### 1

#### Interpretation: Topical affirmatives may only garner offense from the hypothetical implementation by governments that the appropriation of outer space by private entities is unjust. Any 1AR reclarification or spin is still extra T which equally links to our offense, and their advocacy involves a movement that they fiat.

#### Resolved requires policy action

Louisiana State Legislature (<https://www.legis.la.gov/legis/Glossary.aspx>) Ngong

**Resolution**

**A legislative instrument** that generally is **used for** making declarations, **stating policies**, and making decisions where some other form is not required. A bill includes the constitutionally required enacting clause; a resolution **uses the term "resolved".** Not subject to a time limit for introduction nor to governor's veto. ( Const. Art. III, §17(B) and House Rules 8.11 , 13.1 , 6.8 , and 7.4 and Senate Rules 10.9, 13.5 and 15.1)

#### Appropriation

TIMOTHY JUSTIN TRAPP, JD Candidate @ UIUC Law, ’13, TAKING UP SPACE BY ANY OTHER MEANS: COMING TO TERMS WITH THE NONAPPROPRIATION ARTICLE OF THE OUTER SPACE TREATY UNIVERSITY OF ILLINOIS LAW REVIEW [Vol. 2013 No. 4]

The issues presented in relation to the nonappropriation article of the Outer Space Treaty should be clear.214 The ITU has, quite blatantly, created something akin to “property interests in outer space.”215 It allows nations to exclude others from their orbital slots, even when the nation is not currently using that slot.216 This is directly in line with at least one definition of outer-space appropriation.217 [\*\*Start Footnote 217\*\*Id. at 236 (“Appropriation of outer space, therefore, is ‘the exercise of exclusive control or exclusive use’ with a sense of permanence, which limits other nations’ access to it.”) (quoting Milton L. Smith, The Role of the ITU in the Development of Space Law, 17 ANNALS AIR & SPACE L. 157, 165 (1992)). \*\*End Footnote 217\*\*]The ITU even allows nations with unused slots to devise them to other entities, creating a market for the property rights set up by this regulation.218 In some aspects, this seems to effect exactly what those signatory nations of the Bogotá Declaration were trying to accomplish, albeit through different means.219

#### 3 Standards to Prefer:

#### First - Fairness – radically re-contextualizing the resolution lets them defend any method tangentially related to the topic exploding Limits, which erases neg ground via perms and renders research burdens untenable by eviscerating predictable limits. Procedural questions come first – debate is a game and it makes no sense to skew a competitive activity as it requires effective negation which incentivizes argument refinement, but skewed burdens deck pedagogical engagement.

#### Fairness is an impact and comes before everything else – [1] it’s an intrinsic good – some level of competitive equity is necessary to sustain the activity – if it didn’t exist, then there wouldn’t be value to the game since judges could literally vote whatever way they wanted regardless of the competing arguments made [2] probability – your ballot can’t solve their impacts but it can solve mine – debate can’t alter subjectivity, but can rectify skews [3] internal link turns every impact – a limited topic promotes in-depth research and engagement which is necessary to access all of their education [4] comes before substance – deciding any other argument in this debate cannot be disentangled from our inability to prepare for it – any argument you think they’re winning is a link, not a reason to vote for them, since it’s just as likely that they’re winning it because we weren’t able to effectively prepare to defeat it. This means they don’t get to weigh the aff, so reject arguments like topicality is ableist or why fairness restricts identity and is bad.

#### Second - Clash – picking any grounds for debate precludes the only common point of engagement, which obviates preround research and incentivizes retreat from controversy by eliminating any effective clash. Only the process of negation distinguishes debate and discussion by necessitating iterative testing and effective engagement, but an absence of constant refinement dooms revolutionary potential.

#### Third– Sabotage Skills - our interpretation is the only way to learn the skills of subversion and sabotage—speaking the language of power allows debaters to imagine ways to redirect state policy against itself and avert environmental disaster and western imperialism. That imaginary is also good for micro-political spaces because it helps us identify the weak-points in hegemonic institutions, but their movements get coopted by the state.

DeLeon 12 (Associate Professor & Assistant Dean for Curriculum and Programming Educational Leadership and Policy Studies @ UTSA (Abraham P, “Chapter 17: Against the Grain of the Status Quo: Anarchism behind Enemy Lines,” in Anarchist pedagogies : collective actions, theories, and critical reflections on education, edited by Robert H. Haworth, Published: Oakland, CA : PM Press, ©2012, p. 312-15)

Infiltration: a word that may evoke a host of thoughts and fantasies from soldiers operating behind enemy lines, police informants gaining access to criminal organizations, or to scenarios of radicals inserting themselves into corporations or research labs. Whatever the scenario, infiltration can be tactic that anarchists pursue when thinking about operating within current institutional realities, especially if interested in teaching in public schools. Although this claim is entangled within complex relationships of power and privilege, struggle arises wherever domination coalesces, especially within institutional structures and settings (Sharp, Routledge, Philo & Paddison, 2000). Power conjures, “the threadings, knottings and weavings” of social relationships through a intertwining of the social, political, moral, educational, and historical realities of a given society. In this way, power is “crucially and unavoidably spun out across and through the material spaces of the world” (Sharp, et al., 2000, p. 22). This chapter thus looks to situate itself and build radical pedagogy within the threads and knots of contemporary relationships of power; inbetween what Holloway (2010) has called the “cracks” of capitalism, trying to “desperately find . . . faults beneath the surface, or to create cracks by banging the walls” (p. 8). Cracks have emerged through environmental disaster, economic collapse, psychological alienation, a crisis of identity, and decades of war and imperial aggression conducted by the West. It is under these historical conditions that resistance needs to be conceptualized. Creating, finding and exploiting “cracks” within a diffused and networked capitalism demonstrates that dated narratives of revolutionary struggle are no longer viable and there is “no guarantee of a happy ending” (Holloway, 2010, p. 9). Unfortunately, although these narratives may provide comfort amid an onslaught of capitalism, war, death, terror, and alienation, they do not open up, nor allow, alternative possibilities of resistance to form outside the boundaries they construct. In some ways, these may only help to reproduce the current order we find ourselves in. This does not mean that we should resign ourselves to the throngs of nihilistic defeat, as there is indeed potential for radical hope within the cracks of Empire. The multitude, with its potential for infinite possibilities, can build a complex and dispersed resistance through the breaks, tears, and folds of our social order (Deleuze, 1992), and the tactics and pedagogies that we envision as radicals can attempt to capture this spirit. Although the manifestations of these cracks and folds is yet to be seen, I leave the reader to their own radical imaginations in devising ways to subvert a networked and diffused machine (Shukaitis, 2009). Evoking the metaphor of a “machine,” as I describe the multifaceted nature of contemporary capitalism, harkens to Trotter’s (1990) claim that colonialism operated in a very similar way, divorced from individual interactions and operating abstractly through “official” and “unofficial” discourses, forms of knowledge, ways of knowing, the morality of a given era, and the reproduction of knowledge to name a few. The analogy of a machine also challenges that human agency is solely at the center of how social system operate, because machines, “create, distribute, and organize populations and impose regimes of conduct, agency and effectivity” outside of individual actors and agency (Grossberg, 2010, p. 36). Radicals (within and outside the labor movement) had ingenious ways in which to deal with the machines of capitalism, occurring through tactics that spanned strikes, sit-ins, walking out, and subversion to even more direct forms like sabotaging machinery, bringing production to a halt. Sabotage is a tactic that anarchists need to rethink in light of how labor is now dispersed among a wide variety of institutional realities (factories, banks, corporations, and public institutions, for example), as well as the contemporary knowledge and abstract economies. The machines of capitalism that produced goods during the height of the Industrial Revolution of the nineteenth century provide us a way in which to think of societal machines and tactics that can be adapted for current conditions. How do we as anarchists, who want to teach and work with students, deal with the contradictions of being located within the same institutions that seek to discipline bodies and coerce us? How do we sabotage these machines and build a radical pedagogy from this perspective? Sabotage provides a provocative conceptual framework in which to think about building alternative forms of resistance and aligns with ways in which anarchists have historically conceptualized direct political action. This is even more interesting when we think of how this will emerge through educational practice, as teaching allows us to directly engage ideology, challenging students’ conceptions about the world around them. With this type of important, dare I say political work, why do some anarchists shun the world of public teaching and service? Education is at the “front lines” of the contemporary ideological war conducted by corporate media, official organs of the State, and influential economic institutions. Whether that emerges through corporate textbooks that omit subaltern experiences and worldviews, standardized testing that stress rote memorization, or a curriculum that reproduces Eurocentrism and Western ways of knowing, education is invested in reproducing dominant conceptions of the world. However, sabotage can take myriad forms, and this chapter will build on the conceptual idea of building politics of infiltration. It has been well established that police and other State agents have infiltrated radical political movements, especially with the rise of anarchist praxis over the past two decades (Borrum & Tilby, 2004). Anarchists should think about assuming this same tactic, using the idea of infiltration as a guiding way to think about our praxis within institutional realities and as a way to think about diffused forms of sabotage. Although anarchism is rife with identity and lifestyle politics that detests any signs of “selling out,” this has only proven to further marginalize us in the eyes of the larger society that we must work at convincing how terribly oppressive the current social arrangement is. In the end, our movement is going to have to be broadbased and span multiple identities, social locations, political affiliations, and a renewed sense of politics that seeks to look at how, “the contemporary world has been made to be what it is [and] make visible ways in which it can become something else” (Grossberg, 2010, p. 1). Stoler (2010) discusses the idea of reading and analyzing “against the grain” of archival documents to unearth new interpretations and voices. This chapter urges radicals to think of our social actions along these same lines of thought: against the grain of dominant ideologies that serve to support historically oppressive realities. In this chapter, I will attempt to propose a politics of infiltration through a peculiar anarchist lens that seeks to subvert capitalism and its accompanying institutional realities through a diffused resistance stemming from bodies; bodies immersed in oppressive institutional realities. I dance through theoretical traditions to demonstrate how infiltration can be conceptualized as not only a physical practice (such as our work in classrooms), but also can be a theoretical framework in which to situate our practice, always looking for cracks, weaknesses, and oppor- tunities to sabotage dominant conceptions of the world that demonstrates another world is possible. Although radicals may think of this action as “selling out,” I want to reframe teaching and working within institutions as a potential form of infiltration, inserting other ways of knowing and being into the academy to challenge systemically oppressive realities. Shannon (2009) reminds us that cooptation lurks around every corner and Shukaitis (2009) warns us of the recuperative nature of capitalism. Both of these realities are firmly acknowledged as risks, however, it should not immobilize us into inaction. Nor should this resign us to “ghettoizing” ourselves into intellectual enclaves where conversations are more about nodding our collective heads in agreement rather than challenging our own practices with alternative voices and tactics. Indeed, tensions can be the basis for a critical reflection about what we are actually doing in our practice and engaging a wide variety of techniques and approaches to explore these, such as writing and political organization. Communities of practice, whether in activism or through qualitative research, are an essential feature of building bridges with other like-minded activists and scholars (Rossman & Rallis, 2003). Cooptation and recuperation are indeed challenges we will face but should not stop us from doing something, keeping in mind the question that Lorde (2003) had when she struggled with the tools of the master (p. 25). This chapter will hopefully allow the conversation to continue about the role of anarchist theory in building alternative forms of praxis, pedagogy, and direct action, especially within the context of public education and the contradictions that anarchists face within hierarchical and coercive institutions.

#### TVA – The aff without the extra-T/pre-fiat offense

#### TVA is terminal defense – proves our models aren’t mutually exclusive - any response to the substance of the TVA is offense for us because it proves our model allows for clear contestation. Form over Content doesn’t take it out since we don’t restrict Form, just the substantive burden of the Aff.

#### Prefer Competing Interpretations – reasonability is arbitrary and causes a race to the bottom. This means reject Aff Impact Turns predicated on their theory since we weren’t able to adequately prepare for it.

### 2

#### Starlink is key to Precision Ag – key to food sustainability and increasing food supply to account for exponential population growth.

Greensight 21 3-15-2021 "Can Starlink Save the World by Connecting Farms?" <https://www.greensightag.com/logbook/can-starlink-save-the-world-by-connecting-farms/> (Data Management Consulting Firm)//Elmer

GreenSight innovates in a number of different areas, but one of the areas we are most passionate about is in agriculture. We’ve deployed our drone intelligence systems all over the world at all sorts of different facilities. One of the most challenging has been deployments at farms, and one of the biggest challenges has been connectivity. Connected farms are a requirement to feed the world, and Starlink will make that happen. Most urban and suburban households in the United States have had easy and reasonably inexpensive access to high speed internet access for 20 years. It is easy to forget that the situation is not the same for rural areas of the country. Many areas have no access to high speed, “broadband”, internet access, with some having only dialup internet access in their homes. According to the 2015 FCC broadband report, only 53% of rural households have access to high speed internet, even using low standards for “high” speed. On average farms have even less access, and that doesn’t even include high speed connectivity out in their fields. Cellular service is spotty especially on large farms in primarily agricultural areas, and legacy satellite systems provide slow upload speeds at expensive prices. Utilizing modern internet connected technologies and cloud based systems that require constant, high speed access can be a challenge at best and potentially impossible. A 2016 research study by Goldman and Sachs projected that by 2050, the world’s food production efficiency needs to increase by 50% to support our growing population. This paper backs up this conclusion with a lot of research, but the fundamental conclusion is that farming land area is unlikely to increase nor will the number of farmers. Increased global food production increases must come from productivity boosts. Researchers feel that productivity improvements from chemistry and genomics are unlikely to yield significant increases as they have in the past. They predict that the most likely area for these improvements are with precision farming techniques, notably precision planting and precision application of chemicals and water. The term “Precision Agriculture” was coined in the late 1960s and 1970s in seminal research that projected that in the future farming would be driven by data with inputs and practices varied and optimized based on weather, measurements from the field, and accurate year over year yield measurements. Since then, many tools and technologies have been developed that have made true precision agriculture more and more practical. Precision RTK GPS can guide equipment with precision better than an inch. Drones and satellite mapping of fields using remote sensing can map out health and detect problems with the crops. In field IoT sensors will stream live data (such as our partners Soil Scout). Soil genomics and analysis can analyze macro and micro nutrient content of the soil and track the genetics of the soil microbiome (like our friends at Trace Genomics). Robotic and automated farming equipment (like our partners at Monarch Tractor and Husqvarna are building) can vary applications and planting according to precomputed variable rate application maps. Despite all these breakthroughs, precision farming techniques still have a low penetration. There are many reasons for this (more than could be discussed in this article!) but one of them is inadequate connectivity. Most of these modern technologies rely on access to the internet and in many cases it just isn’t possible. For decades subsidies and programs have been rolled out to improve rural connectivity but the reality is that connecting up far flung areas is expensive, often labor intensive, and consequently from a pure business standpoint does not make sense for the connectivity providers. Even as infrastructure expands to more remote areas, there will always remain large swaths of rural america where conventional connectivity infrastructure is highly impractical. Most of GreenSight’s data processing is done in the cloud. Several gigabytes of imagery data are uploaded from our aircraft after every flight to be processed and delivered to our customers. Our custom artificial intelligence analyses the data and informs farmers to problem areas. From many remote farm fields, uploading can be a slow process. We’ve invested heavily in the portability of our systems and our upcoming next generation aircraft will be capable of onboard processing, but despite this connectivity will still be needed to make data available for farmers and other automated agriculture systems. Advanced sensing systems like ours have to be able to integrate with connected robotic sprayers, harvesters and tractors, unlocking the productivity potential of precision agriculture. Humanity needs precision agriculture, and connected data-driven systems will be a big part of that revolution. Beyond the global necessity, the economics for farmers work too! A 2018 USDA studies indicate that connecting US farmland will unlock $50B in industry revenue. We are extremely excited about Starlink and its potential to bring cost effective internet connectivity to farms and rural areas. Starlink levels the playing field for rural areas, enabling high speed connectivity everywhere. No longer will farmers have to wait for high speed wired connectivity to come to their area or install a complex mesh network on their property. IoT data can be streamed from fields as easily as it now streams from urban homes. Starlink will be a catalyzing force for chance, advancing access to precision agriculture globally and contributing to solving global food challenges.

#### Food Insecurity goes nuclear – escalates multiple hotspots.

Cribb 19 Julian Cribb 8-23-2019 “Food or War” <https://www.cambridge.org/core/books/abs/food-or-war/hotspots-for-food-conflict-in-the-twentyfirst-century/1CD674412E09B8E6F325C9C0A0A6778A> (principal of Julian Cribb & Associates who provide specialist consultancy in the communication of science, agriculture, food, mining, energy and the environment. , His published work includes over 8000 articles, 3000 media releases and eight books. He has received 32 awards for journalism.)//Elmer

Future Food Wars The mounting threat to world peace posed by a food, climate and ecosystem increasingly compromised and unstable was emphasised by the US Director of National Intelligence, Dan Coats, in a briefing to the US Senate in early 2019. 'Global environmental and ecological degradation, as well as climate change, are likely to fuel competition for resources, economic distress, and social discontent through 2019 and beyond', he said. 'Climate hazards such as extreme weather, higher temperatures, droughts, floods, wildfires, storms, sea level rise, soil degradation, and acidifying oceans are intensifying, threatening infrastructure, health, and water and food security. Irreversible damage to ecosystems and habitats will undermine the economic benefits they provide, worsened by air, soil, water, and marine pollution.' Boldly, Coats delivered his warning at a time when the US President, Trump, was attempting to expunge all reference to climate from government documents. 23 Based upon these recent cases of food conflicts, and upon the lessons gleaned from the longer history of the interaction between food and war, several regions of the planet face a greatly heightened risk of conflict towards the mid twentyfirst century. Food wars often start out small, as mere quarrels over grazing rights, access to wells or as one faction trying to control food supplies and markets. However, if not resolved quickly these disputes can quickly escalate into violence, then into civil conflagrations which, if not quelled, can in turn explode into crises that reverberate around the planet in the form of soaring prices, floods of refugees and the involvement of major powers — which in turn carries the risk of transnational war. The danger is magnified by swollen populations, the effects of climate change, depletion of key resources such as water, topsoil and nutrients, the collapse of ecosystem services that support agriculture and fisheries, universal pollution, a widening gap between rich and poor, and the rise of vast megacities unable to feed themselves (Figure 5.3). Each of the world's food 'powderkeg regions' is described below, in ascending order of risk. United States In one sense, food wars have already broken out in the United States, the most overfed country on Earth. Here the issue is chiefly the growing depletion of the nation's mighty ground- water resources, especially in states using it for food production, and the contest over what remains between competing users — farmers, ranchers and Native Americans on the one hand and the oil, gas and mining industry on the other. Concern about the future of US water supplies was aggravated by a series of savage droughts in the early twentyfirst century in the west, south and midwest linked to global climate change and declining snow- pack in the Rocky Mountains, both of which affect not only agriculture but also the rate at which the nation's groundwater reserves recharge. 'Groundwater depletion has been a concern in the Southwest and High Plains for many years, but increased demands on our groundwater resources have overstressed aquifers in many areas of the Nation, not just in arid regions', notes the US Geological Survey.24 Nine US states depend on groundwater for between 50 per cent and 80 per cent of their total freshwater supplies, and five states account for nearly half of the nation's groundwater use. Major US water resources, such as the High Plains aquifers and the Pacific Northwest aquifers have sunk by 30—50 metres (100—150 feet) since exploitation began, imperilling the agricultural industries that rely on them. In the arid south- west, aquifer declines of 100—150 metres have been recorded (Figure 5.4). To take but one case, the famed Ogallala Aquifer in the High Plains region supports cropping industries worth more than US $20 billion a year and was in such a depleted state it would take more than 6000 years to replace by natural infiltration the water drawn from it by farmers in the past 150 years. As it dwindles, some farmers have tried to kick their dependence on ground- water other users, including the growing cities and towns of the region, proceeded to mine it as if there was no tomorrow.25 A study by Kansas State University concluded that so far, 30 per cent of the local groundwater had been extracted and another 39 per cent would be depleted by the mid century on existing trends in withdrawal and recharge.26 Over half the US population relies on groundwater for drinking; both rural and urban America are at risk. Cities such as New Orleans, Houston and Miami face not only rising sea levels — but also sinking land, due to the extraction of underlying ground- water. In Memphis, Tennessee, the aquifer that supplies the city's drinking water has dropped by 20 metres. Growing awareness of the risk of a nation, even one as large and technologically adept as the USA, having insufficient water to grow its food, generate its exports and supply its urban homes has fuelled tensions leading to the eruption of nationwide protests over 'fracking' for oil and gas — a process that can deplete or poison groundwater — and the building -of oil pipe- lines, which have a habit of rupturing and also polluting water resources. The boom in fracking and piping is part of a deliberate US policy to become more self-reliant in fossil fuels.27 Thus, in its anxiety to be independent of overseas energy suppliers, the USA in effect decided to barter away its future food security for current oil security — and the price of this has been a lot of angry farmers, Native Americans and concerned citizens. The depletion of US groundwater coincides with accelerating climate risk, which may raise US temperatures by as much as 4—5 oc by 2100, leading to major losses in soil moisture throughout the US grain belt, and the spread of deserts in the south and west. Food production will also be affected by fiercer storms, bigger floods, more heatwaves, an increase in drought frequency and greater impacts from crop and livestock diseases. In such a context, it is no time to be wasting stored water. The case of the USA is included in the list of world 'hot spots' for future food conflict, not because there is danger of a serious shooting war erupting over water in America in the foreseeable future, but to illustrate that even in technologically advanced countries unforeseen social tensions and crises are on the rise over basic resources like food, land and water and their depletion. This doesn't just happen in Africa or the Middle East. It's a global phenomenon. Furthermore, the USA is the world's largest food exporter and any retreat on its part will have a disproportionate effect on world food price and supply. There is still plenty of time to replan America's food systems and water usage — but, as in the case of fossil fuels and climate, rear-guard action mounted by corporate vested interests and their hired politicians may well paralyse the national will to do it. That is when the US food system could find itself at serious risk, losing access to water in a time of growing climatic disruption, caused by exactly the same forces as those depleting the groundwater: the fossil fuels sector and its political stooges. The probable effect of this will, in the first instance, be a decline in US meat and dairy production accompanied by rising prices and a fall in its feedgrain exports, with domino effects on livestock industries worldwide. The flip-side to this issue is that America's old rival, Russia, is likely to gain in both farmland and water availability as the planet warms through the twentyfirst century — and likewise Canada. Both these countries stand to prosper from a US withdrawal from world food markets, and together they may negate the effects of any US food export shortfalls. Central and South America South America is one of the world's most bountiful continents in terms of food production — but, after decades of improvement, malnutrition is once more on the rise, reaching a new peak of 42.5 million people affected in 2016. 28 'Latin America and the Caribbean used to be a worldwide example in the fight against hunger. We are now following the worrisome global trend', said regional FAO representative Julio Berdegué. 29 Paradoxically, obesity is increasing among Latin American adults, while malnutrition is rising among children. 'Although Latin America and the Caribbean produce enough food to meet the needs of their population, this does not ensure healthy and nutritious diets', the FAO explains. Worsening income inequality, poor access to food and persistent poverty are contributing to the rise in hunger and bad diets, it adds.30 'The impact of climate change in Latin America and the Caribbean will be considerable because of its economic dependence on agriculture, the low adaptive capacity of its population and the geographical location of some of its countries', an FAO report warned.31 Emerging food insecurity in Central and Latin America is being driven by a toxic mixture of failing water supplies, drying farmlands, poverty, maladministration, incompetence and corruption. These issues are exacerbated by climate change, which is making the water supply issue worse for farmers and city people alike in several countries and delivering more weather disasters to agriculture. Mexico has for centuries faced periodic food scarcity, with a tenth of its people today suffering under-nutrition. In 2008 this rose to 18 per cent, leading to outbreaks of political violence. 2 In 2013, 52 million Mexicans were suffering poverty and seven million more faced extreme hunger, despite the attempts of successive governments to remedy the situation. By 2100 northern Mexico is expected to warm by 4—5 oc and southern Mexico by 1.5—2.5 oc. Large parts of the country, including Mexico City, face critical water scarcity. Mexico's cropped area could fall by 40—70 per cent by the 2030s and disappear completely by the end of the century, making it one of the world's countries most at risk from catastrophic climate change and a major potential source of climate refugees.33 The vanishing lakes and glaciers of the high Andes confront montane nations — Bolivia, Peru and Chile especially — with the spectre of growing water scarcity and declining food security. The volume of many glaciers, which provide meltwater to the region's rivers, which in turn irrigate farmland, has halved since 1975.34 Bolivia's second largest water body, the 2000 square kilometres Lake Poopo, dried out completely.35 The loss of water is attributed partly to El Niho droughts, partly to global warming and partly to over-extraction by the mining industries of the region. Chile, with 24,000 glaciers (80 per cent of all those in Latin America) is feeling the effects of their retreat and shrinkage especially, both in large cities such as the capital Santiago, and in irrigation agriculture and energy supply. Chile is rated by the World Resources Institute among the countries most likely to experience extreme water stress by 2040.36 Climate change is producing growing water and food insecurity in the 'dry corridor' of Central America, in countries such as El Salvador, Guatemala and Honduras. Here a combination of drought, major floods and soil erosion is undermining efforts to raise food production and stabilise nutrition. Food production in Venezuela began falling in the 1990s, and by the late 2010s two thirds of the population were malnourished; there was a growing flood of refugees into Colombia and other neighbouring countries. The food crisis has been variously blamed on the Venezuelan government's 'Great Leap Forward' (modelled on that of China — which also caused widespread starvation), a halving in Venezuela's oil export earnings, economic sanctions by the USA, and corruption. However, local scientists such as Nobel Laureate Professor Juan Carlos Sanchez warn that climate impacts are already striking the densely populated coastal regions with increased torrential rains, flooding and mudslides, droughts and hurricanes, while inland areas are drying out and desertifying, leading to crop failures, water scarcity and a tide of climate refugees.37 These factors will tend to deepen food insecurity towards the mid century. Venezuela's climate refugees are already making life more difficult for neighbouring countries such as Colombia. Deforestation in the Brazilian Amazon has, in recent decades, removed around 20 per cent of its total tree cover, replacing it with dry savannah and farmland. At 40 per cent clearance and with continued global warming, scientists anticipate profound changes in the local climate, towards a drying trend, which will hammer the agriculture that has replaced the forest.38 Brazil has already wiped out the once- vast Mata Atlantica forest along its eastern coastline, and this region is now drying, with resultant water stress for both farming and major cities like Säo Paulo. Brazil's outlook for 2100 is for further drying — tied to forest loss as well as global climate change — increased frequency of drought and heatwaves, major fires and acute water scarcity in some regions. Moreover, as the Amazon basin dries out, if will release vast quantities of C02 from its peat swamps and rainforest soils. These are thought to contain in excess of three billion tonnes of carbon and could cause a significant acceleration in global warming, affecting everyone on Earth. 39 Latin America is the world capital of private armies, with as many as 50 major guerrilla groups, paramilitaries, terrorist, indigenous and criminal insurgencies over the past half century exemplified in familiar names like the Sandanistas (Nicaragua), FARC (Colombia) and Shining Path (Peru). 40 Many of these drew their initial inspiration from the international communist movement of the mid twentieth century, while others are right-wing groups set up in opposition to them or else represent land rights movements of disadvantaged groups. However, all these movements rely for oxygen on simmering public discontent with ineffectual or corrupt governments and lack of fair access to food, land and water generally. In other words, the tendency of South and Central America towards internal armed conflict is supercharged significantly by failings in the food system which generate public anger, leading to sympathy and support for anyone seen to be challenging the incumbent regimes. This is not to suggest that feeding every person well would end all insurgencies — but it would certainly take the wind of popular support out of a lot of their sails. In that sense the revolutionary tendency of South America echoes the preconditions for revolution in France and Russia in the eighteenth and twentieth centuries. Central Asia The risk of wars breaking out over water, energy and food insecurity in Central Asia is high.41 Here, the five main players — Kazakhstan, Uzbekistan, Turkmenistan, Tajikistan and Kyrgyzstan — face swelling populations, crumbling Soviet-era infrastructure, flagging resource cooperation, a degrading land- scape, deteriorating food availability and a changing climate. At the heart of the issue and the region's increasingly volatile politics is water: 'Without water in the region's two great rivers — the Syr Darya and the Amu Darya — vital crops in the down- stream agricultural powerhouses would die. Without power, life in the upstream countries would be unbearable in the freezing winters' , wrote Rustam Qobil. Central Asia's water crisis first exploded onto the global consciousness with the drying of the Aral Sea — the world's fourth largest lake — from the mid 1960s43, following the damming and draining of major rivers such as the Amu Darya, Syr Darya and Naryn. It was hastened by a major drought in 200844 exacerbated by climate change, which is melting the 'water tower' of glacial ice stored in the Tien Shan, Pamir and Hindu Kush mountain ranges that feed the region's rivers. The Tien Shan alone holds 10,000 glaciers, all of them in retreat, losing an estimated 223 million cubic metres a year. At such a rate of loss the region's rivers will run dry within a generation.45 Lack of water has already delivered a body blow to Central Asia's efforts to modernise its agriculture, adding further tension to regional disputes over food, land and water. 'Water has always been a major cause of wars and border conflicts in the Central Asian region', policy analyst Fuad Shahbazov warned. This potential for conflict over water has been exacerbated by disputes over the Fergana valley, the region's greatest foodbowl, which underwent a 32 per cent surge in population in barely ten years — while more and more of it turned to desert.46 The Central Asian region is ranked by the World Resources Institute as one of the world's most perilously water-stressed regions to 2040 (Figure 5.6). With their economies hitting rock bottom, corrupt and autocratic governments that prefer to blame others for their problems and growing quarrels over food, land, energy and water, the 'Stans' face 'a perfect storm', Nate Shenkkan wrote in the journal Foreign Policy 47 Increased meddling by Russia and China is augmenting the explosive mix: China regards Central Asia as a key component of its 'Belt and Road' initiative intended to expand its global influence, whereas Russia hopes to lure the region back into its own economic sphere. Their rival investments may help limit some of the problems faced by Central Asia — or they may unlock a fresh cycle of political feuding, turmoil and regime change.48 A 2017 FAO report found 14.3 million people — one in every five — in Central Asia did not have enough to eat and a million faced actual starvation, children especially. It noted that after years of steady improvement, the situation was deteriorating. This combination of intractable and deteriorating factors makes Central Asia a serious internal war risk towards the mid twentyfirst century, with involvement by superpowers raising the danger of international conflict and mass refugee flight. The Middle East The Middle East is the most water-stressed region on Earth (see Figure 5.5 above). It is 'particularly vulnerable to climate change. It is one of the world's most water-scarce and dry regions, with a high dependency on climate-sensitive agriculture and a large share of its population and economic activity in flood-prone urban coastal zones', according to the World Bank. 49 The Middle East — consisting of the 22 countries of the Arab League, Turkey and Iran — has very low levels of natural rainfall to begin with. Most of it has 600 millimetres or less per year and is classed as arid. 'The Middle East and North Africa [MENA] is a global hotspot of unsustainable water use, especially of ground- water. In some countries, more than half of current water withdrawals exceed what is naturally available', the Bank said in a separate report on water scarcity. 50 'The climate is predicted to become even hotter and drier in most of the MENA region. Higher temperatures and reduced precipitation will increase the occurrence of droughts. It is further estimated that an additional 80—100 million people will be exposed by 2025 to water stress', the Bank added. The region's population of 300 million in the late 2010s is forecast to double to 600 million by 2050. Average temperatures are expected to rise by 3—5 oc and rainfall will decrease by around 20 per cent. The result will be vastly increased water stress, accelerated desertification, growing food insecurity and a rise in sea levels displacing tens of millions from densely popu- lated, low-lying areas like the Nile delta.51 The region is deemed highly vulnerable to climate impacts, warns a report by the UN Development Programme. 'Current climate change projections show that by the year 2025, the water supply in the Arab region will be only 15 per cent of levels in 1960. With population growth around 3 per cent annually and deforestation spiking to 4 per cent annually... the region now includes 14 of the world s 20 most water-stressed countries.'52 The Middle Fast/North Africa (MENA) region has 6 per cent of the world's population with only 1.5 per cent of the world's fresh water reserves to share among them. This means that the average citizen already has about a third less water than the minimum necessary for a reasonable existence — many have less than half, and populations are growing rapidly. Coupled with political chaos and ill governance in many countries, growing religious and ethnic tensions between different groups — often based on centuries-old disputes — a widening gap between rich and poor and foreign meddling by the USA, Russia and China, shortages of food, land and water make the Middle East an evident cauldron for conflict in the twentyfirst century. Growing awareness of their food risk has impelled some oil-rich Arab states into an international farm buying spree, purchasing farming, fishing and food processing companies in countries as assorted as South Sudan, Ethiopia, the Philippines, Ukraine, the USA, Poland, Argentina, Australia, Brazil and Morocco. In some food-stressed countries these acquisitions have already led to riots and killings.53 The risk is high that, by exporting its own food—land—water problems worldwide, especially to regions already facing scarcity, the Middle East could propagate conflicts and government collapses around the globe. This is despite the fact that high-tech solar desalination, green energy, hydroponics, aquaponics and other intensive urban food production technologies make it possible for the region to produce far more of its own food locally, if not to be entirely self-sufficient. Dimensions of the growing crisis in the Middle East include the following. Wars have already broken out in Syria and Yemen in which scarcity of food, land and water were prominent among the tensions that led to conflict between competing groups. Food, land and water issues feed into and exacerbate already volatile sentiment over religion, politics, corruption, mismanagement and foreign interference by the USA, China and Russia. The introduction of cheap solar-powered and diesel pumps has accelerated the unsustainable extraction of groundwater throughout the region, notably in countries like Libya, Egypt, Saudi Arabia and Morocco. 54 Turkish building of new dams to monopolise waters flowing across its borders is igniting scarcity and potential for conflict with downstream nations, including Iraq, Iran and Syria. 55 Egypt's lifeline, the Nile, is threatened by Ethiopian plans to dam the Blue Nile, with tensions that some observers consider could lead to a shooting war. 56 There are very low levels of water recycling throughout the region, while water use productivity is about half that of the world as a whole. There is a lack of a sense of citizen responsibility for water and food scarcity throughout the region. Land grabs around the world by oil-rich states are threatening to destabilise food, land and water in other countries and regions, causing conflict. A decline in oil prices and the displacement of oil by the global renewables revolution may leave the region with fewer economic options for solving its problems. There is a risk that acquisition of a nuclear weapon by Iran may set off a nuclear arms race in the region with countries such as Saudi Arabia, Syria and possibly Turkey following suit and Israel rearming to stay in the lead. This would translate potential food, land and water conflicts into the atomic realm. Together these issues, and failure to address their root causes, make the Middle East a fizzing powder keg in the twentyfirst century. The question is when and where, not whether, it explodes — and whether the resulting conflict will involve the use of weapons of mass destruction, including nuclear, thus affecting the entire world. China China is the world's biggest producer, importer and consumer of food. Much of the landmass of the People's Republic of China (PRC) is too mountainous or too arid for farming, but the rich soils of its eastern and southern regions are highly productive provided sufficient water is available and climate impacts are mild. Those, however, are very big 'ifs'. In 1995, American environmentalist Lester R. Brown both Eked and aroused the PRC Communist Party bosses with a small, hard-hitting book entitled Who Will Feed China? Wake-Up Call for a Small Planet.57 In it he posited that Chinese population growth was so far out of control that the then-agricultural system could not keep up, and China would be forced to import vast amounts of grain, to the detriment of food prices and availability worldwide. His fears, so far, have not been realised — not because they were unsoundly based, but because China managed — just — to stay abreast of rising food demand by stabilising and subsidising grain prices, restoring degraded lands, boosting agricultural science and technology, piping water from south to north, developing high-intensity urban farms, buying up foreign farmland worldwide and encouraging young Chinese to leave the country. What Brown didn't anticipate was the economic miracle that made China rich enough to afford all this. However, his essential thesis remains valid: China's food supply will remain on a knife-edge for the entire twentyfirst century, vulnerable especially to water scarcity and climate impacts. If the nation outruns its domestic resources yet still has to eat, it may well be at the expense of others globally. Some western commentators were puzzled when China scrapped its 35-year 'One Child Policy' in 2015, but in fact the policy had done its job, shaving around 300 million people off the projected peak of Chinese population. It was also causing serious imbalances, such as China's huge unmarried male sur- plus. Furthermore, rising urbanisation and household incomes meant Chinese parents no longer wanted large families, as in the past. Policy or no policy, China's birthrate has continued to fall and by 2018 was 1.6 babies per woman — well below replacement, lower than the USA and nearly as low as Germany. Its population was 1.4 billion, but this was growing at barely 0.4 per cent a year, with the growth due at least in part to lengthening life expectancy. 58 For China, female fertility is no longer the key issue. The critical issue is water. And the critical region is the north, where 41 per cent of the population reside. Here surface and ground- waters — which support not only the vast grain and vegetable farming industries of the North China Plain but also burgeoning megacities like Beijing, Tianjin and Shenyang — have been vanishing at an alarming rate. 'In the past 25 years, 28,000 rivers have disappeared. Groundwater has fallen by up to 1—3 metres a year. One consequence: parts of Beijing are subsiding by 11 cm a year. The flow of the Yellow River, water supply to millions, is a tenth of what it was in the 1940s; it often fails to reach the sea. Pollution further curtails supply: in 2017 8.8 per cent of water was unfit even for agricultural or industrial use', the Financial Times reported.59 On the North China Plain, annual consump- tion of water for all uses, including food production, is about 27 billion cubic metres a year — compared with an annual water availability of 22 billion cubic metres, a deficit that is made up by the short-term expedient of mining the region's groundwater. 60 To stave off disaster, the PRC has built a prodigious network of canals and pipelines from the Yangtse River in the water-rich south, to Beijing in the water-starved north. Hailed as a 'lifeline', the South—North Water Transfer Project had two drawbacks: first, the fossil energy required to pump millions of tonnes of water over a thousand kilometres and, second, the fact that while the volume was sufficient to satisfy the burgeoning cities for a time, it could not supply and distribute enough clean water to meet the needs of irrigated farming over so vast a region in the long run, nor meet those of its planned industrial growth.61 Oft-mouthed 'solutions' like desalination or the piping of water from Tibet or Russia face similar drawbacks: demand is too great for the potential supply and the costs, both financial and environmental, prohibitive. China is already among the world's most water-stressed nations. The typical Chinese citizen has a 'water footprint' of 1071 cubic metres a year — three quarters of the world average (1385 cubic metres), and scarcely a third that of the average American (2842 cubic metres).62 Of this water, 62 per cent is used to grow food to feed the Chinese population — and 90 per cent is so polluted it is unfit to drink or use in food processing. Despite massive investment in water infrastructure and new technology, many experts doubt that China can keep pace with the growth in its demand for food, at least within its own borders, chiefly because of water scarcity.63 Adding to the pressure is that China's national five-year plans for industrialisation demand massive amounts more water — demands that may confront China with a stark choice between food and economic growth. 'The Chinese government is moving too slowly towards the Camel Economy. It has plans, incentives for officials; it invests in recycling, irrigation, pollution, drought resistant crops; it leads the world in high voltage transmission (to get hydro, wind and solar energy from the west of China). None of this is sufficient or likely to be in time', the Financial Times opined. As the world's leading carbon emitter, China is more responsible for climate change than any other country. It is also, potentially, more at risk. The main reason, quite simply, is the impact of a warming world on China's water supply — in the form of disappearing rivers, lakes, groundwater and mountain glaciers along with rising sea levels. To this is coupled the threat to agriculture from increasing weather disasters and the loss of ecosystem services from a damaged landscape. 65 China is thus impaled on the horns of a classic dilemma. Without more water it cannot grow its economy sufficiently to pay for the water-conserving and food-producing technologies and infrastructure it needs to feed its people. Having inadvertently unleashed a population explosion with its highly successful conversion to modern farming systems, the challenge for China now is to somehow sustain its food supply through the population peak of the mid twentyfirst century, followed by a managed decline to maybe half of today's numbers by the early twentysecond century. It is far from clear whether the present approach — improving market efficiency, continuing to modernise agricultural production systems, pumping water, trying to control soil and water losses and importing more food from overseas will work. 66 China has pinned its main hopes on technology to boost farm yields and improve water distribution and management. Unfortunately, it has selected the unsustainable American industrial farming model to do this — which involves the massive use of water, toxic chemicals, fertilisers, fossil fuels and machines. This in turn is having dreadful consequences for China's soils, waters, landscapes, food supply, air, climate and consumer health. Serious questions are now being asked whether such an approach is not digging the hole China is in, even deeper. Furthermore, some western analysts are sceptical whether the heavy hand of state control is up to the task of generating the levels of innovation required to feed China sustainably.67 Plan B, which is to purchase food from other countries, or import it from Chinese-owned farming and food ventures around the world, faces similar difficulties. Many of the countries where China is investing in food production themselves face a slow-burning crisis of land degradation, water scarcity, surging populations and swelling local food demand. By exporting its own problems, China is adding to their difficulties. While there may be some truth to the claim that China is helping to modernise food systems in Africa, for example, it is equally clear that the export of food at a time of local shortages could have dire consequences for Africans, leading to wars in Africa and elsewhere. How countries will react to Chinese pressure to export food in the face of their own domestic shortages is, as yet, unclear. If they permit exports, it could prove cata- strophic for their own people and governments — but if they cut them off, it could be equally catastrophic for China. Such a situation cannot be regarded as anything other than a menace to world peace. Around 1640, a series of intense droughts caused widespread crop failures in China, leading to unrest and uprisings which, in 1644, brought down the Ming Dynasty. A serious domestic Chinese food and water crisis today — driven by drought, degradation of land and water and climate change in northern China coupled with failure in food imports — could cause a re-run of history: 'The forthcoming water crisis may impact China's social, economic, and political stability to a great extent', a US Intelligence Assessment found. The adverse impacts of climate change will add extra pressure to existing social and resource stresses.' 68 Such events have the potential to precipitate tens, even hundreds, of millions of emigrants and refugees into countries all over the world, with domino consequences for those countries that receive them. Strategic analysts have speculated that tens of millions of desperate Chinese flooding into eastern Russia, or even India, could lead to war, including the risk of international nuclear exchange. 69 Against such a scenario are the plain facts that China is a technologically advanced society, with the foresight, wealth and capacity to plan and implement nationwide changes and the will, if necessary, to enforce them. Its leaders are clearly alert to the food and water challenge — and its resolution may well depend on the extent of water recycling they are able to achieve. As to whether the PRC can afford the cost of transitioning from an unsustainable to a sustainable food system, all countries have a choice between unproductive military spending and feeding their populace. A choice between food or war. It remains to be seen which investment China favours. However, it is vital to understand that the problem of whether China can feed itself through the twentyfirst century is not purely a Chinese problem. It's a problem, both economic and physical, for the entire planet — and it is thus in everyone's best interest to help solve it. For this reason, China is rated number 3 on this list of potential food war hotspots. Africa Food wars — that is, wars in which food, land and water play a significant contributing role — have been a constant in the story of Africa since the mid twentieth century, indeed, far longer. In a sense, the continent is already a microcosm of the world of the twentyfirst century as climate change and resource scarcity com- bine with rapid population growth to ratchet up the tensions that lead competing groups to fight, whether the superficial distinc- Mons between them are ethnic, religious, social or political. We have examined the particular cases of Rwanda, South Sudan and the Horn of Africa — but there are numerous other African conflicts, insurgencies and ongoing disturbances in which food, land and water are primary or secondary triggers and where famine is often the outcome: Nigeria, Congo, Egypt, Tunisia, Libya, Mali, Chad, the Central African Republic, the Maghreb region of the Sahara, Mozambique, Cote d'Ivoire and Zimbabwe have all experienced conflicts in which issues of access to food, land and water were important drivers and consequences. The trajectory of Africa's population in the first two decades of the twentyfirst century implies that the number of its people could quadruple from 1.2 billion in 2017 to 4.5 billion by 2100 (Figure 5.6). If fulfilled, this would make Africans 41 per cent of the world population by the end of the century. The UN Popula- tion Division's nearer projections are for Africans to outnumber Chinese or Indians at 1.7 billion by 2030, and reach 2.5 billion in 2050, which represents a doubling in the continent's inhabitants in barely 30 years. 70 While African fertility rates (babies per woman) remain high by world standards — 4.5 compared with a global average of 2.4 — they have also fallen steeply, from a peak of 8.5 babies in the 1970s. Furthermore, the picture is uneven with birthrates in most Sub-Saharan countries remaining high (around five to six babies/woman), while those of eight, mainly southern, countries have dropped to replace- ment or below (i.e. under 2.1). As has been the case around the world, birth rates tend to drop rapidly with the spread of urban isation, education and economic growth — whereas countries which slide back into poverty tend to experience rising birth- rates. Food access is a vital ingredient in this dynamic: it has been widely observed that better-fed countries tend to have much lower rates of birth and population growth, possibly because people who are food secure lose fewer infants and children in early life and thus are more open to family planning. So, in a real sense, food sufficiency holds one of the keys to limiting the human population to a level sustainable both for Africa and the planet in general. Forecasting the future of Africa is not easy, given the complexity of the interwoven climatic, social, technological and political issues — and many do not attempt it. However, the relentless optimism of the UN and its food agency, the FAO, is probably not justified by the facts as they are known to science — and may have more to do with not wishing to give offence to African governments or discourage donors than with attempting to accurately analyse what may occur. Even the FAO acknowledges however that food insecurity is rising across Sub-Saharan Africa as well as other parts. In 2017, conflict and insecurity were the major drivers of acute food insecurity in 18 countries and territories where almost 74 million food-insecure people were in need of urgent assistance. Eleven of these countries were in Africa and accounted for 37 million acutely food insecure people; the largest numbers were in northern Nigeria, Demo- cratic Republic of Congo, Somalia and South Sudan the agency said in its Global Report on Food Crises 2018.71 The FAO also noted that almost one in four Africans was undernourished in 2016 — a total of nearly a quarter of a billion people. The rise in undernourishment and food insecurity was linked to the effects of climate change, natural disasters and conflict according to Bukar Tijani, the FAO's assistant director general for Africa. 72 Even the comparatively prosperous nation of South Africa sits on a conflict knife-edge, according to a scientific study: 'Results indicate that the country exceeds its environmental boundaries for biodiversity loss, marine harvesting, freshwater use, and climate change, and that social deprivation was most severe in the areas of safety, income, and employment, which are significant factors in conflict risk', Megan Cole and colleagues found. 73 In the Congo, home to the world's second largest tropical forest, 20 years of civil war had not only slain five million civilians but also decimated the forests and their ecological services on which the nation depended. Researchers found evidence that reducing conflict can also help to reduce environ- mental destruction: 'Peace-building can potentially be a win for nature as well, and.. conservation organizations and govern- ments should be ready to seize conservation opportunities'. 74 As the African population doubles toward the mid century, as its water, soils, forests and economic wealth per capita dwindle, as foreign corporations plunder its riches, as a turbulent climate hammers its herders and farmers — both industrial and traditional — the prospect of Africa resolving existing conflicts and avoiding new ones is receding. The mistake most of the world is making is to imagine this only affects the Africans. The consequences will impact everyone on the planet.

### Case

#### Top level- I want you to flag this- none of their cards are about private companies - it means the aff is nonunique because they can’t stop the state from colonizing space without being blatantly extra-T.

#### You should be a consequentialist utilitarian – their framing ignores tradeoffs and value-distinctions that destroy policymaking. They didn’t read a ROB in the 1AC which means you default to mine. No new 1ar recontextualizations of framing- incentivizes late breaking debate and moots the entire 1nc.

Woller ’97 (Gary Woller, Professor of Philosophy at BYU, “An Overview by Gary Woller.” A Forum on the Role of Environmental Ethics. June 1997. pp. 10)

Moreover, virtually all public policies entail some redistribution of economic or political resources, such that one group's gains must come at another group's ex- pense. Consequently, public policies in a democracy must be justified to the public, and especially to those who pay the costs of those policies. Such justification cannot simply be assumed a priori by invoking some higher-order moral principle. Appeals to a priori moral principles, such as environmental preservation, also often fail to acknowledge that public policies inevitably entail trade-offs among competing values. Thus since policymakers cannot justify inherent value conflicts to the public in any philosophical sense, and since public policies inherently imply winners and losers, the policymakers' duty to the public interest requires them to demonstrate that the redistributive effects and value trade-offs implied by their polices are somehow to the overall advantage of society. At the same time, deontologically based ethical systems have severe practical limitations as a basis for public policy. At best, a priori moral principles provide only general guidance to ethical dilemmas in public affairs and do not themselves suggest appropriate public policies, and at worst, they create a regimen of regulatory unreasonableness while failing to adequately address the problem or actually making it worse. For example, a moral obligation to preserve the environment by no means implies the best way, or any way for that matter, to do so, just as there is no a priori reason to believe that any policy that claims to preserve the environment will actually do so. Any number of policies might work, and others, although seemingly consistent with the moral principle, will fail utterly. That deontological principles are an inadequate basis for environmental policy is evident in the rather significant irony that most forms of deontologically based environmental laws and regulations tend to be implemented in a very utilitarian manner by street-level enforcement officials. Moreover, ignoring the relevant costs and benefits of environmental policy and their attendant incentive structures can, as alluded to above, actually work at cross purposes to environmental preservation. (There exists an extensive literature on this aspect of regulatory enforcement and the often perverse outcomes of regulatory policy. See, for example, Ackerman, 1981; Bartrip and Fenn, 1983; Hawkins, 1983, 1984; Hawkins and Thomas, 1984.) Even the most die-hard preservationist/deontologist would, I believe, be troubled by this outcome. The above points are perhaps best expressed by Richard Flathman, The number of values typically involved in public policy decisions, the broad categories which must be employed and above all, the scope and complexity of the consequences to be anticipated militate against reasoning so conclusively that they generate an imperative to institute a specific policy. It is seldom the case that only one policy will meet the criteria of the public interest (1958, p. 12). It therefore follows that in a democracy, policymakers have an ethical duty to establish a plausible link between policy alternatives and the problems they address, and the public must be reasonably assured that a policy will actually do something about an existing problem; this requires the means-end language and methodology of utilitarian ethics. Good intentions, lofty rhetoric, and moral piety are an insufficient.

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

Elizabeth Finneron-Burns 17, 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?” Canadian Journal of Philosophy, 2017, T&F.

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.

#### Value to life is subjective---life is a prerequisite

Lisa Schwartz 02, Chair at the Centre for Health Economics and Policy Analysis, 2002, “Medical Ethic: A Case Based Approach,” Chapter 6, www.fleshandbones.com/readingroom/pdf/399.pdf

The second assertion made by supporters of the quality of life as a criterion for decisionmaking is closely related to the first, but with an added dimension. This assertion suggests that the determination of the value of the quality of a given life is a subjective determination to be made by the person experiencing that life. The important addition here is that the decision is a personal one that, ideally, ought not to be made externally by another person but internally by the individual involved. Katherine Lewis made this decision for herself based on a comparison between two stages of her life. So did James Brady. Without this element, decisions based on quality of life criteria lack salient information and the patients concerned cannot give informed consent. Patients must be given the opportunity to decide for themselves whether they think their lives are worth living or not. To ignore or overlook patients’ judgement in this matter is to violate their autonomy and their freedom to decide for themselves on the basis of relevant information about their future, and comparative consideration of their past. As the deontological position puts it so well, to do so is to violate the imperative that we must treat persons as rational and as ends in themselves.

#### Meaning is possible and participation in politics is inevitable—the alt naturalizes oppression by conflating existing conditions with meaning per se—the neg can’t withdraw from, or collapse the system

Andy Robinson 4, Zizek hater, Baudrillard, Zizek and Laclau on "common sense" - a critique, http://andyrobinsontheoryblog.blogspot.com/2004/11/baudrillard-zizek-and-laclau-on-common.html

Baudrillard thinks his account of the masses is confirmed by disinterest in politics and "public" debates (12-13), and that this is a resistance to political manipulation (SSM 39). He is wrong. This disinterest is relative: at the time of The Consumer Society, Baudrillard still recognised that this disinterest can be shattered by sudden uprisings. Further, it is quite possible to explain such disinterest without falling back on the crude kind of theories of mystification Baudrillard cites as the only alternative to his view (SSM 12-13). Brinton, and Albert and Hahnel, for instance, have analysed disinterest as an insulation built into authoritarian character-structures which enables people to cope with capitalism. Baudrillard's earlier work similarly involves a model of how the consumer society produces disinterest. Furthermore, political manipulation is, as Gramsci and others show, closely intertwined with the supposedly "meaningless", "apolitical" discourses of everyday life. It is simply not possible to withdraw from politics; one always participates in practices which influence social outcomes and others' actions, so that the illusion of withdrawal from politics is actually a naturalisation of a particular kind of political system. Baudrillard's explicitly stated view that everyday practice is beyond representation and the politics (SSM 39) is therefore wholly mistaken and leads him to effectively endorse the naturalisation of politics (even though he tries to avoid ENDORSING something he sees as meaningless and therefore not endorsable - 40-1. Actually he does endorse indirectly via loaded language). He also misses the dimension of political INTRUSION into everyday life - for instance, the aggressive police presence which blights so many inner-city communities, and the linked phenomenon of a politicised fear of "crime". At this point, in contradiction to Vaneigem, Reich and Foucault as well as his earlier work, Baudrillard also wants to deny a liberatory potential to resistance in everyday life (SSM 40-1).¶ Baudrillard sometimes substitutes his own views for evidence, as when he discusses what "we" the audience experience (GW 39). ¶ Baudrillard's claim that the masses are "dumb", silent and conduct any and all beliefs (SSM 28) and "the reversion of any social" (SSM 49) is problematised by the persistence of subcultures and countercultures, while his claim that any remark could be attributed to the masses (SSM 29) hardly proves that it lacks its own demands or beliefs. He is leaping far too quickly from the confused and contradictory nature of mass beliefs to the idea that the masses lack - or even reject - meaning per se. He wants to portray the masses as disinterested in meaning, instinctual and "above and beyond all meaning" (SSM 11), lacking even conformist beliefs (87-8) and without a language of their own (22). This is contradicted by extensive evidence on the construction of meaning in everyday life, from Hoggart on working class culture to Becker, Lemert, Goffman and others on deviance. Even in the sphere of media effects, the evidence from research on audiences, such as Ang on Dallas viewers and Morley on the Nationwide audience, suggests an active construction of meaning by members of the masses, negotiating with or even opposing dominant codes of meaning. This may well show a decline of that kind of meaning promoted by the status quo - but it hardly shows a rejection of meaning per se. When the masses act stupid, it may well be due to what radical education theorists term "reactive stupidity" - an adaptive response to avoid being falsified and "beaten" by acting stupid. Baudrillard again wrongly conflates the dominant system with meaning as such. Indeed, Baudrillard seems to have changed his mind AGAIN by the time of the Gulf War essays, when he refers to the MEDIA, not the masses, as in control (GW 75), and to stupidity as a result of "mental deterrence" (GW 67-8), which produces a "suffocating atmosphere of deception and stupidity" (GW 68) and a control through the violence of consensus (GW 84).

#### Either they don’t solve anything or they link into cap good. Cap’s sustainable---robust environmental progress and increasing resource reserves prove---BUT, they can’t save the environment either.

Andrew McAfee 20, principal research scientist at MIT, codirector of the MIT Initiative on the Digital Economy at the MIT Sloan School of Management, Doctorate from Harvard Business School, two Master of Science and two Bachelor of Science degrees from MIT, "Don't Misunderstand Earth Day's Successes," Wired, 4-22-2020, https://www.wired.com/story/opinion-dont-misunderstand-earth-days-successes/

We should all be intensely grateful to the people who took to the streets exactly 50 years ago on the first Earth Day. The modern environmental movement that crystallized then has given us a cleaner, better planet. The pressure applied to governments and businesses on April 22, 1970, has not let up since, and it has yielded two huge victories.

The first is massive reductions in the amount of pollution we and our ecosystems have to endure. In the world’s richest countries, which are the ones where environmentalism has most taken hold, the air, land, and water are all much cleaner than they were 50 years ago. This is not because these countries have simply offshored degradation to poor nations. Germany, for example, has the world’s largest trade surplus, yet has seen steady reductions in air pollution in recent decades.

If globalization is not the reason rich countries are much cleaner now than they were half a century ago, then what is? Effective regulation. The United States established the EPA and greatly strengthened the Clean Air Act in 1970, added the Clean Water Act in 1972, and kept taking steps over the years to bring down all kinds of pollution.

Some of the most innovative and helpful of these steps are cap-and-trade systems that create markets for pollution. Companies can trade with each other for the right to pollute, but the overall total is set by the government and declines over time. Over the past 30 years cap-and-trade has proved to be both relatively cheap and highly effective; a triumph of smart environmentalism.

The other great triumph is the improved health of species and ecosystems that we had pushed to the brink. Throughout the 20th century, relentless hunting almost wiped out whales. A nearly global moratorium was finally passed 1982, thanks in part to the “Save the Whales” movement that started in the mid-1970s (no doubt helped by folk superstar Judy Collins’ 1970 hit “Farewell to Tarwathie,” which introduced many people to whales’ haunting songs). Many other species, including wolves, bears, beavers, and deer, have also come back after being near extinction in America. They rebounded in large part because we limited when, where, and how they could be hunted, and we limited trade in wild animal products. It’s generally illegal, for example, to sell hunted meat in the US. For the past 50 years, the environmental movement has carried on the laudable traditions of conservationism, which got its start early in the 20th century as Americans reacted in shock and horror to the extinction of the passenger pigeon and near elimination of the bison and other iconic animals.

Paradoxically, the great victories over pollution and extinction highlight environmentalism’s greatest weakness: a continued hostility to economic growth. The “degrowth” movement, which started in the early 1970s, stressed that human populations and economies simply couldn’t continue to grow as they had in the decades leading up to Earth Day. As philosopher André Gorz put it in 1975, “Even at zero growth, the continued consumption of scarce resources will inevitably result in exhausting them completely. The point is not to refrain from consuming more and more, but to consume less and less—there is no other way of conserving the available reserves for future generations.”

This seemed like an obvious truth to many in the 1970s, especially when they saw that the use of many natural resources—fossil fuels, metals and minerals, fertilizer, and so on—had been increasing in lockstep with the size of the overall economy. Since these resources were finite, and since their consumption went hand-in-hand with growth, growth apparently had to stop.

Yet around the world, it didn’t. The pace has slowed down a bit since the inaugural Earth Day, but this is mainly because the years between 1945 and 1970 saw exceptionally fast growth as we rebuilt our societies after two world wars. Except for that 25-year stretch, economic growth since 1970 is the fastest the world has ever seen.

So how are natural resource stocks doing? Oil is a great indicator of the overall story (its recent pandemic-induced demand free fall notwithstanding). At present we have about 50 years of oil left, given projected consumption and known reserves. That sounds dire, until you realize that 40 years ago, we only had 30 years of oil left. How can this be? It’s certainly not because we’ve cut way back on oil demand; we consume almost 40 percent more oil now than we did in 1980.

It’s because we kept finding more supplies. The same is true for every other economically important natural resource. Proven reserves—the amount of the resource we know we can access—have increased as we keep developing better technologies for finding and accessing them. And because the supply-demand balance keeps getting more favorable, resource affordability increases. The world’s average worker can, with an hour of their labor, purchase a greater quantity of every important resource than was the case just a few decades ago.

We live on a finite planet, but an incredibly abundant one. It contains enough of everything we need for as long as we’ll be around. Especially since, in the decades and centuries to come, we clever humans will almost certainly figure out nuclear fusion or some other technology that gives us limitless clean energy and lets us ignore fossil fuels. In short, there’s no need to slam the brakes on our growth. This happy fact is deeply counterintuitive, and it trips a lot of people up. But the evidence is clear: Degrowth is unnecessary.

In fact, it’s a terrible idea. Recall that the countries that have cleaned up their environments the most since Earth Day are the richest ones. This is not a coincidence, as Indira Gandhi knew in 1972. In a speech given in Stockholm, she said “Are not poverty and need the greatest polluters?... The environment cannot be improved in conditions of poverty.” Prosperous people and societies can afford, in every sense of the word, to care about the state of the planet we all live on, and to improve it.

Economic growth does not irreversibly degrade and deplete the planet. Instead, economic growth yields more prosperous people, who demand to live in a better world—a world with less pollution and more healthy ecosystems. The 50 years since Earth Day have largely shown that they get what they want.

The Covid-19 recession has given us much cleaner air in cities around the world, but at a terrible cost. We don’t need to endure such hardship to reduce emissions from car traffic. If we just made pollution more expensive and energy and transport innovation cheaper (via subsidies or research funding), we’d get the same clean skies without any economic devastation at all.

We face no shortage of environmental challenges over the next 50 years. We continue to overhunt, overfish, and raze ecosystems in many parts of the world. More extinctions loom. And of course we have to reduce the greenhouse gas pollution that’s causing global warming. The good news is that, in the decades since Earth Day, we’ve put together an effective playbook for meeting these challenges. I hope the environmentalists of the coming half-century will study this playbook, and realize that it shuns degrowth rather than advocating it.

#### No transition---centuries of history prove societies can’t and won’t shift fast enough.

Rogelio Luque-Lora 21, MSci in History and Philosophy of Science from the University of Cambridge, M.A. in Natural Sciences from the University of Cambridge, “Engaging imaginaries, rejecting utopias: The case for technological progress and political realism to sustain material wellbeing,” Political Geography, Vol. 86, 02-21-2021, https://doi.org/10.1016/j.polgeo.2021.102358

Gómez-Baggethun is right to suspect that the modern myth of progress has theological origins. In fact, it is largely a product of the Christian conception of human history as an inherently meaningful story that has salvation as its end point. Without the belief that there is a teleological coherence to the history of humanity, and that salvation (whether the Christian version of the Kingdom of God on Earth, or the humanist faith in an emancipated and harmonious future) is an earthly event that lies ahead of the present, the idea of progress is groundless. In cultures that are not historically steeped in Western monotheism, the belief that humanity is inexorably marching toward a better state of affairs is largely absent (Gray, 2007, pp. 29–39). Where Gómez-Baggethun's reading of progress misses the mark is in limiting its scope to technology. The central tenet of modern belief in progress is that ethics and politics advance in line with the growth of knowledge, so that as scientific and technological understandings accrue, so too do humans increasingly learn to arrange their societies in rational and ethical ways (Gray, 2002).

Contrary to Gómez-Baggethun's assertions, technological progress is a fact. Throughout their history, humans have increasingly learnt to manipulate the environment around them to serve their interests. The reason for this is that scientific knowledge grows cumulatively: past discoveries are not necessarily lost with the advent of new knowledge, but rather can be built upon or thrown into question by these new understandings. In contrast, any historical ‘gains’ in politics and ethics (placed between inverted commas to reflect that such evaluations will depend on the particular values of each generation) are easily undone by regime and cultural changes. It is progress in ethics and politics, not in technology, that is a myth.

Viewed in this light, Gómez-Baggethun's assertion that utopias are concrete and plausible if they are scientifically informed, while saying nothing about how assumed radical social change may come about, begs the question of why scientific plausibility is given categorical priority over social and political feasibility. Gómez-Baggethun's analysis fits within a broader tradition; the belief that humans can radically remake the world at will commonly presents itself as having the authority of science (Gray, 2007, p. 20). An historically and politically informed view may well reveal degrowth to be utopian, in the true sense of being a projection into the future of an unrealisable society (Gray, 2007, pp. 20–29).

There are no historical examples of humans showing the intelligence or will to voluntarily restructure their societies in the measure that would be required for a global shift to degrowth, let alone at the speed required to avert the climatic changes and ecological collapses predicted for this century. Further complicating things for advocates of degrowth, no contemporary democratic state has been able to survive without sustaining economic growth over the medium and long terms (Gray, 1992, p. 83). Recently, Gray (2019) has written,

The trouble is that Green proposals involve a drop in material living standards for large numbers of people, and any such fall will be unsustainable in political terms. Macron's tax on petrol fuelled the rise of the gilets jaunes in France, while the principal beneficiary of Hilary Clinton's election pledge to shut down the coal industry has been Donald Trump. When Green policies impose heavy costs on the poor and the working majority – as they often do – the result is a popular blowback.

Gómez-Baggethun's mistake here is to think that degrowth is feasible simply because it is desirable. In political terms, the evidence suggests that it is unfeasible. To resist these facts and to consider degrowth to be the only realistic imaginary reflects a pseudo-religious faith in humans' willingness and ability to convert to an ecological worldview and to radically adjust their institutions accordingly.

#### We’re past tipping points---only tech solves---the Aff causes dictatorship.

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Today’s best-case ecological scenario was a horror story just three decades ago. In 1993, Bill Clinton declared that global warming presented such a profound threat to civilization that the U.S. would have to bring its “emissions of greenhouse gases to their 1990 levels by the year 2000.” Instead, we waited until 2020 to do so; in the interim, humanity burned more carbon than it had since the advent of agriculture. Now, it will take a historically unprecedented, worldwide economic transformation to freeze warming at “only” 2 degrees — a level of temperature rise that will turn “once in a century” storms into annual events, drown entire island nations, and render major cities in the Middle East uninhabitable in summertime (at least for those whose lifestyles involve “walking outdoors without dying of heatstroke”). This is what passes for a utopian vision in 2021. If we confine ourselves to mere optimism — and assume that every Paris Agreement signatory meets its current pledged target for decarbonization — then warming will hit 2.4 degrees by century’s end.

The reality of our ecological predicament invites denial of our political one. Put simply, it is hard to reconcile the scale of the climate crisis with the limits of contemporary American politics. Delusions rush in to fill the gap. Among these is the fantasy of national autonomy; the notion that the United States can save the planet or destroy it, depending on the precise timeline of its domestic decarbonization. A rapid energy transition in the U.S. is a vital cause, not least for its potential to expedite similar transformations abroad. But the battle for a sustainable planet will be won or lost in the developing world. Although American consumption played a central role in the history of the climate crisis, it is peripheral to the planet’s future: Over the coming century, U.S. emissions are expected to account for only 5 percent of the global total.

There is also the delusion of “de-growth’s” viability. The fact that there is no plausible path for global economic expansion that won’t entail climate-induced death and displacement has led some environmentalists to insist on global stagnation. Yet there is neither a mass constituency for this project, nor any reason to believe that there will be any time soon. Freeze the status-quo economy in amber, and you’ll condemn nearly half of humanity to permanent poverty. Divide existing GDP into perfectly even slices, and every person on the planet will live on about $5,500 a year. American voters may express a generalized concern about the climate in surveys, but they don’t seem willing to accept even a modest rise in gas prices — let alone a total collapse in living standards — to address the issue. Meanwhile, any Chinese or Indian leader who attempted to stymy income growth in the name of sustainability would be ousted in short order. It’s conceivable that one could radically reorder advanced economies in a manner that enabled living standards to rise even as GDP fell; Americans might well find themselves happier and more secure in an ultra-low-carbon communal economy in which individual car ownership is heavily restricted, and housing, healthcare, and myriad low-carbon leisure activities are social rights. But nothing short of an absolute dictatorship could affect such a transformation at the necessary speed. And the specter of eco-Bolshevism does not haunt the Global North. Humanity is going to find a way to get rich sustainably, or die trying.

Thus, the chasm between the ecologically necessary and the politically possible can only be bridged by technological advance. And on that front, the U.S. actually has the resources to make a decisive contribution to global decarbonization — and some political will to leverage those resources. Unfortunately, due to some combination of fiscal superstitions and misplaced priorities, the Biden administration’s proposed investments in green innovation remain paltry. An American Jobs Plan with much higher funding for green R&D is both imminently winnable and environmentally imperative. U.S. climate hawks should make securing such legislation a top priority.

The choice before us is techno-optimism or barbarism.

If governments are forced to choose between increasing income growth in the present, and mitigating temperature rise in the future, they are going to pick the former. We’ll get cheap, lab-grown Kobe beef before we get a U.S. Senate willing to tax meat, and steel plants powered by “green hydrogen” before we get anarcho-primitivism with Chinese characteristics.

The question is whether we’ll get such breakthroughs before it’s too late.

Techno-optimism has its hazards, but the progress we’ve made toward decarbonization has come largely through technological innovation. When India canceled plans to construct 14 gigawatts of new coal-fired power stations in 2019, it did not do so in deference to international pressure or domestic environmental movements, but rather to the cost-competitiveness of solar energy. The same story holds across Asia’s developing countries: Thanks to a ninefold reduction in the cost of solar energy over the past decade, the number of new coal plants slated for construction in the region has fallen by 80 percent. Meanwhile, the road to an electric-car revolution was cleared by a collapse in the cost of lithium batteries, the challenge of powering cities with solar energy on cloudy days was eased by a 70 percent drop in the price of utility-scale batteries, and wind power grew 40 percent cheaper. Our species remains lackluster at solidarity and self-government, but we’ve got a real knack for building cool shit.

The technological progress of the past decade was not sufficient to compensate for tepid climate policy. But real techno-utopianism has never been tried: As of 2019, global spending on clean energy R&D totaled $22 billion a year, or 3 percent of the Pentagon’s annual budget. Increasing spending on such research — while expediting cost-reductions in existing technologies by deploying them en masse — should be twin priorities of American climate policy.

The preconditions for green industrialization can be made in America.

The United States has more fiscal capacity and better-financed research universities than any nation on the planet. And, for all the pathologies of our politics, public investment in green tech inspires far weaker opposition than many less-indispensable climate policies. In fact, late last year, with Republicans controlling the Senate and Donald Trump in the White House, the U.S. increased funding for zero-emission technology R&D by $35 billion. America does not have sovereignty over enough humans to save the planet by slashing our domestic emissions. But we just might have the resources and political economy necessary to help the developing world save us all.

No serial policy failure –

1. Debate is first and foremost a competitive game – centering debate around epistemologies encourages “you link, you lose” and nonfalsfiability decks effective deliberation -- Lots of rounds, internalized failure, social background, competitive drive all prove

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