# 1NC

### 1

#### Interp and Violation: The affirmative must only defend that the appropriation of outer space by private entities is unjust and may only garner offense from the hypothetical implementation of the resolution – they don’t - cx

#### Private entity is defined by

Cornell Law n.d. “private entity” <https://www.law.cornell.edu/definitions/uscode.php?width=840&height=800&iframe=true&def_id=6-USC-625312480-168358316&term_occur=999&term_src=title:6:chapter:6:subchapter:I:section:1501> TG

1. In general Except as otherwise provided in this paragraph, the term “private entity” means any person or private group, organization, proprietorship, partnership, trust, cooperative, corporation, or other commercial or nonprofit entity, including an officer, employee, or agent thereof.

#### Article 2 of the Outer Space Treaty defines outer space and appropriation

OST 66 “2222 (XXI). Treaty on Principles Governing the Activities of States in the Exploration and Use of Outer Space, including the Moon and Other Celestial Bodies.” UN Office for Outer Space Affairs, 1499th plenary meeting, Dec 19, 1966, <https://www.unoosa.org/oosa/en/ourwork/spacelaw/treaties/outerspacetreaty.html> TG

ARTICLE II. Outer space, including the moon and other celestial bodies, is not subject to national appropriation by claim of sovereignty, by means of use or occupation, or by any other means.

#### Vote neg:

#### 1] Fairness – post facto topic adjustment structurally favors the aff by manipulating the balance of prep. They can specialize in 1 area of literature for 4 years which gives them a huge edge over people switching topics every 2 months and locks us into a predictable null set of monolithic criticisms that are susceptible to the perm. Fairness is an impact - a] it’s an intrinsic good – debate is fundamentally a game and some level of competitive equity is necessary to sustain the activity which they’ve ceded validity to by participating, b] probability – individual ballots can’t alter subjectivity even if long term clash over a season can, but they can rectify skews which means the only immediate impact to a ballot is fairness and deciding who wins, c] it internal link turns every impact – a limited topic promotes in-depth research and engagement which is necessary to access all of their education

#### 2] Clash – argumentative testing along a stable tether and SSD are good – they force debaters to consider a controversial issue from multiple perspectives through nuanced 3rd and 4th level testing that only occurs alongside a stasis point for preparation. Non-T affs allow individuals to establish their own metrics for what they want to debate leading to ideological dogmatism – our argument is that the process of defending and answering proposals against a well-researched opponent is a benefit of engaging the topic regardless of the truth value of those proposals.

#### 3] TVA –

#### A] Plan: The United States should unilaterally ban asteroid mining. This AFF would be topical, remove a signification portion of US hegemony and dominance, sequester the space race to China meaning US-led securitization of Chinese bodies and leadership across the world order would halt. This definitely solves their Roh card where they say "As proven by the barrage of DAs and Affs on the topic characterizing “Chinese adventurism as the internal link to nuke war” or “Chinese tech theft destabilizing the region”.

#### B] Plan: Space-faring nations should jointly revise the OST and ban asteroid mining. That plan with an advantage of global warming, space debris, or multilat would be fantastic, and would not at all rely on China being evil in the ILO. US-China working together to create solutions would clearly mitigate forms of Western exceptionalism and securitization. Securitization of China was largely non-existent during Bill Clinton's foreign policy of engagement and only began in the late 2000's with Obama's policy of isolationism and containment, the aff would be a stark contrast and would indicate a willingness to cooperate and desecuritize China

#### Use competing interps – topicality is question of models of debate which they should have to proactively justify and we’ll win reasonability links to our offense.

#### They can’t weigh the case—lack of preround prep means their truth claims are untested which you should presume false—they’re also only winning case because we couldn’t engage with it

#### No impact turns—exclusions are inevitable because we only have 45 minutes so it’s best to draw those exclusions along reciprocal lines to ensure a role for the negative

### 2

#### Interpretation: Debaters must disclose all constructive positions on open source with highlighting on the 2021-22 NDCA LD wiki after the round in which they read them and before the next round they debate.

#### Violation – they don’t – Ss in the doc – only 1 round from this topic on aff and none on the neg

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#### 1] Debate resource inequities—you’ll say people will steal cards, but that’s good—it’s the only way to truly level the playing field for students such as novices in under-privileged programs who can’t bypass paywalled articles.

Louden 10 – Allan D. Louden, professor of Communication at Wake Forest (“Navigating Opportunity: Policy Debate in the 21st Century” Wake Forest National Debate Conference. IDEA, 2010)

Groups interested in engaging in competitive National Debate Tournament (NDT)-Cross Examination Debate Association (CEDA)-style policy debate are entering an exciting time in the debate community where **digital resources are making research and networking increasingly accessible**. Those developing programs should be encouraged to choose their own topics and resolutions, but they should also make use of the massive resources available by focusing on the official NDT-CEDA resolution. **New initiatives in the field of open-source debate make evidence sharing, such as the Open Caselist, a powerful tool for new programs to engage and compete against established teams**. It is no coincidence that **the winners of the NDT tend to be the schools with the largest coaching staffs, but the increased distribution and free sharing of evidence and resources have made smaller debate programs increasingly capable of competing against larger institutions**. We are now seeing the beginnings of **increased resource sharing**, with multiple initiatives focusing on regional evidence sharing for groups of developing debate programs. This **is one example of dramatic changes occurring in the community that are capable of opening the doors for new participation in debate**. Regardless of outside influence, such as an organized campaign by preexisting debate organizations to increase resource distribution, students are independently capable of establishing the foundations for a larger competitive program. The following suggestions are a nonlinear set of options available to students who wish to establish a struc-tured and coached debate program, and eventually developing the capability to maintain multiple professional teaching positions, such as those discussed earlier in the chapter.

#### 2] Evidence ethics – open source is the only way to verify pre-round that cards aren’t miscut or highlighted or bracketed unethically. That’s a voter – maintaining ethical ev practices is key to being good academics and we should be able to verify you didn’t cheat

#### 3] Depth of clash – it allows debaters to have nuanced researched objections to their opponents evidence before the round at a much faster rate, which leads to higher quality ev comparison – outweighs cause thinking on your feet is NUQ but the best quality responses come from full access to a case.

Cx apply voters and disclosure ows – prefer ci bc it’s a q of models + norm setting since disclosure spills over and cant reaosnably disclose bc cant verify

### 4

#### CP: I endorse the entirety of the aff except for the fact that the private appropriation of outer space via mega constellations in the lower earth orbit is unjust.

Don’t let them delink – first two cards prove the competition and cx

#### Terrestrial Internet Cables are vulnerable now – risks access.

Griffiths 19 James Griffiths 7-26-2019 "The global internet is powered by vast undersea cables. But they’re vulnerable." <https://www.cnn.com/2019/07/25/asia/internet-undersea-cables-intl-hnk/index.html> (CNN Analyst)//ELmer

Hong Kong (CNN) - On July 29, 1858, two steam-powered battleships met in the middle of the Atlantic Ocean. There, they connected two ends of a 4,000 kilometer (2,500 mile) long, 1.5 centimeter (0.6 inch) wide cable, linking for the first time the European and North American continents by telegraph. Just over two weeks later, the UK’s Queen Victoria sent a congratulatory message to then US President James Buchanan, which was followed by a parade through the streets of New York, featuring a replica of a ship which helped lay the cable and fireworks over City Hall. In their inaugural cables, Queen Victoria hailed the “great international work” by the two countries, the culmination of almost two decades of effort, while Buchanan lauded a “triumph more glorious, because far more useful to mankind, than was ever won by conqueror on the field of battle. The message took over 17 hours to deliver, at 2 minutes and 5 seconds per letter by Morse code, and the cable operated for less than a month due to a variety of technical failures, but a global communications revolution had begun. By 1866, new cables were transmitting 6 to 8 words a minute, which would rise to more than 40 words before the end of the century. In 1956, Transatlantic No. 1 (TAT-1), the first underwater telephone cable, was laid, and by 1988, TAT-8 was transmitting 280 megabytes per second – about 15 times the speed of an average US household internet connection – over fiber optics, which use light to transmit data at breakneck speeds. In 2018, the Marea cable began operating between Bilbao, Spain, and the US state of Virginia, with transmission speeds of up to 160 terabits per second – 16 million times faster than the average home internet connection. Today, there are around 380 underwater cables in operation around the world, spanning a length of over 1.2 million kilometers (745,645 miles). Underwater cables are the invisible force driving the modern internet, with many in recent years being funded by internet giants such as Facebook, Google, Microsoft and Amazon. They carry almost all our communications and yet – in a world of wireless networking and smartphones – we are barely aware that they exist. Yet as the internet has become more mobile and wireless, the amount of data traveling across undersea cables has increased exponentially. “Most people are absolutely amazed” by the degree to which the internet is still cable-based, said Byron Clatterbuck, chief executive of Seacom, a multinational telecommunications firm responsible for laying many of the undersea cables connecting Africa to the rest of the world. “People are so mobile and always looking for Wi-Fi,” he said. “They don’t think about it, they don’t understand the workings of this massive mesh of cables working together. “They only notice when it’s cut.” Network down In 2012, Hurricane Sandy slammed into the US East Coast, causing an estimated $71 billion in damage and knocking out several key exchanges where undersea cables linked North America and Europe. “It was a major disruption,” Frank Rey, director of global network strategy for Microsoft’s Cloud Infrastructure and Operations division, said in a statement. “The entire network between North America and Europe was isolated for a number of hours. For us, the storm brought to light a potential challenge in the consolidation of transatlantic cables that all landed in New York and New Jersey.” For its newest cable, Marea, Microsoft chose to base its US operation further down the coast in Virginia, away from the cluster of cables to minimize disruption should another massive storm hit New York. But most often when a cable goes down nature is not to blame. There are about 200 such failures each year and the vast majority are caused by humans. “Two-thirds of cable failures are caused by accidental human activities, fishing nets and trawling and also ships’ anchors,” said Tim Stronge, vice-president of research at TeleGeography, a telecoms market research firm. “The next largest category is natural disaster, mother nature – sometimes earthquakes but also underwater landslides.” A magnitude-7.0 earthquake off the southwest coast off Taiwan in 2006, along with aftershocks, cut eight submarine cables which caused internet outages and disruption in Taiwan, Hong Kong, China, Japan, Korea and the Philippines. Stronge said the reason most people are not aware of these failures is because the whole industry is designed with it in mind. Companies that rely heavily on undersea cables spread their data across multiple routes, so that if one goes down, customers are not cut off. How a cable gets laid Laying a cable is a years-long process which costs millions of dollars, said Seacom’s Clatterbuck. The process begins by looking at naval charts to plot the best route. Cables are safest in deep water where they can rest on a relatively flat seabed, and won’t rub against rocks or be at risk of other disturbances. “The deeper the better,” Clatterbuck said. “When you can lay the cable down in deep water you rarely have any problems. It goes down on the bottom of the seabed and just stays there.” Things become more difficult the closer you get to shore. A cable that is only a few centimeters thick on the bottom of the ocean must be armored from its environment as reaches the landing station that links it with the country’s internet backbone. “Imagine a long garden hose, inside of which are very small tubes that house a very, very thin fiber pair,” Clatterbuck said. That hose is wrapped in copper, which conducts the direct current that powers the cable and its repeaters, sometimes up to 10,000 volts. “The fibers are wrapped in urethane and wrapped in copper and wrapped again in urethane,” he said. “If we’re going to have to put that cable on a shoreline that is very shallow and has a lot of rocks, you’re now going to have to armor coat that cable so no one can hack through it.” Cables in less hospitable areas can be far thicker than garden hoses, wrapped in extra plastic, kevlar armor plating, and stainless steel to ensure they can’t be broken. Depending on the coast, cable companies might also have to build concrete trenches far out to sea, to tuck the cable in to protect it from being bashed against rocks. “Before the cable-laying vessels go out they send out another specialized ship that maps the sea floor in the area when they want to go,” said TeleGeography’s Stronge. “They want to avoid areas where there’s a lot of undersea currents, certainly want to avoid volcanic areas, and avoid a lot of elevation change on the sea floor.” Once the route is plotted and checked, and the shore connections are secure, huge cable laying ships begin passing out the equipment. “Imagine spools of spools of garden hose along with a lot of these repeaters the size of an old travel trunk,” Clatterbuck said. “Sometimes it can take a month to load the cable onto a ship.” The 6,600 kilometer (4,000 mile) Marea cable weighs over 4.6 million kilograms (10.2 million pounds), or the equivalent of 34 blue whales, according to Microsoft, which co-funded the project with Facebook. It took more than two years to lay the entire thing. Malicious cuts The blackout came without warning. In February 2008, a whole swath of North Africa and the Persian Gulf suddenly went offline, or saw internet speeds slow to a painful crawl. This disruption was eventually traced to damage to three undersea cables off the Egyptian coast. At least one – linking Dubai and Oman – was severed by an abandoned, 5,400 kilogram (6-ton) anchor, the cable’s owner said. But the cause of the other damage was never explained, with suggestions it could have been the work of saboteurs. That raises the issue of another threat to undersea cables: deliberate human attacks. In a 2017 paper for the right-wing think tank Policy Exchange, British lawmaker Rishi Sunak wrote that “security remains a challenge” for undersea cables. “Funneled through exposed choke points (often with minimal protection) and their isolated deep-sea locations entirely public, the arteries upon which the Internet and our modern world depends have been left highly vulnerable,” he said. “The threat of these vulnerabilities being exploited is growing. A successful attack would deal a crippling blow to Britain’s security and prosperity.” However, with more than 50 cables connected to the UK alone, Clatterbuck was skeptical about how useful a deliberate outage could be in a time of war, pointing to the level of coordination and resources required to cut multiple cables at once. “If you wanted to sabotage the global internet or cut off a particular place you’d have to do it simultaneously on multiple cables,” he said. “You’d be focusing on the hardest aspect of disrupting a network.”

#### Mega-constellations provide fast, affordable internet that bridges digital divide – independently, competition lowers prices across the board.

Novo 21 Paula Novo 3-31-2021 "Will Starlink Change the Internet?' <https://www.highspeedoptions.com/resources/insights/will-starlink-change-the-internet> (With over four years of broadband experience, Paula Novo is the Site Editor and Senior Writer for HighSpeedOptions. She has helped develop the criterion by which HighSpeedOptions reviews and recommends internet service providers, striving to simplify and guide the user’s decision toward the best communications services. Paula also leads HighSpeedOptions coverage of the digital divide, ISP reviews, and broadband policy.)//Elmer

While it’s not the first – and won’t be the last – company to test low Earth orbit satellites, Starlink, the satellite internet division of SpaceX, is making waves in the telecommunications industry for its residential beta program launched in 2020. As the first U.S.-based firm to successfully bring LEO internet to market, Starlink shows promise where others have heroically failed. Every satellite company in history to launch a low Earth orbit (LEO) constellation has gone bankrupt, except for Starlink, that is. Said best in a tweet by Elon Musk, founder and CEO of this venture, “Starlink is a staggeringly difficult technical and economic endeavor. However, if we don’t fail, the cost to end-users will improve every year.” In the span of a decade, broadband moved from a “nice-to-have” to a “must-have” – the COVID-19 pandemic simply speeding up the clock on its shift towards a utility. Yet, we’re a far cry away from total connectivity. Due to availability and cost issues (to name a few), millions of Americans don’t have access to reliable internet, which further widens the education and wealth gaps. If successful, Starlink – and LEO satellite internet as a whole – may be the first real solution for billions of people missing out on the benefits of broadband. Current State of the Telecom Industry Despite advances in technology, the telecom industry is lagging behind. And, contrary to what internet service providers and the media report, the United States’ internet options are still very limited. The three biggest hurdles standing in the way of real progress include access, affordability, and lack of competition. Access According to the Federal Communications Commission’s (FCC) 2020 Broadband Deployment Report, roughly 6% of all Americans have zero access to fixed broadband at home. And, of those without access, a majority live in rural areas. That’s about 19 million people who, even if they could afford to subscribe to internet service, are out of luck. The FCC defines broadband speeds as just 25 Mbps down and 3 Mbps up, which may be fast enough to check emails but won’t reliably support your Breaking Bad marathon. You can see how living in an underserved area, then, can severely limit a person’s job prospects, schooling, and social connections. Still, we can’t rate internet access without also looking at affordability. While some 19 million Americans do not have access at all, as many as one in three Americans choose to not subscribe to internet service, citing cost as a leading factor. Affordability FCC data shows that nearly 35% of Americans, or about 114 million people, do not subscribe to broadband service at their homes. Affordability – or lack thereof – is often cited as the main driver for this decision. Despite government intervention via efforts like the FCC Lifeline Program and ISP subsidies to incentivize network expansions, America still seems to lag behind other developed countries when it comes to internet cost. In a 2020 study by New America, it turns out that we pay quite a bit more for internet service than most developed countries in Asia and Europe, regardless of speed. Before factoring in data caps and other ancillary ISP fees, we pay “nearly twice as much as European countries for high-speed internet.” Naturally, the ballooning question pops up – How did we fall behind? Lack of Competition The lack of competition today may be the single greatest obstacle preventing the telecom industry (read: ISPs and consumers) from thriving. A long history of privately-owned infrastructures and government regulations has enabled monopolies to quash competition in the marketplace and ignore the demand for innovation. Unsurprisingly, the Institute of Self-Reliance released a new report finding that two of the largest broadband companies in the U.S. – Comcast and Charter Spectrum – maintain a monopoly over 47+ million American households. It also sheds light on an additional 33 million homes only serviceable by one or two DSL providers. While these are just a few examples of the current market, you can easily see how large segments of the population lack the competitive supply needed to drive down costs and push for more development. What if there was a solution to address these pitfalls with the internet? What if Americans (or, really, anyone in the world) could circumvent some of the physical and political barriers stopping us from connecting from seemingly anywhere? These are questions Starlink is attempting to answer. Ways Starlink May Change the Internet First, what is Starlink and how is it different from other internet providers? It’s an Elon Musk satellite internet company bringing life to the telecom industry. In the last year, Starlink launched over 1,000 satellites into low orbit with the goal of offering a new type of broadband. If successful, this LEO service could not only supersede traditional satellite internet like HughesNet or Viasat but also rival the likes of fiber internet in rural and remote communities. Unlike GEO satellite providers who use a few hundred large satellites orbiting over 35,000 kilometers from Earth, Starlink plans to use up to 42,000 small satellites in low orbit no higher than 1,200 kilometers. Because of these key differences, Starlink is anticipated to offer reliable speeds up to 1 Gbps with lower latency of 20ms to 40ms worldwide. Essentially, it’d combine the performance of grounded internet with the geographical freedom of traditional satellite internet so people can live anywhere on Earth while staying connected. In general, LEO satellite service represents a real chance at solving connectivity issues for anyone outside city limits. Starlink may also pave the way for tangible changes to the industry as a whole, including lower prices, faster speeds, and better economic opportunities. Pricing of Internet As Starlink enters new markets, the added competition has the potential to drive down the cost of internet over time. In a study by the Analysis Group, they calculated that when just one new competitor joins a designated market area (DMA), the price of plans with speeds ranging from 50 Mbps to 1 Gbps sees a monthly decline of $1.50. That’s it? McDonald’s saves me more than that. Not so fast, though. Remember how we said Starlink isn’t the only company testing low orbit satellites? With other ventures like Blue Origin, OneWeb, and Telesat itching to launch their own LEO constellations, it won’t be long before new players enter the market. At which point, the Analysis Group guesstimates an 8% reduction in monthly broadband prices, or about $7.50. For low-income households, that may be the difference needed to break even on bills. And, even though Starlink itself is quite expensive, its presence in the market has the potential to still benefit consumers who could choose a (now) cheaper internet provider. Internet Speeds Similarly, the buzz around LEO internet speeds has industry heads raising their eyebrows as well. While Starlink is only testing speeds of 50 Mbps to 150 Mbps right now, in time it’s expected to offer speeds up to 1 Gbps with low latency. Normally these speeds are reserved for grounded connections like fiber or cable internet. So, if Starlink manages to deliver, we may no longer be limited by our geography. Even further, the Analysis Group reports that the availability of higher internet speeds in a DMA “increases the likelihood that other providers will introduce high-speed plans to match […] their competition.” In particular, they found that broadband providers are 4 to 17 percent more likely to increase their speeds on an annual basis because of competition. This goes to show that a little healthy rivalry in the marketplace first and foremost benefits the consumer. Economic Opportunity If Starlink is successful, we expect to see economic opportunity improve for billions with a B as well. With global availability, more people will have the means to compete for jobs in today’s digital age. To put things into perspective, consider the world population. Of the current 7.8 billion people, a little under half of them (40%) lack regular internet access. That’s nearly one out of every two people. If LEO satellite service can make it to where geography, price, and speeds aren’t roadblocks anymore, what happens? In general, more people with internet access equates to more job access. And, as jobs continue to transition online, it’s safe to assume that people won’t be as limited by obstacles such as disabilities, poor education, and wealth disparities when they compete for openings. In these ways, Starlink has the potential to help offset poverty where many governments have failed.

#### It's comparably faster than current competitors.

Lumanlan 21 August Dominic M Lumanlan 8-14-2021 "How Elon Musk’s Starlink will be the future of the Internet" <https://medium.com/@augustlumanlan2017/how-spacexs-starlink-will-be-the-future-of-the-internet-8f07adb4eb2> (Engineering Author)//Elmer

Internet speeds, satellite equipment, and user feedback Starlink has very high internet speeds, higher than the speed of internet we currently have in our homes. Speeds average around 100 mbps but it could go as far as 200 mbps, or even 300 mbps. It has a latency of 20 milliseconds. Latency just means the time it takes for the satellite to transmit the data packets (YouTube videos, Facebook messages, Google searches, etc.) from the ground station, to the nearest Starlink satellite, which then transmits it to other nearby satellites and whichever one is closest above the user will transmit it downward to the Starlink dish that receives the data packets, which can finally reach your home router and now you’re connected to the internet and received the data packets. The process can repeat vice versa. This means that the internet connection with Starlink is much faster than our current internet connection which has around 60 milliseconds of latency. A lot of beta testers have shared their experiences online and have been picked up by the media to know more about the Starlink internet program’s capabilities and the user’s feedback about them. What they say is true: They are so happy about it, they think it’s worth it. Because its so fast and reliable to many places around the world, you can easily connect to the internet and be able to do multiple things like watch YouTube or Google search, or even work conveniently anywhere you wish, as long as you have a ground Starlink dish with you.

#### Internet solves extinction

**Eagleman 10** [David Eagleman is a neuroscientist at Baylor College of Medicine, where he directs the Laboratory for Perception and Action and the Initiative on Neuroscience and Law and author of Sum (Canongate). Nov. 9, 2010, “ Six ways the internet will save civilization,”  
 http://www.wired.co.uk/magazine/archive/2010/12/start/apocalypse-no]

Many **great civilisations have fallen**, leaving nothing but cracked ruins and scattered genetics. Usually this results **from: natural disasters, resource depletion, economic meltdown, disease, poor information flow and corruption**. But we’re luckier than our predecessors because **we command a technology that no one else possessed: a rapid communication network that finds its highest expression in the internet**. I propose that there are six ways in which **the net has vastly reduced the threat of societal collapse. Epidemics can be deflected by telepresence** One of our more dire prospects for collapse is an infectious-disease epidemic**. Viral and bacterial epidemics precipitated the fall of** the Golden Age of Athens**,** the Roman Empire and most of the empires of the Native Americans. **The internet can be our key to survival because the ability to work telepresently can inhibit microbial transmission by reducing human-to-human contact**. In the face of an otherwise devastating epidemic, businesses can keep supply chains running with the maximum number of employees working from home. This can reduce host density below the tipping point required for an epidemic. **If we are well prepared when an epidemic arrives, we can fluidly shift into a self-quarantined society** in which microbes fail due to host scarcity. Whatever the social ills of isolation, they are worse for the microbes than for us. **The internet will predict natural disasters We are witnessing the downfall of slow central control in the media**: news stories are increasingly becoming user-generated nets of up-to-the-minute information. **During the recent California wildfires,** locals went to the TV stations to learn whether their neighbourhoods were in danger. But the news stations appeared most concerned with the fate of celebrity mansions, so Californians changed their tack: they uploaded geotagged mobile-phone pictures, updated Facebook statuses and tweeted. The balance tipped: **the internet carried news about the fire more quickly and accurately than any news station could.** In this grass-roots, decentralised scheme, there were embedded reporters on every block, and the news shockwave kept ahead of the fire. This head start could provide the extra hours that save us. If the Pompeiians had had the internet in 79AD, they could have easily marched 10km to safety, well ahead of the pyroclastic flow from Mount Vesuvius. **If the Indian Ocean had the Pacific’s networked tsunami-warning system, South-East Asia would look quite different today. Discoveries are retained and shared** Historically, **critical information has required constant rediscovery**. Collections of learning -- from the library at Alexandria to the entire Minoan civilisation -- have fallen to the bonfires of invaders or the wrecking ball of natural disaster. Knowledge is hard won but easily lost. And information that survives often does not spread. **Consider smallpox inoculation**: this was under way in India, China and Africa centuries before it made its way to Europe**. By the time the idea reached North America, native civilisations who needed it had already collapsed. The net solved the problem. New discoveries catch on immediately;** information spreads widely. In this way, societies can optimally ratchet up, using the latest bricks of knowledge in their fortification against risk. **Tyranny is mitigated Censorship of ideas** was a familiar spectre in the last century, with state-approved news outlets ruling the press, airwaves and copying machines **in the USSR**, Romania, Cuba, China, Iraq **and elsewhere**. In many cases, such as Lysenko’s agricultural despotism in the USSR, it **directly contributed to the collapse of the nation**. Historically**, a more successful strategy has been to confront free speech with free speech -- and the internet allows this in a natural way.** It democratises the flow of information by offering access to the newspapers of the world, the photographers of every nation, the bloggers of every political stripe. Some posts are full of doctoring and dishonesty whereas others strive for independence and impartiality -- but all are available to us to sift through. Given the attempts by some governments to build firewalls, it’s clear that this benefit of the net requires constant vigilance. **Human capital is vastly increased Crowdsourcing brings people together to solve problems.** Yet far fewer than one per cent of the world’s population is involved. We need expand human capital. Most of the world not have access to the education afforded a small minority. For every Albert Einstein, Yo-Yo Ma or Barack Obama who has educational opportunities, uncountable others do not. This squandering of talent translates into reduced economic output and a smaller pool of problem solvers. **The net opens the gates education to anyone with a computer**. A motivated teen anywhere on the planet can walk through the world’s knowledge -- from the webs of Wikipedia to the curriculum of MIT’s OpenCourseWare**. The new human capital will serve us well when we confront existential threats we’ve never imagined before. Energy expenditure is reduced** Societal collapse can often be understood in terms of an energy budget: **when energy spend outweighs energy return, collapse ensues**. This has taken the form of deforestation or soil erosion; **currently, the worry involves fossil-fuel depletion. The internet addresses the energy problem with a natural ease**. Consider the massive energy savings inherent in the shift from paper to electrons -- as seen in the transition from the post to email. **Ecommerce reduces the need to drive long distances to purchase products. Delivery trucks are more eco-friendly** than individuals driving around, not least because of tight packaging and optimisation algorithms for driving routes. Of course, there are energy costs to the banks of computers that underpin the internet -- but these costs are less than the wood, coal and oil that would be expended for the same quantity of information flow. **The tangle of events that triggers societal collapse can be complex,** and there are several threats the net does not address. **But vast, networked communication can be an antidote to several of the most deadly diseases threatening civilisation.** The next time your coworker laments internet addiction, the banality of tweeting or the decline of face-to-face conversation, you may want to suggest that the net may just be the technology that saves us.

## Case

#### **Vote neg on presumption**

#### **1] Allies – debate is an unsustainable form of activism because reading the aff forces us to negate it – especially true vs another asian american debater**

#### 2] No spill up –

#### a] your ballot in dubs of cal can’t change the rhetoric of the debate community writ large – losing rounds makes ppl write more blocks, not reconsider orientations, which disproves subject formation

#### b] their advocacy is NOT A COMPLETE PRAXIS – they’ve explained how we should shift our discourse and our epistemology but have ZERO explanation of how this spills up into material action – great, we’ve “reimagined,” the aff can’t explain what material actions we ought to take based off any new orientation – positing theory alone as sufficient to affirm encourages infinitely regressive ivory tower elitism where we consider academic theorizing a sufficient substitute for action which turns case

#### 3] Their method begins and ends with mental “orientations” or epistemologies” – when they reference “the decolonial … work that Asian American rhetoric can and must do,” they make decolonization a metaphor which turns the aff.

(Eve Tuck, Unangax, State University of New York at New Paltz K. Wayne Yang University of California, San Diego, Decolonization is not a metaphor, Decolonization: Indigeneity, Education & Society Vol. 1, No. 1, 2012, pp. 1-40, JKS)

Moves to innocence IV: Free your mind and the rest will follow Fanon told us in 1963 that decolonizing the mind is the first step, not the only step toward overthrowing colonial regimes. Yet we wonder whether another settler move to innocence is to focus on decolonizing the mind, or the cultivation of critical consciousness, as if it were the sole activity of decolonization; to allow conscientization to stand in for the more uncomfortable task of relinquishing stolen land. We agree that curricula, literature, and pedagogy can be crafted to aid people in learning to see settler colonialism, to articulate critiques of settler epistemology, and set aside settler histories and values in search of ethics that reject domination and exploitation; this is not unimportant work. However, the front-loading of critical consciousness building can waylay decolonization, even though the experience of teaching and learning to be critical of settler colonialism can be so powerful it can feel like it is indeed making change. Until stolen land is relinquished, critical consciousness does not translate into action that disrupts settler colonialism. So, we respectfully disagree with George Clinton and Funkadelic (1970) and En Vogue (1992) when they assert that if you “free your mind, the rest (your ass) will follow.” Paulo Freire, eminent education philosopher, popular educator, and liberation theologian, wrote his celebrated book, Pedagogy of the Oppressed, in no small part as a response to Fanon’s Wretched of the Earth. Its influence upon critical pedagogy and on the practices of educators committed to social justice cannot be overstated. Therefore, it is important to point out significant differences between Freire and Fanon, especially with regard to de/colonization. Freire situates the work of liberation in the minds of the oppressed, an abstract category of dehumanized worker vis-a-vis a similarly abstract category of oppressor. This is a sharp right turn away from Fanon’s work, which always positioned the work of liberation in the particularities of colonization, in the specific structural and interpersonal categories of Native and settler. Under Freire’s paradigm, it is unclear who the oppressed are, even more ambiguous who the oppressors are, and it is inferred throughout that an innocent third category of enlightened human exists: “those who suffer with [the oppressed] and fight at their side” (Freire, 2000, p. 42). These words, taken from the opening dedication of Pedagogy of the Oppressed, invoke the same settler fantasy of mutuality based on sympathy and suffering. Fanon positions decolonization as chaotic, an unclean break from a colonial condition that is already over determined by the violence of the colonizer and unresolved in its possible futures. By contrast, Freire positions liberation as redemption, a freeing of both oppressor and oppressed through their humanity. Humans become ‘subjects’ who then proceed to work on the ‘objects’ of the world (animals, earth, water), and indeed read the word (critical consciousness) in order to write the world (exploit nature). For Freire, there are no Natives, no Settlers, and indeed no history, and the future is simply a rupture from the timeless present. Settler colonialism is absent from his discussion, implying either that it is an unimportant analytic or that it is an already completed project of the past (a past oppression perhaps). Freire’s theories of liberation resoundingly echo the allegory of Plato’s Cave, a continental philosophy of mental emancipation, whereby the thinking man individualistically emerges from the dark cave of ignorance into the light of critical consciousness. By contrast, black feminist thought roots freedom in the darkness of the cave, in that well of feeling and wisdom from which all knowledge is recreated. These places of possibility within ourselves are dark because they are ancient and hidden; they have survived and grown strong through darkness. Within these deep places, each one of us holds an incredible reserve of creativity and power, of unexamined and unrecorded emotion and feeling. The woman's place of power within each of us is neither white nor surface; it is dark, it is ancient, and it is deep. (Lorde, 1984, pp. 36-37) Audre Lorde’s words provide a sharp contrast to Plato’s sight-centric image of liberation: “The white fathers told us, I think therefore I am; and the black mothers in each of us - the poet - whispers in our dreams, I feel therefore I can be free” (p. 38). For Lorde, writing is not action upon the world. Rather, poetry is giving a name to the nameless, “first made into language, then into idea, then into more tangible action” (p. 37). Importantly, freedom is a possibility that is not just mentally generated; it is particular and felt. Freire’s philosophies have encouraged educators to use “colonization” as a metaphor for oppression. In such a paradigm, “internal colonization” reduces to “mental colonization”, logically leading to the solution of decolonizing one’s mind and the rest will follow. Such philosophy conveniently sidesteps the most unsettling of questions: ! ! The essential thing is to see clearly, to think clearly - that is, dangerously and to answer clearly the innocent first question: what, fundamentally, is colonization? (Cesaire, 2000, p. 32) Because colonialism is comprised of global and historical relations, Cesaire’s question must be considered globally and historically. However, it cannot be reduced to a global answer, nor a historical answer. To do so is to use colonization metaphorically. “What is colonization?” must be answered specifically, with attention to the colonial apparatus that is assembled to order the relationships between particular peoples, lands, the ‘natural world’, and ‘civilization’. Colonialism is marked by its specializations. In North America and other settings, settler sovereignty imposes sexuality, legality, raciality, language, religion and property in specific ways. Decolonization likewise must be thought through in these particularities. To agree on what [decolonization] is not: neither evangelization, nor a philanthropic enterprise, nor a desire to push back the frontiers of ignorance, disease, and tyranny... (Cesaire, 2000, p. 32) We deliberately extend Cesaire’s words above to assert what decolonization is not. It is not converting Indigenous politics to a Western doctrine of liberation; it is not a philanthropic process of ‘helping’ the at-risk and alleviating suffering; it is not a generic term for struggle against oppressive conditions and outcomes. The broad umbrella of social justice may have room underneath for all of these efforts. By contrast, decolonization specifically requires the repatriation of Indigenous land and life. Decolonization is not a metonym for social justice. We don’t intend to discourage those who have dedicated careers and lives to teaching themselves and others to be critically conscious of racism, sexism, homophobia, classism, xenophobia, and settler colonialism. We are asking them/you to consider how the pursuit of critical consciousness, the pursuit of social justice through a critical enlightenment, can also be settler moves to innocence - diversions, distractions, which relieve the settler of feelings of guilt or responsibility, and conceal the need to give up land or power or privilege. Anna Jacobs’ 2009 Master’s thesis explores the possibilities for what she calls white harm reduction models. Harm reduction models attempt to reduce the harm or risk of specific practices. Jacobs identifies white supremacy as a public health issue that is at the root of most other public health issues. The goal of white harm reduction models, Jacobs says, is to reduce the harm that white supremacy has had on white people, and the deep harm it has caused non-white people over generations. Learning from Jacobs’ analysis, we understand the curricular- pedagogical project of critical consciousness as settler harm reduction, crucial in the resuscitation of practices and intellectual life outside of settler ontologies. (Settler) harm reduction is intended only as a stopgap. As the environmental crisis escalates and peoples around the globe are exposed to greater concentrations of violence and poverty, the need for settler harm reduction is acute, profoundly so. At the same time we remember that, by definition, settler harm ! ! Decolonization%is%not%a%metaphor%%21" 22""""E.%Tuck%&%K.W.%Yang" % reduction, like conscientization, is not the same as decolonization and does not inherently offer any pathways that lead to decolonization.

#### The role of the ballot/judge is to determine if the aff’s a good idea—anything else is self-serving, arbitrary and begs the question of the rest of the debate. Solves their offense since they can weigh the aff. Evaluate consequences

Christopher A. Bracey 6, Associate Professor of Law, Associate Professor of African & African American Studies, Washington University in St. Louis, September, Southern California Law Review, 79 S. Cal. L. Rev. 1231, p. 1318

Second, reducing conversation on race matters to an ideological contest allows opponents to elide inquiry into whether the results of a particular preference policy are desirable. Policy positions masquerading as principled ideological stances create the impression that a racial policy is not simply a choice among available alternatives, but the embodiment of some higher moral principle. Thus, the "principle" becomes an end in itself, without reference to outcomes. Consider the prevailing view of colorblindness in constitutional discourse. Colorblindness has come to be understood as the embodiment of what is morally just, independent of its actual effect upon the lives of racial minorities. This explains Justice Thomas's belief in the "moral and constitutional equivalence" between Jim Crow laws and race preferences, and his tragic assertion that "Government cannot make us equal [but] can only recognize, respect, and protect us as equal before the law." [281](http://web.lexis-nexis.com/universe/document?_m=cd9713b340d60abd42c2b34c36d8ef95&_docnum=9&wchp=dGLbVzz-zSkVA&_md5=9645fa92f5740655bdc1c9ae7c82b328) For Thomas, there is no meaningful difference between laws designed to entrench racial subordination and those designed to alleviate conditions of oppression. Critics may point out that colorblindness in practice has the effect of entrenching existing racial disparities in health, wealth, and society. But in framing the debate in purely ideological terms, opponents are able to avoid the contentious issue of outcomes and make viability determinations based exclusively on whether racially progressive measures exude fidelity to the ideological principle of colorblindness. Meaningful policy debate is replaced by ideological exchange, which further exacerbates hostilities and deepens the cycle of resentment.

#### Extinction first

Pummer 15 [Theron, Junior Research Fellow in Philosophy at St. Anne's College, University of Oxford. “Moral Agreement on Saving the World” Practical Ethics, University of Oxford. May 18, 2015] AT

There appears to be lot of disagreement in moral philosophy. Whether these many apparent disagreements are deep and irresolvable, I believe there is at least one thing it is reasonable to agree on right now, whatever general moral view we adopt: that it is very important to reduce the risk that all intelligent beings on this planet are eliminated by an enormous catastrophe, such as a nuclear war. How we might in fact try to reduce such existential risks is discussed elsewhere. My claim here is only that we – whether we’re consequentialists, deontologists, or virtue ethicists – should all agree that we should try to save the world. According to consequentialism, we should maximize the good, where this is taken to be the goodness, from an impartial perspective, of outcomes. Clearly one thing that makes an outcome good is that the people in it are doing well. There is little disagreement here. If the happiness or well-being of possible future people is just as important as that of people who already exist, and if they would have good lives, it is not hard to see how reducing existential risk is easily the most important thing in the whole world. This is for the familiar reason that there are so many people who could exist in the future – there are trillions upon trillions… upon trillions. There are so many possible future people that reducing existential risk is arguably the most important thing in the world, even if the well-being of these possible people were given only 0.001% as much weight as that of existing people. Even on a wholly person-affecting view – according to which there’s nothing (apart from effects on existing people) to be said in favor of creating happy people – the case for reducing existential risk is very strong. As noted in this seminal paper, this case is strengthened by the fact that there’s a good chance that many existing people will, with the aid of life-extension technology, live very long and very high quality lives. You might think what I have just argued applies to consequentialists only. There is a tendency to assume that, if an argument appeals to consequentialist considerations (the goodness of outcomes), it is irrelevant to non-consequentialists. But that is a huge mistake. Non-consequentialism is the view that there’s more that determines rightness than the goodness of consequences or outcomes; it is not the view that the latter don’t matter. Even John Rawls wrote, “All ethical doctrines worth our attention take consequences into account in judging rightness. One which did not would simply be irrational, crazy.” Minimally plausible versions of deontology and virtue ethics must be concerned in part with promoting the good, from an impartial point of view. They’d thus imply very strong reasons to reduce existential risk, at least when this doesn’t significantly involve doing harm to others or damaging one’s character. What’s even more surprising, perhaps, is that even if our own good (or that of those near and dear to us) has much greater weight than goodness from the impartial “point of view of the universe,” indeed even if the latter is entirely morally irrelevant, we may nonetheless have very strong reasons to reduce existential risk. Even egoism, the view that each agent should maximize her own good, might imply strong reasons to reduce existential risk. It will depend, among other things, on what one’s own good consists in. If well-being consisted in pleasure only, it is somewhat harder to argue that egoism would imply strong reasons to reduce existential risk – perhaps we could argue that one would maximize her expected hedonic well-being by funding life extension technology or by having herself cryogenically frozen at the time of her bodily death as well as giving money to reduce existential risk (so that there is a world for her to live in!). I am not sure, however, how strong the reasons to do this would be. But views which imply that, if I don’t care about other people, I have no or very little reason to help them are not even minimally plausible views (in addition to hedonistic egoism, I here have in mind views that imply that one has no reason to perform an act unless one actually desires to do that act). To be minimally plausible, egoism will need to be paired with a more sophisticated account of well-being. To see this, it is enough to consider, as Plato did, the possibility of a ring of invisibility – suppose that, while wearing it, Ayn could derive some pleasure by helping the poor, but instead could derive just a bit more by severely harming them. Hedonistic egoism would absurdly imply she should do the latter. To avoid this implication, egoists would need to build something like the meaningfulness of a life into well-being, in some robust way, where this would to a significant extent be a function of other-regarding concerns (see chapter 12 of this classic intro to ethics). But once these elements are included, we can (roughly, as above) argue that this sort of egoism will imply strong reasons to reduce existential risk. Add to all of this Samuel Scheffler’s recent intriguing arguments (quick podcast version available here) that most of what makes our lives go well would be undermined if there were no future generations of intelligent persons. On his view, my life would contain vastly less well-being if (say) a year after my death the world came to an end. So obviously if Scheffler were right I’d have very strong reason to reduce existential risk. We should also take into account moral uncertainty. What is it reasonable for one to do, when one is uncertain not (only) about the empirical facts, but also about the moral facts? I’ve just argued that there’s agreement among minimally plausible ethical views that we have strong reason to reduce existential risk – not only consequentialists, but also deontologists, virtue ethicists, and sophisticated egoists should agree. But even those (hedonistic egoists) who disagree should have a significant level of confidence that they are mistaken, and that one of the above views is correct. Even if they were 90% sure that their view is the correct one (and 10% sure that one of these other ones is correct), they would have pretty strong reason, from the standpoint of moral uncertainty, to reduce existential risk. Perhaps most disturbingly still, even if we are only 1% sure that the well-being of possible future people matters, it is at least arguable that, from the standpoint of moral uncertainty, reducing existential risk is the most important thing in the world. Again, this is largely for the reason that there are so many people who could exist in the future – there are trillions upon trillions… upon trillions. (For more on this and other related issues, see this excellent dissertation). Of course, it is uncertain whether these untold trillions would, in general, have good lives. It’s possible they’ll be miserable. It is enough for my claim that there is moral agreement in the relevant sense if, at least given certain empirical claims about what future lives would most likely be like, all minimally plausible moral views would converge on the conclusion that we should try to save the world. While there are some non-crazy views that place significantly greater moral weight on avoiding suffering than on promoting happiness, for reasons others have offered (and for independent reasons I won’t get into here unless requested to), they nonetheless seem to be fairly implausible views. And even if things did not go well for our ancestors, I am optimistic that they will overall go fantastically well for our descendants, if we allow them to. I suspect that most of us alive today – at least those of us not suffering from extreme illness or poverty – have lives that are well worth living, and that things will continue to improve. Derek Parfit, whose work has emphasized future generations as well as agreement in ethics, described our situation clearly and accurately: “We live during the hinge of history. Given the scientific and technological discoveries of the last two centuries, the world has never changed as fast. We shall soon have even greater powers to transform, not only our surroundings, but ourselves and our successors. If we act wisely in the next few centuries, humanity will survive its most dangerous and decisive period. Our descendants could, if necessary, go elsewhere, spreading through this galaxy…. Our descendants might, I believe, make the further future very good. But that good future may also depend in part on us. If our selfish recklessness ends human history, we would be acting very wrongly.” (From chapter 36 of On What Matters)

#### We’re impact turning any attempt to use the ballot to make debate more accessible ---

#### 1] It leaves zero role for the negative---our only ground is to say that debate should NOT be more accessible, or to just say nothing at all, which is a hobson choice that forces us to be non responsive for offensive

#### 2] It forces the judge into an inappropriate role---if their argument is voting aff makes debate more accessible, voting neg requires the judge determing that debate should NOT be more accessible, and that they don’t deserve to move on, which entails a violent rejection of them, their identity, and accessibility---debate’s just a game and tasking the judge with determining whether someone’s identity should be accepted is incredibly violent

#### 3] It’s a palliative --- sending \_\_\_\_\_ to finals does nothing to make debate better, and viewing ballots as currency for social movements is terminally unsustainable because losses are inevitable

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

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

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

#### Futurity and scenario analysis is good

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

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

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

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

74 Productive pessimism and temporality

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

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

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

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

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

#### Apocalyptic images good

Jessica Hurley 17, Assistant Professor in the Humanities at the University of Chicago, “Impossible Futures: Fictions of Risk in the Longue Durée”, Duke University Press, <https://read.dukeupress.edu/american-literature/article/89/4/761/132823/Impossible-Futures-Fictions-of-Risk-in-the-Longue>

* Squo power structures (i.e. what the K criticizes) paint themselves as stable/inevitable to project their power and maintain dominance
* Questioning that stability thru extinction narratives questions squo world orders bc it calls into ques the idea of squo world stability which allows us to envision alternative worlds/future i.e. one where it fails and causes extinction
* Justifies extinction focus and preventing extinction in the name of changing those squo structures

If contemporary ecocriticism has a shared premise about environmental risk it is that genre is the key to both perceiving and, possibly, correcting ecological crisis. Frederick Buell’s 2003 From Apocalypse to Way of Life: Environmental Crisis in the American Century has established one of the most central oppositions of this paradigm. As his title suggests, Buell tells the story of a discourse that began in the apocalyptic mode in the 1960s and 70s, when discussions of “the immanent end of nature” most commonly took the form of “prophecy, revelation, climax, and extermination” before turning away from apocalypse when the prophesied ends failed to arrive (112, 78). Buell offers his suggestion for the appropriate literary mode for life lived within a crisis that is both unceasing and inescapable: new voices, “if wise enough….will abandon apocalypse for a sadder realism that looks closely at social and environmental changes in process and recognizes crisis as a place where people dwell” (202-3). In a world of threat, Buell demands a realism that might help us see risks more clearly and aid our survival.¶ Buell’s argument has become a broadly held view in contemporary risk theory and ecocriticism, overlapping fields in the social sciences and humanities that address the foundational question of second modernity: “how do you live when you are at such risk?” (Woodward 2009, 205).1 Such an assertion, however, assumes both that realism is a neutral descriptive practice and that apocalypse is not something that is happening now in places that we might not see, or cannot hear. This essay argues for the continuing importance of apocalyptic narrative forms in representations of environmental risk to disrupt conservative realisms that maintain the statusquo. Taking the ecological disaster of nuclear waste as my case study, I examine two fictional treatments of nuclear waste dumps that create different temporal structures within which the colonial history of the United States plays out. The first, a set of Department of Energy documents that use statistical modeling and fictional description to predict a set of realistic futures for the site of the Waste Isolation Pilot Plant in New Mexico (1991), creates a present that is fully knowable and a future that is fully predictable. Such an approach, I suggest, perpetuates the state logics of implausibility that have long undergirded settler colonialism in the United States. In contrast, Leslie Marmon Silko’s contemporaneous novel Almanac of the Dead (1991) uses its apocalyptic form to deconstruct the claims to verisimilitude that undergird state realism, transforming nuclear waste into a prophecy of the end of the United States rather than a means for imagining its continuation. In Almanac of the Dead, the presence of nuclear waste introjects a deep-time perspective into contemporary America, transforming the present into a speculative space where environmental catastrophe produces not only unevenly distributed damage but also revolutionary forms of social justice that insist on a truth that probability modeling cannot contain: that the future will be unimaginably different from the present, while the present, too, might yet be utterly different from the real that we think we know.¶ Nuclear waste is rarely treated in ecocriticism or risk theory, for several reasons: it is too manmade to be ecological; its catastrophes are ongoing, intentionally produced situations rather than sudden disasters; and it does not support the narrative that subtends ecocritical accounts of risk perception in which the nuclear threat gives rise to an awareness of other kinds of threat before reaching the end of its relevance at the end of the Cold War.2 In what follows, I argue that the failure of nuclear waste to fit into the critical frames created by ecocriticism and risk theory to date offers an opportunity to expand those frames and overcome some of their limitations, especially the impulse towards a paranoid, totalizing realism that Peter van Wyck (2005) has described as central to ecocriticism in the risk society. Nuclear waste has durational forms that dwarf the human. It therefore dwells less in the economy of risk as it is currently conceptualized and more in the blown-out realm of deep time. Inhabiting the temporal scale that has recently been christened the Anthropocene, the geological era defined by the impact of human activities on the world’s geology and climate, nuclear waste unsettles any attempt at realist description, unveiling the limits of human imagination at every turn.3 By analyzing risk society through a heuristic of nuclear waste, this essay offers a critique of nuclear colonialism and environmental racism. At the same time, it shows how the apocalyptic mode in deep time allows narratives of environmental harm and danger to move beyond the paranoid logic of risk.

In the world of deep time, all that might come to pass will come to pass, sooner or later. The endless maybes of risk become certainties. The impossibilities of our own deaths and the deaths of everything else will come. But so too will other impossibilities: talking macaws and alien visitors; the end of the colonial occupation of North America, perhaps, or a sudden human determination to let the world live. The end of capitalism may yet become more thinkable than the end of the world. Just wait long enough. Stranger things will happen.¶