state causes, the property of being angry cannot be ontologically independent of the relevant brain properties. So much is agreed by nearly all contemporary naturalists. At this point, however, consensus ends. One school holds that epiphenomenalism can only be avoided by type-identity, the strict identity of the relevant prima facie non-physical properties with physical properties. On the other side stand ‘non-reductive’ physicalists, who hold that the causal efficacy of non-physical properties will be respected as long as they are ‘realized by’ physical properties, even if they are not reductively identified with them. Type-identity is the most obvious way to ensure that non-physical and physical causes coincide: if exactly the same particulars and properties comprise a non-physical and a physical cause, the two causes will certainly themselves be fully identical. Still, type-identity is a very strong doctrine. Type identity about thoughts, for example, would imply that the property of thinking about the square root of two is identical with some physical property. And this seems highly implausible. Even if all human beings with this thought must be distinguished by some common physical property of their brains—which itself seems highly unlikely—there remains the argument that other life-forms, or intelligent androids, will also be able to think about the square root of two, even though their brains may share no significant physical properties with ours (cf. Bickle 2006). This ‘variable realization’ argument has led many philosophers to seek an alternative way of reconciling the efficacy of non-physical causes with the causal closure thesis, one which does not require the strict identity of non-physical and physical properties. The general idea of this ‘non-reductive physicalism’ is to allow that a given non-physical property can be ‘realized’ by different physical properties in different cases. There are various ways of filling out this idea. A common feature is the requirement that non-physical properties should metaphysically supervene on physical properties, in the sense that any two beings who share all physical properties will necessarily share the same non-physical properties, even though the physical properties which so realize the non-physical ones can be different in different beings. This arguably ensures that nothing more is required for any specific instantiation of a non-physical property than its physical realization—even God could not have created your brain states without thereby creating your feelings—yet avoids any reductive identification of non-physical properties with physical ones. (This is a rough sketch of the supervenience formulation of physicalism. For more see Stoljar 2001 Sections 2 and 3.) Some philosophers object that non-reductive physicalism does not in fact satisfy the original motivation for physicalism, since it fails to reconcile the efficacy of non-physical causes with the causal closure thesis (Kim 1993. Robb and Heil 2005 Section 6). According to non-reductive physicalism, prima facie non-physical properties are not type-identical with any strictly physical properties, even though they supervene on them. However, if causes are in some way property-involving, this then seems to imply that any prima facie non-physical cause will be distinct from any physical cause. Opponents of non-reductive physicalism object that this gives us an unacceptable proliferation of causes for the physical effects of non-physical causes—both the physical cause implied by the causal closure thesis and the distinct non-physical cause. In response, advocates of non-reductive physicalism respond that there is nothing wrong with such an apparent duplication of causes if it is also specified that the latter metaphysically supervene on the former. The issue here hinges on the acceptability of different kinds of overdetermination (Bennett 2003). All can agree that it would be absurd if the physical effects of non-physical causes always had two completely independent causes. This much was assumed by the original causal argument for physicalism, which reasoned that no sui generis non-physical state of affairs can cause some effect that already has a full physical cause. However, even if ‘strong overdetermination’ by two ontologically independent causes is so ruled out, this does not necessarily preclude ‘weak overdetermination’ by both a physical cause and a metaphysically supervenient non-physical cause. Advocates of non-reductive physicalism argue that this kind of overdetermination is benign, on the grounds that the two causes are not ontologically distinct—the non-physical cause isn't genuinely additional to the physical cause (nothing more is needed for your feelings than your brain states). There is room to query whether non-reductive physicalism amounts to a substantial form of naturalism. After all, the requirement that some category of properties metaphysically supervenes on physical properties is not a strong one. A very wide range of properties would seem intuitively to satisfy this requirement, including moral and aesthetic properties, along with any mental, biological, and social properties. (Can two physically identical things be different with respect to wickedness or beauty?) Supervenience on the physical realm is thus a far weaker requirement than that some property should enter into natural laws, say, or be analysable by the methods of the natural sciences. Indeed some philosophers are explicitly anti-naturalist about categories that they allow to supervene on the physical—we need only think of G.E. Moore on moral properties, or Donald Davidson and his followers on mental properties (Moore 1903, Davidson 1980). In response, those of naturalist sympathies are likely to point out that any viable response to the argument from causal closure will require more than metaphysical supervenience alone (Horgan 1993, Wilson 1999). Supervenience is at least necessary, if non-reductive physicalists are to avoid the absurdity of strong overdetermination. But something more than mere supervenience is arguably needed if non-reductive physicalists are to make good their claim that non-physical states cause the physical effects that their realizers cause. Metaphysical supervenience alone does not ensure this. (Suppose ricketiness, in a car, is defined as the property of having some loose part. Then ricketiness will supervene on physical properties. In a given car, it may be realized by a disconnected wire between ignition and starter motor.This disconnected wire will cause this car not to start. But it doesn't follow that this car's then not starting will be caused by its property of ricketiness. Most rickety cars start perfectly well.) So it looks as if the causal closure argument requires not only that non-physical properties metaphysically supervene on physical properties, but that they be natural in some stronger sense, so as to qualify as causes of those properties' effects. It is a much-discussed issue how this demand can be satisfied. Some philosophers seek to meet it by offering a further account of the nature of the relevant non-physical properties, for example, that they are second-order role properties whose presence is constituted by some first-order property with a specified causal role (Levin 2004). Others suggest that the crucial feature is how these properties feature in certain laws (Fodor 1974) or alternatively the degree of their explanatory relevance to physical effects (Yablo 1992). And reductive physicalists will insist that the demand can only be met by type-identifying prima-facie non-physical properties with physical properties after all.[6] There is no agreed view on the requirements for prima facie non-physical properties to have physical effects. This difficult issue hinges, inter alia, on the nature of the causal relation itself, and it would take us too far afield to pursue it further here. For the purpose of this entry, we need only note that the causal closure argument seems to require that properties with physical effects must be ‘natural’ in some sense that is stronger than metaphysical supervenience on physical properties. Beyond that, we can leave it open exactly what this extra strength requires. Some philosophers hold that mental states escape the causal argument, on the grounds that mental states cause actions rather than any physical effects. Actions are not part of the subject matter of the physical sciences, and so a fortiori not the kinds of effects guaranteed to have physical causes by any casual closure thesis. So there is no reason, according to this line of thought, to suppose that the status of mental states as causes of actions is threatened by physics, nor therefore any reason to think that mental states must in some sense be realized by physical states (Hornsby 1997, Sturgeon 1998). The obvious problem with this line of argument is that actions aren't the only effects of mental states. On occasion mental states also cause unequivocally physical effects. Fast Eddie Felsen's desire to move a pool ball in a certain direction will characteristically have just that effect. And now the causal closure argument bites once more. The snooker ball's motion has a purely physical cause, by the causal closure thesis. This will pre-empt Fast Eddie's desire as a cause of that motion, unless that desire is in some sense physically realized (Balog 1999, Witmer 2000). Other philosophers have a different reason for saying that mental states, or more particularly conscious mental states, don't have physical effects. They think that there are strong independent arguments to show that conscious states can't possibly supervene metaphysically on physical states. Putting this together with the closure claim that physical effects always have physical causes, and abjuring the idea that the physical effects of conscious causes are strongly overdetermined by both a physical cause and an ontologically independent conscious cause, they conclude that conscious states must be ‘epiphenomenal’, lacking any power to causally influence the physical realm (Jackson 1981; 1985. See also Chalmers 1995).[7] The rejection of physicalism about conscious properties certainly has the backing of intuition. (Don't zombies—beings who are physically exactly like humans but have no conscious life—seem intuitively possible?) However, whether this intuition can be parlayed into a sound argument is a highly controversial issue, and one that lies beyond the scope of this entry. A majority of contemporary philosophers probably hold that physicalism can resist these arguments. But a significant minority take the other side.[8] If the majority are right, and physicalism about conscious states is not ruled out by independent arguments, then physicalism seems clearly preferable to epiphenomenalism. In itself, epiphenomenalism is not an attractive position. It requires us to suppose that conscious states, even though they are caused by processes in the physical world, have no effects on that world. This is a very odd kind of causal structure. Nature displays no other examples of such one-way causal intercourse between realms. By contrast, a physicalist **naturalism** about conscious states will **integrate the mental** realm **with** the causal unfolding of the spatiotemporalworld in an entirely familiar way. Given this, general principles of theory choice would seem to argue strongly for physicalism over epiphenomenalism.[9] If we focus on this last point, we may start wondering why the causal closure thesis is so important. If general principles of theory choice can justify physicalism, why bring in all the complications associated with causal closure? The answer is that causal closure is needed to rule out interactionist dualism. General principles of theory choice may dismiss epiphenomenalism in favour of physicalism, but they do not similarly discredit interactionist dualism. As the brief historical sketch earlier will have made clear, interactionist dualism offers a perfectly straightforward theoretical option requiring no commitment to any bizarre causal structures. Certainly the historical norm has been to regard it as the default account of the causal role of the mental realm.[10] Given this, arguments from theoretical simplicity cut no ice against interactionist dualism. Rather, the case against interactionist dualism hinges crucially on the empirical thesis that all physical effects already have physical causes. It is specifically this claim that makes it difficult to see how dualist states can make a causal difference to the physical world. It is sometimes suggested that physicalism about the mind can be vindicated by an ‘inference to the best explanation’. The thought here is that there are many well-established synchronic correlations between mental states and brain states, and that physicalism is a ‘better explanation’ of these correlations than epiphenomenalism (Hill 1991, Hill and McLaughlin 1999). From the perspective outlined here, this starts the argument in the middle rather than the beginning, by simply assuming the relevant mind-brain correlations. This assumption of pervasive synchronic mind-brain correlations is only plausible if interactionist dualism has already been ruled out. After all, if we believed interactionist dualism, then we wouldn't think dualist mental states needed any help from synchronic neural correlates to produce physical effects. And it is implausible to suppose that we have direct empirical evidence, prior to the rejection of interactive dualism, for pervasive mind-brain correlations, given the paucity of any explicit examples of well-established neural correlates for specific mental states. Rather our rationale for believing in such correlations must be that the causal closure of the physical realm eliminates interactive dualism, whence we infer that mental states can only systematically precede physical effects if they are correlated with the physical causes of those effects. G.E. Moore's famous ‘open question’ argument is designed to show that moral facts cannot possibly be identical to natural facts. Suppose the natural properties of some situation are completely specified. It will always remain an open question, argued Moore, whether that situation is morally good or bad. (Moore 1903.) Moore took this argument to show that moral facts comprise a distinct species of non-natural fact. However, any such non-naturalist view of morality faces immediate difficulties, deriving ultimately from the kind of causal closure thesis discussed above. If all physical effects are due to a limited range of natural causes, and if moral facts lie outside this range, then it follow that moral facts can never make any difference to what happens in the physical world (Harman, 1986). At first sight this may seem tolerable (perhaps moral facts indeed don't have any physical effects). But it has very awkward epistemological consequences. For beings like us, knowledge of the spatiotemporal world is mediated by physical processes involving our sense organs and cognitive systems. **If moral facts cannot influence the physical world,** then it is hard to see how we **can have** any **knowledge of them.**

#### Substitutability: only util explains necessary enablers. No other ethic can guide action.

#### **Sinnott-Armstrong** [Walter, professor of practical ethics. “An Argument for Consequentialism” Dartmouth College Philosophical Perspectives. 1992.]

#### Such deontologists claim in effect that, **if I promise to mow the grass, there is a moral reason for me to mow the grass, and this moral reason is constituted by the fact that mowing the grass fulfills my promise.** This reason exists regardless of the consequences of mowing the grass, even though it might be overridden by certain bad consequences. **However**, if this is why I have a moral reason to mow the grass, then, even **if I cannot mow the grass without starting my mower, and starting the mower would enable me to mow the grass, it still would not follow that I have any moral reason to start my mower, since I did not promise to start my mower**, and starting my mower does not fulfill my promise. Thus, **a moral theory cannot explain** moral **substitutability if it claims that properties** like this **provide moral reasons.**

#### Preventing extinction is important under any framework – it functions as an ethical tiebeaker and outweighs.

Bostrom 12 [Nick Bostrom. Faculty of Philosophy & Oxford Martin School University of Oxford. “Existential Risk Prevention as Global Priority.” Global Policy (2012)]

These reflections on moral uncertainty suggest an alternative, complementary way of looking at existential risk; they also suggest a new way of thinking about the ideal of sustainability. Let me elaborate.¶ Our present understanding of axiology might well be confused. We may not now know — at least not in concrete detail — what outcomes would count as a big win for humanity; we might not even yet be able to imagine the best ends of our journey. If we are indeed profoundly uncertain about our ultimate aims, then we should recognize that there is a great option value in preserving — and ideally improving — our ability to recognize value and to steer the future accordingly. Ensuring that there will be a future version of humanity with great powers and a propensity to use them wisely is plausibly the best way available to us to increase the probability that the future will contain a lot of value. To do this, we must prevent any existential catastrophe.

#### We have no unified consciousness—empirics.

**Parfit** [Derek Parfit, Reasons and Persons (Oxford: Clarendon, 1984).

Some recent medical cases provide striking evidence in favour of the Reductionist View. **Human beings have a lower brain and** two **upper hemispheres**, which are connected by a bundle of fibres. In treating a few people with severe epilepsy, **surgeons have cut these fibres**. The aim was to reduce the severity of epileptic fits, by confining their causes to a single hemisphere. This aim was achieved. But the operations had another unintended consequence. **The effect**, in the words of one surgeon, **was the creation of ‘two separate spheres of consciousness.’** This effect was revealed by various psychological tests. These made use of two facts. We control our right arms with our left hemispheres, and vice versa. And what is in the right halves of our visual fields we see with our left hemispheres, and vice versa. When someone’s hemispheres have been disconnected, **psychologists can** thus **present** to **this person two different** written **questions** in the two halves of his visual field, **and** can **receive two different answers** written by this person’s two hands.

#### That means util—focus on individual people doesn’t matter, so only helping groups of people is important and only util does so.

#### 1] No intent-foresight distinction – the actions we take are inevitably informed by predictions from certain mental states, meaning consequences are a collective part of the will – thus, all ends are willed so the AC collapses to util.

**2] No act-omission distinction—governments are responsible for everything in the public sphere so inaction is implicit authorization of action: they have to yes/no bills, which means everything collapse to aggregation.**

#### 3] Util is a lexical pre-requisite to any other framework: [a] Threats to bodily security and life preclude the ability for moral actors to effectively utilize and act upon other moral theories since they are in a constant state of crisis that inhibit the ideal moral conditions which other theories presuppose – so, util comes first and my offense outweighs theirs under their own framework. [b] The only way that we know an action is good or bad is through its results. A violation of a constraint might be bad because it results in treating someone as a means. Talking about how we can only know intent does nothing for you: consequentialists concede this, and speculate about end states based on the aims of the actions.

#### 4] Phenomenal Introspection: Experience is a sound basis for ethics—centuries of indeterminable moral debate is good evidence we can’t use analytic deductive reasoning to create an undeniable framework because there will always be a subjective point of contention—this means we can only use the knowledge we have gained that is objectively true, such as that yellow is brighter than brown, or that pleasure is preferable to pain. This means that we need a utilitarian ethic: it is the only one that we experientially know to be right because we know that we enjoy pleasure and dislike pain. This also checks against ethical egoism because we can directly access the experience of other beings and thus have an internal motivation to bring pleasure to others because we understand why it is good—no other ethic is binding.

## 2

#### Commercial mining solves extinction from scarcity, climate, terror, war, and disease.

Pelton 17—(Director Emeritus of the Space and Advanced Communications Research Institute at George Washington University, PHD in IR from Georgetown).. Pelton, Joseph N. 2017. The New Gold Rush: The Riches of Space Beckon! Springer. Accessed 8/30/19.

Are We Humans Doomed to Extinction? What will we do when Earth’s resources are used up by humanity? The world is now hugely over populated, with billions and billions crammed into our overcrowded cities. By 2050, we may be 9 billion strong, and by 2100 well over 11 billion people on Planet Earth. Some at the United Nations say we might even be an amazing 12 billion crawling around this small globe. And over 80 % of us will be living in congested cities. These cities will be ever more vulnerable to terrorist attack, natural disaster, and other plights that come with overcrowding and a dearth of jobs that will be fueled by rapid automation and the rise of artifi cial intelligence across the global economy. We are already rapidly running out of water and minerals. Climate change is threatening our very existence. Political leaders and even the Pope have cautioned us against inaction. Perhaps the naysayers are right. All humanity is at tremendous risk. Is there no hope for the future? This book is about hope. We think that there is literally heavenly hope for humanity. But we are not talking here about divine intervention. We are envisioning a new space economy that recognizes that there is more water in the skies that all our oceans. Th ere is a new wealth of natural resources and clean energy in the reaches of outer space—more than most of us could ever dream possible. There are those that say why waste money on outer space when we have severe problems here at home? Going into space is not a waste of money. It is our future. It is our hope for new jobs and resources. The great challenge of our times is to reverse public thinking to see space not as a resource drain but as the doorway to opportunity. The new space frontier can literally open up a “gold rush in the skies.” In brief, we think there is new hope for humanity. We see a new a pathway to the future via new ventures in space. For too long, space programs have been seen as a money pit. In the process, we have overlooked the great abundance available to us in the skies above. It is important to recognize there is already the beginning of a new gold rush in space—a pathway to astral abundance. “New Space” is a term increasingly used to describe radical new commercial space initiatives—many of which have come from Silicon Valley and often with backing from the group of entrepreneurs known popularly as the “space billionaires.” New space is revolutionizing the space industry with lower cost space transportation and space systems that represent significant cost savings and new technological breakthroughs. “New Commercial Space” and the “New Space Economy” represent more than a new way of looking at outer space. These new pathways to the stars could prove vital to human survival. If one does not believe in spending money to probe the mysteries of the universe then perhaps we can try what might be called “calibrated greed” on for size. One only needs to go to a cubesat workshop, or to Silicon Valley or one of many conferences like the “Disrupt Space” event in Bremen, Germany, held in April 2016 to recognize that entrepreneurial New Space initiatives are changing everything [ 1 ]. In fact, the very nature and dimensions of what outer space activities are today have changed forever. It is no longer your grandfather’s concept of outer space that was once dominated by the big national space agencies. The entrepreneurs are taking over. The hopeful statements in this book and the hard economic and technical data that backs them up are more than a minority opinion. It is a topic of growing interest at the World Economic Forum, where business and political heavyweights meet in Davos, Switzerland, to discuss how to stimulate new patterns of global economic growth. It is even the growing view of a group that call themselves “space ethicists.” Here is how Christopher J. Newman, at the University of Sunderland in the United Kingdom has put it: Space ethicists have offered the view that space exploration is not only desirable; it is a duty that we, as a species, must undertake in order to secure the survival of humanity over the longer term. Expanding both the resource base and, eventually, the habitats available for humanity means that any expenditure on space exploration, far from being viewed as frivolous, can legitimately be rationalized as an ethical investment choice. (Newman) On the other hand there are space ethicists and space exobiologists who argue that humans have created ecological ruin on the planet—and now space debris is starting to pollute space. Th ese countervailing thoughts by the “no growth” camp of space ethicists say we have no right to colonize other planets or to mine the Moon and asteroids—or at least no right to do so until we can prove we can sustain life here on Earth for the longer term. However, for most who are planning for the new space economy the opinion of space philosophers doesn’t really fl oat their boat. Legislators, bankers, and aspiring space entrepreneurs are far more interested in the views of the super-rich capitalists called the space billionaires. A number of these billionaires and space executives have already put some very serious money into enterprises intent on creating a new pathway to the stars. No less than five billionaires with established space ventures—Elon Musk, Paul Allen, Jeff Bezos, Sir Richard Branson, and Robert Bigelow—have invested millions if not billions of dollars into commercializing space. They are developing new technologies and establishing space enterprises that can bring the wealth of outer space down to Earth. This is not a pipe dream, but will increasingly be the economic reality of the 2020s. These wealthy space entrepreneurs see major new economic opportunities. To them space represents the last great frontier for enterprising pioneers. Th us they see an ever-expanding space frontier that offers opportunities in low-cost space transportation, satellite solar power satellites to produce clean energy 24h a day, space mining, space manufacturing and production, and eventually space habitats and colonies as a trajectory to a better human future. Some even more visionary thinkers envision the possibility of terraforming Mars, or creating new structures in space to protect our planet from cosmic hazards and even raising Earth’s orbit to escape the rising heat levels of the Sun in millennia to come. Some, of course, will say this is sci-fi hogwash. It can’t be done. We say that this is what people would have said in 1900 about airplanes, rocket ships, cell phones and nuclear devices. The skeptics laughed at Columbus and his plan to sail across the oceans to discover new worlds. When Thomas Jefferson bought the Louisiana Purchase from France or Seward bought Alaska, there were plenty of naysayers that said such investment in the unknown was an extravagant waste of money. A healthy skepticism is useful and can play a role in economic and business success. Before one dismisses the idea of an impending major new space economy and a new gold rush, it might useful to see what has already transpired in space development in just the past five decades. The world’s first geosynchronous communications satellite had a throughput capability of about 500 kb / s. In contrast, today’s state of the art Viasat 2 —a half century later— has an impressive throughput of some 140 Gb/s. Th is means that the relative throughput is nearly 300,000 greater, while its lifetime is some ten times longer (Figs. 1.1 and 1.2 ). Each new generation of communications satellite has had more power, better antenna systems, improved pointing and stabilization, and an extended lifetime. And the capabilities represented by remote sensing satellites , meteorological satellites , and navigation and timing satellites have also expanded their capabilities and performance in an impressive manner. When satellite applications first started, the market was measured in millions of dollars. Today commercial satellite services exceed a quarter of a billion dollars. Vital services such as the Internet, aircraft traffi c control and management, international banking, search and rescue and much, much more depend on application satellites. Th ose that would doubt the importance of satellites to the global economy might wish to view on You Tube the video “If Th ere Were a Day Without Satellites?” [ 2 ]. Let’s check in on what some of those very rich and smart guys think about the new space economy and its potential. (We are sorry to say that so far there are no female space billionaires, but surely this, too, will come someday soon.) Of course this twenty-fi rst century breakthrough that we call the New Space economy will not come just from new space commerce. It will also come from the amazing new technologies here on Earth. Vital new terrestrial technologies will accompany this cosmic journey into tomorrow. Information technology, robotics, artificial intelligence and commercial space travel systems have now set us on a course to allow us humans to harvest the amazing riches in the skies—new natural resources, new energy, and even totally new ways of looking at the purpose of human existence. If we pursue this course steadfastly, it can be the beginning of a New Space renaissance. But if we don’t seek to realize our ultimate destiny in space, Homo sapiens can end up in the dustbin of history—just like literally millions of already failed species. In each and every one of the five mass extinction events that have occurred over the last 1.5 billion years on Earth, some 50–80 % of all species have gone the way of the T. Rex, the woolly mammoth, and the Dodo bird along with extinct ferns, grasses and cacti. On the other hand, the best days of the human race could be just beginning. If we are smart about how we go about discovering and using these riches in the skies and applying the best of our new technologies, it could be the start of a new beginning for humanity. Konstantin Tsiokovsky, the Russian astronautics pioneer, who fi rst conceived of practical designs for spaceships, famously said: “A planet is the cradle of mankind, but one cannot live in a cradle forever.” Well before Tsiokovsky another genius, Leonardo da Vinci, said, quite poetically: “Once you have tasted flight, you will forever walk the earth with your eyes turned skyward, for there you have been, and there you will always long to return.” The founder of the X-Prize and of Planetary Resources, Inc., Dr. Peter Diamandis, has much more brashly said much the same thing in quite diff erent words when he said: “The meek shall inherit the Earth. The rest of us will go to Mars.” The New Space Billionaires Peter Diamandis is not alone in his thinking. From the list of “visionaries” quoted earlier, Elon Musk, the founder of SpaceX; Sir Richard Branson, the founder of Virgin Galactic; and Paul Allen, the co-founder of Microsoft and the man who financed SpaceShipOne, the world’s first successful spaceplane have all said the future will include a vibrant new space economy. Th ey, and others, have said that we can, we should and we soon shall go into space and realize the bounty that it can offer to us. Th e New Space enterprise is today indeed being led by those so-called space billionaires , who have an exciting vision of the future. They and others in the commercial space economy believe that the exploitation of outer space may open up a new golden age of astral abundance. They see outer space as a new frontier that can be a great source of new materials, energy and various forms of new wealth that might even save us from excesses of the past. Th is gold rush in the skies represents a new beginning. We are not talking about expensive new space ventures funded by NASA or other space agencies in Europe, Japan, China or India. No, these eff orts which we and others call New Space are today being forged by imaginative and resourceful commercial entrepreneurs. Th ese twenty-fi rst century visionaries have the fortitude and zeal to look to the abundance above. New breakthroughs in technology and New Space enterprises may be able to create an “astral life raft” for humanity. Just as Columbus and the Vikings had the imaginative drive that led them to discover the riches of a new world, we now have a cadre of space billionaires that are now leading us into this New Space era of tomorrow. These bold leaders, such as Paul Allen and Sir Richard Branson, plus other space entrepreneurs including Jeff Bezos of Amazon and Blue Origin, and Robert Bigelow, Chairman of Budget Suites and Bigelow Aerospace, not only dream of their future in the space industry but also have billions of dollars in assets. These are the bright stars of an entirely new industry that are leading us into the age of New Space commerce. These space billionaires, each in their own way, are proponents of a new age of astral abundance. Each of them is launching new commercial space industries. They are literally transforming our vision of tomorrow. These new types of entrepreneurial aerospace companies—the New Space enterprises—give new hope and new promise of transforming our world as we know it today. The New Space Frontier What happens in space in the next few decades, plus corresponding new information technologies and advanced robotics, will change our world forever. These changes will redefi ne wealth, change our views of work and employment and upend almost everything we think we know about economics, wealth, jobs, and politics. Th ese changes are about truly disruptive technologies of the most fundamental kinds. If you thought the Internet, smart phones, and spandex were disruptive technologies, just hang on. You have not seen anything yet. In short, if you want to understand a transition more fundamental than the changes brought to the twentieth century world by computers, communications and the Internet, then read this book. There are truly riches in the skies. Near-Earth asteroids largely composed of platinum and rare earth metals have an incredible value. Helium-3 isotopes accessible in outer space could provide clean and abundant energy. There is far more water in outer space than is in our oceans. In the pages that follow we will explain the potential for a cosmic shift in our global economy, our ecology, and our commercial and legal systems. These can take place by the end of this century. And if these changes do not take place we will be in trouble. Our conventional petro-chemical energy systems will fail us economically and eventually blanket us with a hydrocarbon haze of smog that will threaten our health and our very survival. Our rare precious metals that we need for modern electronic appliances will skyrocket in price, and the struggle between “haves” and “have nots” will grow increasingly ugly. A lack of affordable and readily available water, natural resources, food, health care and medical supplies, plus systematic threats to urban security and systemic warfare are the alternatives to astral abundance. The choices between astral abundance and a downward spiral in global standards of living are stark. Within the next few decades these problems will be increasingly real. By then the world may almost be begging for new, out of- the-box thinking. International peace and security will be an indispensable prerequisite for exploitation of astral abundance, as will good government for all. No one nation can be rich and secure when everyone else is poor and insecure. In short, global space security and strategic space defense, mediated by global space agreements, are part of this new pathway to the future.

#### Resource scarcity coming now and causes extinction—asteroid mining is the only way to solve

Crombrugghe 18 – Guerric, Business Development Manager Brussels, Brussels Capital Region, “Asteroid mining as a necessary answer to mineral scarcity”, LinkedIn, 1/11/2018, <https://www.linkedin.com/pulse/asteroid-mining-necessary-answer-mineral-scarcity-de-crombrugghe>

We need minerals, and we always will. Yet, our reserves are finite and a 100% end-of-life recycling rate is impossible to achieve. Eventually, new entrants will therefore be required to sustain our system. While the business case for asteroid mining can obviously not be closed with current technologies, it will someday become a necessity. We may as well start preparing ourselves. Scarcity of resources, the challenge of the 21st century According to the World Bank, in 2016 humanity's growth rate was of 1.18% in terms of population, and 2.50% in terms of GDP. Both of these, in turn, drive our staggering resource consumption: there are more of us, and each of us needs more. On the other, the Earth is a closed system, and resources are only available in a finite amount. We all know by now that there is only this much oil & gas, but the same can actually be said for water, arable land, minerals, etc. These two simple observations have sparkled the debate around the scarcity of resources. Even with the best intentions, mathematics teaches us that it is impossible to indefinitely extract resources from a given finite supply [1]. The problem arising in the short-term is the exhaustion of the existing supply. That limit is actually coming in fast. In a paper published in 2007, Stephen Kessler demonstrates that the global mineral reserves are only sufficient for the next 50 years. The figure on the right shows the ratio of known global reserve to global annual consumption, given a rough indication of adequacy in years. It dates from an earlier paper, published in 1994. Since then, the development of environmental-friendly technologies (e.g. batteries, electric engines, etc.) has drastically increased the consumption rate of high-tech metals such as cobalt, platinum, rare earths, or titanium. On the other hand, exploration programs have allowed to discover new deposits, notably of gold and diamond. We will certainly be able to continue to increase - or at least sustain - our reserves, but only temporarily. Recycling and other temporary fixes An obvious solution is recycling, i.e. rejuvenating our stocks. A popular concept to illustrate this idea is that of urban mining: retrieving the ores present in smartphones and other electronic devices. It may prove to be not only more environmental-friendly, be also safer and more cost-effective. Nevertheless, every solution based on recycling is, again, nothing more than a temporary fix, buying us a finite amount of time. The United Nations Environment Programme studied in a report the current recycling rate of 60 metals. More than half of them have an end-of-life recycling rate below 1%, and less than one-third are above 50%. Nickel, for example, is relatively easy to retrieve, with and end-of-life recycling rate of up to 63% under the best conditions. At that rate, less than 1% of the initial stock is available after only 10 cycle. Even with a staggering 99% efficiency, the same 1% limit is achieved in less than 460 cycles. Not bad, of course, but still not enough. Should our hunger for resources continue, and even with the most optimised recycling techniques, a second problem will arise in the longer term: the amount of resources needed at a given time will simply exceed the total available stock. Unless we manage to find growth vectors that do not require raw materials, that tipping point is an impassable limit. Its proximity obviously depends on our consumption rate. Asteroid mining? No matter which way we look at it, we will thus be short on resources, either through sheer exhaustion (i.e. transformation in an unrecoverable form) or because the demand will exceed the total reserves. We can - and should - talk about recycling, dematerialisation, and other more ethically questionable solutions such as bio-engineering. Nonetheless, no matter how good they are, these are only temporary fixes. If we don't radically change our lifestyle, we will sooner or later have to address the elephant in the room: the Earth is a closed system, we need new entrants. How can space help? Short answer: all these minerals can be found in space. Some are difficult to obtain, others are even more difficult, none are straightforward. The most accessible destination is near-Earth asteroids, a reservoir of over 17,000 known - and counting - giant rocks that regularly cross the orbit of our planet. They are commonly classified in three main families. The most interesting one, for our case, is that of the S-type asteroids. These are metallic bodies, containing first and foremost nickel, iron and cobalt, but also gold, ores from the platinum group. But the list doesn't stop there, many other minerals can be found in smaller amounts: iridium, silver, osmium, palladium, rhenium, rhodium, ruthenium, manganese, molybdenum, aluminium, titanium, etc. How do we get there? Let's take an example: Ryugu, formerly known as 1999 JU3. It's a C-type asteroid measured to be approximately one kilometre in size [2]. In addition to nickel, iron and cobalt, it also contains a fair share of water, nitrogen, hydrogen, and ammonia. Its total value is estimated to be approximately 80 billion USD. Fantastic! But how do we get there and, most importantly, how much does it cost? Well, we may have the start of an answer to these questions. Reaching Ryugu is a technological challenge, but it is feasible. In December 2014, the Japanese space agency has launched a spacecraft, Hayabusa2, heading to the asteroid. Its mission includes the collection of a small sample which will be sent back to the Earth, with a landing planned for December 2020. The target for the sample size is at least 100 µg. The total cost of the mission was projected to be around 200 million USD. That's 2 trillion USD per gram. Let's be optimistic and assume that the sample retrieved is pure gold. At today's rate, it is worth 42.5 USD per gram. That's a difference of over 10 orders of magnitude. Some may argue that Hayabusa2 has many other objectives that retrieving a sample. The mission does indeed include multiple landers, thorough scientific investigations, etc. There is actually another asteroid sample return mission underway, which we could you as a second point of comparison: OSIRIS-Rex, from NASA. It's heading for Bennu, also a C-type asteroid, which it will reach in August 2018. Total cost of the mission: 980 million USD. Target sample size: at least 60 g. We achieve thus roughly speaking 16 million USD per gram. Better, but still 6 orders of magnitude off compared to pure gold. It's pretty much as good as it gets with existing state-of-the-art technologies. Not much of a business case. Should we forget about it? Referring back to our earlier conclusion on resource scarcity, we had two options. Either we drastically reduce our resource consumption, to such a degree that reserves can last for longer than humanity itself, or we extend our closed system, the Earth, to nearby asteroids. In the current state of affairs, I am honestly not sure which course of action is the easiest. As they get increasingly rare, the cost of minerals will go up. On the other hand, as explained in a previous article, we can expect the cost of space activities to go steadily down. Step by step, these 6 orders of magnitude will slowly get munched away from both ends, until eventually asteroid mining becomes a viable operation. In other words: it will only become financially interesting once minerals become a thousand times more expensive and space activities a thousand times cheaper. As a point of reference, the introduction of reusable rockets by SpaceX, widely considered as one of the few truly disruptive changes in the aerospace sector in the last few decades, has "only" brought a cost reduction of 30%. While it's clearly amazing, we still need at least 220 innovations of the same calibre [3] before we can make it work (again: assuming the price of minerals simultaneously goes up by a factor of a thousand). It's therefore quite likely that space mining will not take place within our lifetime [4]. How can we accelerate the process? Firstly, we can only celebrate and support the numerous private initiatives which contribute to make that reality happen, either indirectly (e.g. launchers, space systems, etc.) or directly (e.g. in-space manufacturing, lunar exploration, etc.). Shout out to all the folks who manage to keep the flame of space exploration burning while generating profit for their investors. Secondly, space agencies and other institutional actors should continue to act as promoters of pioneering mission such as Hayabusa2, OSIRIS-REx, or DART. We can only regret that the Asteroid Redirect Mission from NASA and the Asteroid Impact Mission from ESA were not funded. From my perspective, these should actually be amongst the top priorities of our space exploration agenda. Not only are they instrumental to our understanding of the solar system, but they are also essential if we want to avoid the same fate as the dinosaurs. It's a question of survival. As a bonus, they also pave the way towards cost-efficient asteroid mining. In the meantime, we might want to consume existing resources a bit more efficiently.

#### Resource Shortages Exacerbate Conflict – they go nuclear

Wingo 13 - Dennis Wingo, Former CTO of the Orbital Recovery Corporation, Founder & CEO of Skycorp Inc, and Greentrail Energy Inc., Co-Founder & CTO of Orbital Recovery Inc. Leader of NASA's the Lunar Orbiter Image Recovery Project (LOIRP), First in history to rescue and operate a spacecraft (ISEE-3) in interplanetary space, and University of Alabama in Huntsville Consortium for Materials Development in Space Researcher At University of Alabama in Huntsville Consortium for Materials Development in Space “Commentary | The Inevitability of Extraterrestrial Mining”, *Space News*, 7/29/2013, https://spacenews.com/36511the-inevitability-of-extraterrestrial-mining/

I am honored to provide the counterpoint to my esteemed colleague Ambassador Roger Harrison’s negative contention concerning the mining of extraterrestrial materials off of planet Earth. Let’s begin with his ending: “The conclusion is inescapable, though liable to be escaped, i.e., that raw materials will never be mined in space and sold profitably within the atmosphere or anywhere else. … Asteroids will continue unvexed in their obits, and the Moon too.” I bring a different quote, from the book “Empire Express,” the story of the intercontinental railroad, from U.S. Army Lt. Zebulon Pike, for whom Pike’s Peak is named: “In various places there were tracts of many leagues, where the wind had thrown up sand in all the fanciful forms of the ocean’s rolling wave, and on which not a spear of vegetable matter existed.” Pike’s visions of sand dunes, pathless wastes and sterile soils were reported, widely read and faithfully believed by geographers. The myth became innocently embellished by subsequent visitors, especially those in the party of Maj. Stephen H. Long, who traversed the whole area in 1820. It was reported to be “an unfit residence for any but a nomad population … forever to remain the unmolested haunt of the native hunter, the bison, and the jackal.” The delicious irony is that Mr. Harrison today lives in the shadow of Pike’s Peak, and the U.S. Air Force Academy where he teaches is in the middle of the confidently prophesied unmolested haunt. When Long’s report was written, the Erie Canal across New York was five years from completion and it was another 31 years before the first railroad was completed across the state. Mr. Harrison’s technical objections are for the most part valid today for his scenario, just as objections to a railroad across the North American continent were valid in the 1820s. However, technology is being developed today that will enable extraterrestrial mining, manufacturing and development just as technology was developed that would enable the creation of the national railroad. Mr. Harrison says it is an illusion that we are running out of resources. He is correct. That is not our claim. The claim is that extraction costs of economically viable terrestrial resources are rising dramatically and may soon exceed the cost of extraction from much more plentiful extraterrestrial sources. Today rapidly advancing costs and diminishing returns are rapidly redefining mining due to diminishing ore grades. This fact is developed in a 2012 distinguished lecture by Dan Wood before the Society of Environmental Geologists, “Crucial Challenges to Discovery and Mining — Tomorrow’s Deeper Ore Bodies.” This is a vitally important issue to solve as resource conflict has been the impetus for most wars in human history. We live in a global civilization of over 7 billion people, which will expand to over 9 billion before plateauing in mid-century. While American politicians are not paying attention to what this means, the rest of the world is noticing. Gross domestic product (GDP) growth and increasing global resource demand are addressed in “Iron Ore Outlook 2050,” a report commissioned for the Indian government. The GDP of the major powers (the United States, Europe, China, India and Japan) is forecast to rise from $48 trillion in 2010 to $149 trillion by 2050. The report’s substance is that with this massive increase in global GDP, an intensifying scramble for metal resources is inevitable. If the trend of resource consumption demand increase continues unabated, there are three likely potential outcomes. The first is collapse, forecast by the “Limits to Growth” school of thought. The second and more likely scenario is fierce national economic competition leading to wars over diminishing resources. The third, and most desirable, is to increase the global resource base by the economic and industrial development of the inner solar system. Mr. Harrison uses cost as the primary reason that extraterrestrial mining will never happen by focusing on a straw man argument related to mining asteroids in orbits far from Earth. Just as the U.S. railroad infrastructure began on shorter routes with lower capital requirements and shorter payback periods, asteroid mining can begin with our nearest neighbor, the Moon, where telepresence robotics, high-bandwidth communications and a short three-day trip for humans negate his premise. We know from the Apollo samples that plentiful metallic asteroidal materials exist in the lunar highlands. We also know from several missions that extensive water, titanium, thorium, uranium, aluminum and native iron all exist on the Moon, in easily separable oxide form. Improvements in remote sensing data from current missions and computer modeling continue to increase the amount of potential asteroidal material on the Moon, increasing confidence in the Moon first premise. The extensive resources of the Moon become the catalyst for an inner solar system-wide economy providing fuel, vehicles and the all-important experience in developing an industrial infrastructure off planet. The asteroids then become the force multiplier of inner solar system development with billions of tons of water, metals and free space energy from solar power. Mars figures in here as well as the second home of humanity, creating further demand for asteroidal resources, and providing something else that is becoming increasingly scarce on the Earth: hope for the future. The technical barriers that Mr. Harrison points to are being overcome just as those of the 19th century were. New technology developments in 3-D printing, additive manufacturing and advanced robotics are breaking down the final barriers to exploiting off-planet resources and indeed the industrial development of the inner solar system. It is not a question if, it is a question of when, and by whom. Just as the Pacific Railway Act of 1862 was a primary catalyst for a century of American **economic growth,** it should be the role of government to develop policies and concrete legislation to support this development for the continued health of the American economy and the future of all mankind.

## 3

#### CP Text:

#### The 1AC’s semiotic coherence within the world is sutured through a western model of scriptocentrism that is exclusionary and violent

Conquergood 1, Dwight. Cultural struggles: Performance, ethnography, praxis. University of Michigan Press, 2013. (a professor of anthropology and performance studies at Northwestern University)//Elmer

According to de Certeau, this scriptocentrism is a **hallmark of Western imperialism**. Posted above the gates of modernity, this sign: “‘Here only what is written is understood.’ Such is the internal law of that which has constituted itself as ‘Western’ [and ‘white’]” Only middle-class academics could blithely assume that all the world is a text because reading and writing are central to their everyday lives and occupational security. For many people throughout the world, however, particularly subaltern groups, texts are often inaccessible, or threatening, charged with the regulator)' powers of the state. More often than not, subordinate people experience texts and the bureaucracy of literacy as instruments of control and displacement, e.g., **green cards, passports, arrest warrants, deportation orders**—what de Certeau calls "intextuation": "Ever)' power, including **the power of law, is written first of all on the backs of its subjects"** (1984:140). Among the most oppressed people in the United States today are the "undocumented" immigrants, the so-called "il- legal aliens," known in the vernacular as the people "sin papeles," the people without papers, indocitmentado/as. They are illegal because they are not legible, they trouble "the writing machine of the law" (de Certeau 1984:141). **The hegemony of textualism needs to be exposed and undermined.** Transcrip- tion is not a **transparent or politically innocent model for** conceptualizing or **engaging the world**. The root metaphor of the text underpins the **supremacy of Western knowledge systems** by **erasing** the vast realm of human **knowledge and meaningful action that is unlettered,** "a history of the tacit and the habitual" (Jackson 2000:29). In their multivolume historical ethnography of colonialism/ evangelism in South Africa, John and Jean ComarofFpay careful attention to the way Tswana people argued with their white interlocutors "both verbally and nonverbally" (1997:47; see also 1991). They excavate spaces of agency and strug- gle from everyday performance practices—clothing, gardening, healing, trading, worshipping, architecture, and homemaking—to reveal an impressive repertoire of conscious, creative, critical, contrapuntal responses to the imperialist project that exceeded the verbal. The Comarofis intervene in an academically fashionable textual fundamentalism and fetish of the (verbal) archive where "text—a sad proxy for life—becomes all" (1992:26). "In this day and age," they ask, "do we still have to remind ourselves that many of the players on any historical stage **cannot speak at all? Or**, under greater or lesser duress, **opt not to** do so" (1997:48; see also Scott 1990)?

#### The counterplan is a form of semiotic opacity that ruptures the hegemony of text through counterculture – an encrypted model of communication allows people to fight back debate’s culture of making rules

**Conquergood 2**, Performance Studies: Interventions and Radical Research, Dwight Conquergood, TDR (1988-) Vol. 46, No. 2 (Summer, 2002), pp. 145-156 (12 pages) Published by: [The MIT Press](https://www.jstor.org/publisher/mitpress) SJDH

**The state of emergency under which many people live demands that we pay attention to messages that are coded and encrypted; to indirect, nonverbal, and extralinguistic modes of communication where subversive meanings and utopian yearnings can be sheltered and shielded from surveillance. In his study of the oppositional politics of black musical performance, Paul Gilroy argues that critical scholars need to move beyond this "idea and ideology of the text and of textuality as a mode of communicative practice which provides a model for all other forms of cognitive exchange and social interaction"** (I994:77). Oppressed people everywhere must watch their backs, cover their tracks, suck up their feelings, and veil their meanings. **The state of emergency under which many people live demands that we pay attention to messages that are coded and encrypted; to indirect, nonverbal, and extralinguistic modes of communication where subversive meanings and utopian yearnings can be sheltered and shielded from surveillance.** Gilroy's point is illustrated vividly by Frederick Douglass in a remarkable pas- sage from his life narrative in which he discussed the improvisatory performance politics expressed in the singing of enslaved people. It is worth quoting at length:3 But, on allowance day, those who visited the great house farm were peculiarly excited and noisy. While on their way, they would make the dense old woods, for miles around, reverberate with their wild notes. These were not always merry because they were wild. On the contrary, they were mostly of a plaintive cast, and told a tale of grief and sorrow. In the most boisterous outbursts of rapturous sentiment, there was ever a tinge of deep melancholy [...]. I have sometimes thought that the mere hearing of those songs would do more to impress truly spiritual-minded men and women with the soul-crushing and death-dealing character of slavery, than the reading of whole volumes [...]. Every tone was a testimony against slavery [...]. The hearing of those wild notes always [...] filled my heart with ineffable sadness [...]. To those songs I trace my first glimmering conceptions of the dehumanizing character of slavery [...]. Those songs still follow me, to deepen my hatred of slavery, and quicken my sympa- thies for my brethren in bonds. ([1855] 1969:97-99) Enslaved people were forbidden by law in Igth-century America to acquireedged the deeply felt insights and revelatory power that come through the em- bodied experience of listening to communal singing, the tones, cadence, vocal nuances, all the sensuous specificities of performance that overflow verbal content: "they were tones loud, long, and deep" (99). In order to know the deep meaning of slavery, Douglass recommended an experiential, participatory epistemology as superior to the armchair "reading of whole volumes." Douglass advised meeting enslaved people on the ground of their experience by exposing oneself to their expressive performances. In this way, Douglass anticipated and extended Johannes Fabian's call for a turn "from informative to performative ethnography" (1990:3), an ethnography of the ears and heart that reimagines participant-observation as coperformative witnessing: If any one wishes to be impressed with a sense of the soul-killing power of slavery, let him go to Colonel Lloyd's plantation, and, on allowance day, place himself in the deep pine woods, and there let him, in silence, thoughtfully analyze the sounds that shall pass through the chambers of his soul, and if he is not thus impressed, it will only be because "there is no flesh in his obdurate heart." (Douglass [1855] 1969:99) Instead of reading textual accounts of slavery, Douglass recommended a riskier hermeneutics of experience, relocation, copresence, humility, and vulnerability: listening to and being touched by the protest performances of enslaved people. He understood that knowledge is located, not transcendent ("let him go" and "place himself in the deep pine woods, and there [...]"); that it must be engaged, not abstracted ("let him [...] analyze the sounds that shall pass through the chambers of his soul"); and that it is forged from solidarity with, not separation from, the people ("quicken my sympathies for my brethren in bonds"). In this way, Doug- lass's epistemology prefigured Antonio Gramsci's call for engaged knowledge: **"The intellectual's error consists in believing that one can know without under- standing and even more without feeling and being impassioned** [...] that is, with- out feeling the elementary passions of the people" (I97I:418). **Proximity, not objectivity, becomes an epistemological point of departure and return**. Douglass recommended placing oneself quietly, respectfully, humbly, in the space of others so that one could be surrounded and "impressed" by the expressive meanings of their music. It is subtle but significant that he instructed the outsider to listen "in silence." I interpret this admonition as an acknowledgment and subversion of the soundscapes of power within which the ruling classes typically are listened to while the subordinate classes listen in silence. **Anyone who had the liberty to travel freely would be, of course, on the privileged side of domination and silencing that these songs evoked and contested. In effect, Douglass encouraged a participatory understanding of these performances, but one that muffled white privilege.** Further, because overseers often commanded enslaved people to sing in the fields as a way of auditing their labor, and plantation rulers even appropriated after-work performances for their own amusement, Douglass was keenly sensitive to how one approached and entered subjugated spaces of performance. The mise-en-sc&ne of feeling-understanding-knowing for Douglass is radically different from the interpretive scene set forth by Clifford Geertz in what is now a foundational and frequently cited quotation for the world-as-text model in ethnography and cultural studies: "The culture of a people is an ensemble of texts, themselves ensembles, which the anthropologist strains to read over the shoulders of those to whom they properly belong" (1973:452). Whereas Douglass featured cultural performances that register and radiate dynamic "structures of feeling" and pull us into alternative ways of knowing that exceed cognitive control(Williams 1977), Geertz figures culture as a stiff, awkward reading room. The ethnocentrism of this textualist metaphor is thrown into stark relief when applied to the countercultures of enslaved and other dispossessed people. Forcibly excluded from acquiring literacy, enslaved people nonetheless created a culture of resistance. **Instead of an "ensemble of texts," however, a repertoire of performance practices became the backbone of this counterculture where politics was "played, danced, and acted, as well as sung and sung about, because words [...] will never be enough to communicate its unsayable claims to truth"** (Gilroy 1994:37). In addition to the ethnocentrism of the culture-is-text metaphor, Geertz's theory needs to be critiqued for its particular fieldwork-as-reading model: "Doing ethnography is like trying to read [...] a manuscript" (Io). **Instead of listening, absorbing, and standing in solidarity with the protest performances of the people, as Douglass recommended, the ethnographer, in Geertz's scene, stands above and behind the people and, uninvited, peers over their shoulders to read their texts, like an overseer or a spy**. There is more than a hint of the improper in this scene: **the asymmetrical power relations secure both the anthropologist's privilege to intrude and the people's silent acquiescence (although one can imagine what they would say about the anthropologist's manners and motives when they are outside his reading gaze)**. The strain and tension of this scene are not mediated by talk or interaction; both the researcher and the researched face the page as silent readers instead of turning to face one another and, perhaps, open a conversation.