# 1NC R2 Apple Valley

## 1

### FW

#### Permissibility and presumption negate

#### 1] Obligations- the resolution indicates the affirmative has to prove an obligation, and permissibility would deny the existence of an obligation

#### 2] Falsity- Statements are more often false than true because proving one part of the statement false disproves the entire statement. Presuming all statements are true creates contradictions which would be ethically bankrupt.

#### 3] Negating is harder – A] Aff gets first and last speech which control the direction of the debate B] Affirmatives can strategically uplayer in the 1ar giving them a 7-6 time skew advantage, splitting the 2nr C] They get infinite prep time

#### 4] Affirmation theory- Affirming requires unconditionally maintaining an obligation

#### Affirm [is to]: maintain as true.

That’s Dictionary.com- “affirm” https://www.dictionary.com/browse/affirm

#### The reason morality exists is to regulate our actions towards others. If any moral code is not motivational then there is no reason to do what is right and that code merely fails to escape the skeptical conclusion. Motivational externalism collapses into Internalism.

**Joyce 1**, Richard (Professor of Philosophy at Victoria University Wellington, New Zealand). The Myth of Morality. 2001. [Bracketed for grammatical clarity]

Back to the [Suppose] external reason[s]. Suppose it were claimed, instead, that I have a reason to refrain from drinking the coffee because it is tapu and must not be touched. This reason claim will be urged regardless of what I may say about my indifference to tapu, or my citing of nihilistic desires to tempt the hand of fate. [r]egardless of my desires (it is claimed) I ought not drink - l have a reason not to drink. But how could that reason ever explain any action of mine? Could the external reason even explain my [action] from drinking? Clearly, in order to explain it the external reason must have some causally efficacious role [in] among the antecedents of the action (in this case, an omission) — l must have. in some manner. "internalized" it. The only possibility, it would seem, consistent with its being an external reason, is that I believe the external reason claim [but] : I believe that the coffee is tapu. There's no doubting that such a belief can play a role in explaining actions - including my refraining from drinking the coffee. The question is whether the **belief alone can[not] produce action**, to which the correct answer is “No.” A very familiar and eminently sensible view says that **in** order to explain an action the belief must couple with desires (such that those same desires had in the absence of the belief would not have resulted in the action). And this seems correct: if I believe that the coffee is [bad] tapu but really just don’t care about that, then I will not refrain from drinking it. So in order for the belief to explain action it must couple with [desire] elements - but in that case the putative external reason collapses into an internal one.3

#### Additionally, agents can only be motivated by their own desires; not externally because A] Empirical uncertainty- evil demon could deceive us, dreaming, simulation, and inability to know others’ experience make externalism an unreliable B] Because individuals have unlimited wants and those are not communicated C] Egoism- we only care about our own desires as individuals are self-interested and don’t care about helping others, even if we did know how to help.

#### Only a contractarian system that derives principles of mutual restraint from individuals’ self-interest account for this fact because contractarian principles are necessarily in the interest of all parties involved because they wouldn’t constrain their action against their will.

**Gauthier 86** Gauthier, David P. *Morals by Agreement*. Oxford: Clarendon, 1986. Print.

Moral principles are introduced as the objects of full voluntary ex ante agreement among rational persons. Su**ch agreement is hypothetical,** in supposing a pre-moral context for the adoption of moral rules and practices. **But the parties to agreement are real,** determinate individuals, **distinguished by their** capacities, **situations, and concerns.** In so far as **[**Since] they would agree to constraints on their choices, restraining their pursuit of their own interests, they acknowledge a distinction between what they may and may not do. As rational persons understanding the structure of their interaction, they recognize for mutual constraint, and so for a moral dimension in their affairs.

#### Additionally, self-interest is determined at the time of the original decision to rise to a norm of mutual self-restraint. For example, I might say that eating ice cream is in my self-interest because I’m hungry even if it will lead to extinction somehow in the future.

#### Thus, the standard is consistency with contractarian principles of mutual restraint, defined as the principles by which individuals constrain their actions with the belief that doing so would serve their self-interest.

#### Prefer additionally:

#### 1] Consent- contractarianism is based on consent which determines what qualifies as a net good or harm. Moral theories must be based in consent otherwise actions could never be determinate.

**Enoch 15** David Enoch. “Against Public Reason.” Central European University. 2015.

Recall the characteristic feature of public reason accounts – in order to reconcile liberty and authority, they require that the relevant authority or principles be justified to all those subject to the authority.And while falling short of requiring consent, this requirement does require some kind of engagement of the subjects as they actually are. But this creates a problem, at least in the context of hoping to vindicate some contemporary states. The problem is that actual citizens of actual large-scale contemporary states are a very varied bunch. Different people are committed – sometimes even in the deepest ways – **to all sorts of views and doctrines,** they value – even intrinsically – all sorts of different things. If the justifications offered to them are to engage them as they actually are – perhaps based on principles they accept, or on the values they hold dear, or on what is already there in their motivational set – then it’s hard to believe that there is anything at all that can be justified to all. This is perhaps clearest on consensus versions of public reason accounts, according to which for a political principle (e.g.) to be legitimate there must be a justification for it that is available (in the relevant way) to all11. **But it** remains true even on convergence views, according to which the condition **necessary for legitimacy is just that for any citizen, there’s a justification available to her** (without the further requirement that it must be the very same justification that’s available to all)12 . So long as the justification-to requirement is non-vacuous, and so long as the relevant constituency consist of all the citizens of a contemporary state as we actually find them, it’s hard to imagine anything at all passing the bar.

#### 2] Regress- we can always question morality- authority begs the question of why their assessment ought be preferred over other assessments- Contractarianism avoids this by allowing individuals to construct conceptions of the good based on a rational restriction of their future actions.

#### 3] Performativity- You agree to 4 minutes of prep and if you tried to go over the judges would down you- their very performance justifies the NC framework and proves it collapses.

#### Negate:

#### 1] Unconditional striking breaches different elements of contracts.

NLRB National Labor Relations Board. “The Right to Strike.” *The Right to Strike | National Labor Relations Board*, www.nlrb.gov/strikes. SJEP

Strikes unlawful because of timing—Effect of no-strike contract. A strike that violates a no-strike provision of a contract is not protected by the Act, and the striking employees can be discharged or otherwise disciplined, unless the strike is called to protest certain kinds of unfair labor practices committed by the employer. It should be noted that not all refusals to work are considered strikes and thus violations of no-strike provisions. A walkout because of conditions abnormally dangerous to health, such as a defective ventilation system in a spray-painting shop, has been held not to violate a no-strike provision. Same—Strikes at end of contract period.Section 8(d) provides that when either party desires to terminate or change an existing contract, it must comply with certain conditions. If these requirements are not met, a strike to terminate or change a contract is unlawful and participating strikers lose their status as employees of the employer engaged in the labor dispute. If the strike was caused by the unfair labor practice of the employer, however, the strikers are classified as unfair labor practice strikers and their status is not affected by failure to follow the required procedure.

#### 2] A worker has the ability to choose their employer and thus their contract. Therefore, there is no reason a worker can strike against a contract they have agreed to previously.

#### 3] Strikes inhibit the ability to create contracts, create power imbalances, and violate individual contracts.

**Levine 1** [Peter. "The Libertarian Critique of Labor Unions." Philosophy and Public Policy Quarterly 21.4 (2001): 17-24. (Peter Levine is the Associate Dean for Research and Lincoln Filene Professor of Citizenship & Public Affairs in Tufts University’s Jonathan Tisch College of Civic Life. He has secondary appointments in the Tufts Philosophy Department and the Tufts Clinical and Translational Sciences Institute. He was the founding deputy director (2001-6) and then the second director (2006-15) of Tisch College’s CIRCLE, The Center for Information and Research on Civic Learning and Engagement, which he continues to oversee as an associate dean]

Libertarians strongly defend freedom of choice and association. Thus, when workers choose to act collectively, negotiate together, or voluntarily walk off the job, libertarians have no reasonable complaint--even if other people are harmed--because they support the right to make and exit voluntary partnerships. But unions gain strength **by overriding private rights.** They routinely block anyone from working **under a non-union contract**, and they prevent employers from making offers--even advantageous ones--to individual workers unless the union is informed and consents. Unions declare strikes and establish picket lines to prevent **customers and workers** from **entering company property**; they may **fine employees who cross these lines.** They also extract fees from all workers who are covered by their contracts. Although covered workers may avoid paying for certain union functions (such as lobbying) that are not germane to contract issues, they must pay for strikes and other activities that some of them oppose. The great libertarian theorist Friedrich Hayek concluded that unions “are the one institution where government has signally failed in its first task, that of preventing coercion of men by other men--and by coercion I do not mean primarily the coercion of employers but the coercion of workers by their fellow workers.” Hayek may have been thinking mainly of corrupt and unaccountable union leaders. But even a completely democratic union sometimes supplants private rights. As libertarians like Morgan O. Reynolds point out, majorities within a union are able to ignore minorities’ preferences.

## 2

### T

#### Interpretation: The affirmative may not specify a just government.

#### “A” is an indefinite article that modifies “just government” in the res – means that you have to prove the resolution true in a vacuum, not a particular instance

CCC (“Articles, Determiners, and Quantifiers”, http://grammar.ccc.commnet.edu/grammar/determiners/determiners.htm#articles, Capital Community College Foundation, a nonprofit 501 c-3 organization that supports scholarships, faculty development, and curriculum innovation) LHSLA JC/SJ

The three articles — a, an, the — are a kind of adjective. The is called the definite article because it usually precedes a specific or previously mentioned noun; a and an are called indefinite articles because they are used to refer to something in a less specific manner (an unspecified count noun). These words are also listed among the noun markers or determiners because they are almost invariably followed by a noun (or something else acting as a noun). caution CAUTION! Even after you learn all the principles behind the use of these articles, you will find an abundance of situations where choosing the correct article or choosing whether to use one or not will prove chancy. Icy highways are dangerous. The icy highways are dangerous. And both are correct. The is used with specific nouns. The is required when the noun it refers to represents something that is one of a kind: The moon circles the earth. The is required when the noun it refers to represents something in the abstract: The United States has encouraged the use of the private automobile as opposed to the use of public transit. The is required when the noun it refers to represents something named earlier in the text. (See below..) If you would like help with the distinction between count and non-count nouns, please refer to Count and Non-Count Nouns. We use a before singular count-nouns that begin with consonants (a cow, a barn, a sheep); we use an before singular count-nouns that begin with vowels or vowel-like sounds (an apple, an urban blight, an open door). Words that begin with an h sound often require an a (as in a horse, a history book, a hotel), but if an h-word begins with an actual vowel sound, use an an (as in an hour, an honor). We would say a useful device and a union matter because the u of those words actually sounds like yoo (as opposed, say, to the u of an ugly incident). The same is true of a European and a Euro (because of that consonantal "Yoo" sound). We would say a once-in-a-lifetime experience or a one-time hero because the words once and one begin with a w sound (as if they were spelled wuntz and won). Merriam-Webster's Dictionary says that we can use an before an h- word that begins with an unstressed syllable. Thus, we might say an hisTORical moment, but we would say a HIStory book. Many writers would call that an affectation and prefer that we say a historical, but apparently, this choice is a matter of personal taste. For help on using articles with abbreviations and acronyms (a or an FBI agent?), see the section on Abbreviations. First and subsequent reference: When we first refer to something in written text, we often use an indefinite article to modify it. A newspaper has an obligation to seek out and tell the truth. In a subsequent reference to this newspaper, however, we will use the definite article: There are situations, however, when the newspaper must determine whether the public's safety is jeopardized by knowing the truth. Another example: "I'd like a glass of orange juice, please," John said. "I put the glass of juice on the counter already," Sheila replied. Exception: When a modifier appears between the article and the noun, the subsequent article will continue to be indefinite: "I'd like a big glass of orange juice, please," John said. "I put a big glass of juice on the counter already," Sheila replied. Generic reference: We can refer to something in a generic way by using any of the three articles. We can do the same thing by omitting the article altogether. A beagle makes a great hunting dog and family companion. An airedale is sometimes a rather skittish animal. The golden retriever is a marvelous pet for children. Irish setters are not the highly intelligent animals they used to be. The difference between the generic indefinite pronoun and the normal indefinite pronoun is that the latter refers to any of that class ("I want to buy a beagle, and any old beagle will do.") whereas the former (see beagle sentence) refers to all members of that class

#### The article “a” implies a nonspecific or generic reading of the word “just government”.

Walden 20 Walden University [The Writing Center provides a broad range of writing instruction and editing services for students at Walden University, including writing assistance for undergraduates, graduate students, and doctoral capstone writers], “"A" or "An"” last modified July 14 2020, <https://academicguides.waldenu.edu/writingcenter/grammar/articles> SM

When to Use "A" or "An" "A" and "an" are used with singular countable nouns when the noun is nonspecific or generic. I do not own a car. In this sentence, "car" is a singular countable noun that is not specific. It could be any car. She would like to go to a university that specializes in teaching. "University" is a singular countable noun. Although it begins with a vowel, the first sound of the word is /j/ or “y.” Thus, "a" instead of "an" is used. In this sentence, it is also generic (it could be any university with this specialization, not a specific one). I would like to eat an apple. In this sentence, "apple" is a singular countable noun that is not specific. It could be any apple.

#### “a just government” is a generic indefinite singular.

Leslie 12 Leslie, Sarah-Jane. “Generics.” In Routledge Handbook of Philosophy of Language, edited by Gillian Russell and Delia Fara, 355–366. Routledge, 2012. <https://www.princeton.edu/~sjleslie/RoutledgeHandbookEntryGenerics.pdf> SM

GENERICS VS. EXISTENTIALS The interpretation of sentences containing bare plurals, indefinite singulars, or definite singulars can be either generic as in (1) respectively or existential/specific as in (2): (1) Tigers are striped A tiger is striped The tiger is striped. (2) Tigers are on the front lawn A tiger is on the front lawn The tiger is on the front lawn. The subjects in (1) are prima facie the same as in (2), yet their interpretations in (1) are intuitively quite different from those in (2). In (2) we are talking about some particular tigers, while in (1) we are saying something about tigers in general. There are some tests that are helpful in distinguishing these two readings. For example, the existential interpretation is upward entailing, meaning that the statement will always remain true if we replace the subject term with a more inclusive term. For example, if it is true that tigers are on the lawn, then it will also be true that animals are on the lawn. This is not so if the sentence is interpreted generically. For example, it is true that tigers are striped, but it does not follow that animals are striped (Lawler 1973 Laca 1990; Krifka et al 1995). Another test concerns whether we can insert an adverb of quantification (in the sense of Lewis 1975) with minimal change of meaning (Krifka et al 1995). For example, inserting “usually” in the sentences in (1) (e.g. “tigers are usually striped”) produces only a small change in meaning, while inserting “usually” in (2) dramatically alters the meaning of the sentence (e.g. “tigers are usually on the front lawn). (For generics such as “mosquitoes carry malaria”, the adverb “sometimes” is perhaps better used than “usually”.)

#### This applies to the res – 1] Upward entailment test – “india ought to recognize the right to strike” doesn’t entail “just governments ought to recognize the right to strike” because there are just governments other than india 2] Adverb test – adverb test – adding “always” doesn’t change its meaning because recognition is unconditional.

#### Violation: they spec India

#### Standards:

#### 1] Precision – the counter-interp justifies them arbitrarily doing away with random words in the resolution which decks negative ground and preparation because the aff is no longer bounded by the resolution. Independent voter for jurisdiction – the judge doesn’t have the jurisdiction to vote aff if there wasn’t a legitimate aff.

#### 2] Limits – there are infinite governments that could be just – explodes limits since there are tons of independent affs plus functionally infinite combinations, all with different advantages in different political situations. Kills neg prep and debatability since there are no DAs that apply to every aff – i.e. laws about the right to strike in the US are different than in New Zealand – means the aff is always more prepared and wins just for speccing.

#### 3] TVA – just read your aff as an advantage under a whole adv, solves your offense

#### Fairness – debate is a competitive activity that requires fairness for objective evaluation. Outweighs – it constrains your ability to evaluate the rest of the flow because they require fair evaluation.

#### Drop the debater – to deter future abuse and set better norms for debate.

#### Competing interps – reasonability is arbitrary and invites judge intervention but we creates a race to the top where we create the best norms for debate.

#### No RVIs – a] illogical, you don’t win for proving that you meet the burden of being fair, logic outweighs since it’s a prerequisite for evaluating any other argument, b] RVIs incentivize baiting theory and prepping it out which leads to maximally abusive practices

#### No 1AR theory – sandbagging o/w, irresolvable o/w, time skew o/w

## 3

### K

#### Justifying util is an independent voter:

#### 1] Atrocities- util creates a moral obligation to oppress people.

Gold 19 [Jeffrey, November 2019, “*Utilitarian and Deontological Approaches to Criminal Justice Ethics* ,” DOI: 10.4324/9780429203626-3] // Recut Justin

\*\*TW: Discussions of Rape

According to utilitarianism, an action is moral when it produces the great-est amount of happiness for the greatest number of people. A problem arises, however, when the greatest happiness is achieved at the expense of a few. For example, if a large group were to enslave a very small group, the large group would gain certain comforts and luxuries (and the pleasure that accompanies those comforts) as a result of the servitude of the few. If we were to follow the utilitarian calculus strictly, the suffering of a few (even intense suffering) would be outweighed by the pleasure of a large enough majority. A thousand people’s modest pleasure would outweigh the suffer-ing of 10 others. Hence, utilitarianism would seem to endorse slavery when it produces the greatest total amount of happiness for the greatest number of people. This is obviously a problem for utilitarianism. Slavery and oppression are wrong regardless of the amount of pleasure accumulated by the oppressing class. In fact, when one person’s pleasure results from the suf-fering of another, the pleasure seems all the more abhorrent. The preceding case points to a weakness in utilitarianism, namely, the weak-ness in dealing with certain cases of injustice. Sometimes it is simply unjust to treat people in a certain way regardless of the pleasurable consequences for others. A gang rape is wrong even if 50 people enjoy it and only one suffers. It is wrong because it is unjust. To use Kant’s formulation, it is always wrong to treat anyone as a mere means to one’s own ends. When we enslave, rape, and oppress, we are always treating the victim as a means to our own ends.

2] Intrinsicness- util justifies atrocities because actions don’t have intrinsic value- justifies slavery and spirit murder because of pleasure for slave master and order of magnitude- they can’t categorically claim any action is bad which is psychologically violent.

#### Drop the debater to ensure safety in debate- the judge has a proximal obligation to ensure inaccessible practices don’t proliferate- all arguments presuppose that people are included in the space.

# Case

### FW

#### 1] Util collapses into contractarianism.

**Thrasher 13** [John J. Thrasher, Assistant Professor in the Philosophy Department and the Smith Institute for Political Economy and Philosophy at Chapman University, Reconciling Justice and Pleasure in Epicurean Contractarianism, Ethical Theory and Moral Practice, Vol. 16, No. 2 (April 2013), pp. 423-436]

**If** you do not, on every occasion, refer each of your actions to the goal of nature, but instead turn prematurely to some other [criterion] in avoiding or pursuing [things], your actions will not be consistent with your reasoning (KD 25). **This goal of reasoning and action is the absence of pain** and the tranquility that comes from living without fear (KD 3).4 This kind of pleasure, ataraxia, is unhindered tranquility, rather than a sensation of active pleasure.5 It is a psychological fact, according to Epicurus, that we do actually seek ataraxia and that our lives go best, from a subjective point of view, when we pursue ataraxia. It is the natural goal of beings like us. If fear of the gods, death, and pain constitute sickness of the soul, removing those ailments constitutes its health. This psycho logical hedonism creates the justification for the normative hedonism that practical reason ing should aim at ataraxia.6 The normative ideal of Epicurean practical rationality is a hedonistic form of instrumental rationality with the final end of ataraxia. In the parlance of modern decision theory, it is a maximizing theory of rationality. Given a set of ordered preferences, individuals chose rationally when they choose to act on their highest valued goals. To choose less pleasure rather than more pleasure when given the choice is paradig matically irrational and contrary to nature. Given this conception of practical rationality and virtue, it is hard to see how one can single-mindedly pursue pleasure and accept the constraints of justice. Traditionally, virtue ethical theories solve this problem by making the virtue of justice constitutive of happiness with deontic restraints built into the formal conditions of happiness.7 To use the Rawlsian terminology, the right flows naturally out of the good.8 This solution, however, will not work for the Epicurean. Unlike in Aristotelian or Stoic virtue theory, the standard of Epicurean happiness is not an objective, formal standard, but rather the subjective, psychological state of ataraxia. The Epicurean has a reason to (j> only if he or she believes that (J)-ing will reliably lead to the final end of ataraxia. If all reasons are instrumental in this sense, how is it possible for the Epicurean to have reason to constrain his or her pursuit of the goal of nature by the deontic demands of justice? To give a plausible account of justice, the Epicurean needs to explain how to justify the demands of justice as a means to the final end of ataraxia. One version of this problem arises in the context of friendship. Epicurus claims . .every friendship is worth choosing for its own sake, though it takes its origin from the benefits it confers on us" (VS 23). Given this statement about the value of friendship and KD 25, how can friendship be non-instrumentally valuable while also being beneficial because of the benefit it confers? Some have argued that genuine friendship is impossible unless we amend the basic egoistic element of Epicurean practical rationality.9 In contrast, Matt Evans argues that there are two basic approaches to understanding friendship in a consistently egoistic way (Evans 2004, 413). Friendship as "indirect egoism" involves incorporating the good of a friend or of friendship generally into one's own good. This is the interpretation that Timothy O'Keefe favors (O'Keefe 2001a). The alternative is Evans's preferred view, "direct egoism," that one's own good "stands or falls" with the good of one's friend (Evans 2004, 413). Indirect egoism is, for O'Keefe, a two-level hedonistic theoiy. Choice of desires is governed directly by hedonic concerns and those desires then pick out particular actions, which are only indirectly related to the original hedonic calculus (O'Keefe 2001a, 300-302). In contrast, Evans's direct egoism applies the hedonic calculus to action selection. Evans maintains that Epicureans can "reason their way to friendship" through direct egoistic means (Evans 2004, 423). What is true of friendship will likely be true of justice so it is imperative to determine whether the Epicurean hedonic calculus is meant to apply to actions (direct egoism), desires (indirect egoism), or something else entirely. The direct egoist interpretation has the benefit of being the easiest to reconcile with KD 25. The indirect egoist interpretation makes it easier to understand how the Epicurean can incorporate friendship and justice into hedonism. Another possibility, between direct and indirect egoism, is what Gregory Kavka calls "rule egoism" (Kavka 1986, chap. 9). Although Kavka developed his version of rule egoism in the context of understanding Hobbes's ethical theory, there are enough similarities between the two accounts for a plausible Epicurean version as well. The hedonic calculus applies directly to rules rather than to desires or action. Furthermore, rules can be generalizations over desires or actions, e. g. "don't cultivate a desire for riches" or "seek out friends." The first is a rule that indicates what desires will lead to pleasure whereas the second is a rule that indicates a particular set of actions that will likely lead to pleasure, namely having friends. **Rule egoism has several benefits over direct and indirect egoism. First, it is more general. Both actions and desires are mentioned throughout KD and VS as the possible object of choice. Rule egoism recognizes the importance of both actions and desires to the end of ataraxia and accounts for both in terms of rules. Second, rule egoism is simpler and likely more reliable than direct or indirect egoism. It is reasonable to expect that the typical Epicurean would be bewildered in the face of the multiplicity and complexity of choices that would face him or her on any given day. The stress of deliberating over actions on the direct egoist interpretation of KD 25 would often create anxiety rather than tranquility. Similarly, it is not clear that, given the complexity of the world, the direct approach would reliably lead to ataraxia. The indirect approach is not better on this count partly because desires do not necessarily pick out unique action in decision situations, partly because the indirect egoist faces the same problem as the direct egoist at the level of desires. By using rules, however, the Epicurean can rely on the knowledge embodied in the rules without having to deliberate in each case.** This explains the reason that Epicurus spends so much time in his writing listing rules and maxims. He gives rules about how to reduce sexual passion (VS 18), the irrationality of suicide (VS 38), the danger of envy (KS' 53), and the dangers of great wealth (VS 67). In all of these cases, and many more, Epicurus is passing on wisdom about how to reliably achieve ataraxia. He is playing the part, of a guide who has walked down life's tangled road and is reporting to those who have yet to see everything he has seen. These maxims or rules are the embodiment of the successful use of practical rationality in the past. Following these types of rules is, therefore, an application of direct egoism in an indirect way. Given the limited cognitive capacity and time of the Epicurean rational agent, relying on rules as a guide can be, following Gigerenzer and Goldstein, a "fast and frugal" way of reasoning based on heuristics communicated as rules or maxims (Gigerenzer and Goldstein 1996). **Instead of choosing over the expected outcome of individual acts, the rule egoist chooses sets of rules to follow based on the expected outcome of following that rule or set of rules** (Kavka 1986, 358-359). In the next section we will see how understanding Epicurean practical rationality as "rule-hedonism" makes it possible to reconcile Epicurean practical rationality with justice. 3 The Possibility of the Contract Once we understand Epicurean practical rationality as applying to rules rather than to particular actions or desires, we can see how the Epicurean can reconcile the imperatives of practical rationality with the demands of justice. **A particular social contract is a set of rules that regulates behavior in certain public settings.** The Epicurean agrees to a particular set of rules in order to more reliably achieve and maintain personal ataraxia. We might wonder, however, why the Epicurean would need a contract at all. Why wouldn't the first personal application of practical rationality be sufficient for ataraxia? Why is the social **contract** necessary? In a world of practically rational Epicureans, the social contract seems either otiose or harmful. Either the contract recommends what practical rationality would recommend or it conflicts with practical rationality. On its face, Epicurean contractarianism looks either unnecessary or impossible. I will argue here that the Epicurean social contract is both necessary and possible. **The social contract is necessary, as I will argue in the next section, for its coordinating, assuring, and specifying functions**. The social contract is possible because of the role that rules can play in Epicurean practical rationality. In this section I will argue that the Epicurean social contract is consistent with Epicurean practical rationality and, hence, possible, while fulfilling an important social role. The Epicurean social contract is fundamentally instrumental; **it is a "pledge of reciprocal usefulness neither to harm one another nor be harmed**" (KD 35). To be consistent with Epicurean practical rationality, then, the contract must secure benefits that would not be possible without the contract. If, however, one only has reason to enter into a contract because of the benefits, what reason does one have to follow the contract when there are no benefits and only costs? This is the heart of the concern that the Epicurean cannot be a good citizen. If citizenship involves the possibility of sacrifice, why should we expect the Epicurean to comply? Here again, we see the same kind of problem that we saw in §2 concerning friendship; the solution is also similar.

### Advantage

#### Counterforcing ensure only a few million die.

Mueller 9 [Woody Mueller, Chair of National Security Studies, Professor of Political Science at Ohio State University, Cato Senior Fellow, 2009 “Atomic Obsession: Nuclear Alarmism from Hiroshima to Al-Qaeda,” *Google Books*, October 5th, p. 8] // Re-Cut Justin

To begin to approach a condition that can credibly justify applying such extreme characterizations as societal annihilation, a full-out attack with hundreds, probably thousands, of thermonuclear bombs would be required. Even in such extreme cases, the area actually devastated by the bombs' blast and thermal pulse effective **would be limited**: 2,000 1-MT explosions with a destructive radius of 5 miles each would directly demolish **less than 5 percent** of the territory of the United States, for example. Obviously, if major population centers were targeted, this sort of attack could inflict massive casualties. Back in cold war days, when such devastating events sometimes seemed uncomfortably likely, a **number of studies** were conducted to estimate the consequences of massive thermonuclear attacks. One of the **most prominent** of these considered several probabilities. The most likely scenario--one that could be perhaps considered at least to begin to approach the rational--was a "counterforce" strike in which well over 1,000 thermonuclear weapons would be targeted at America's ballistic missile silos, strategic airfields, and nuclear submarine bases in an effort to destroy the country’s strategic ability to retaliate. Since the attack **would not** directly **target population centers**, most of the ensuing deaths would be from radioactive fallout, and the study estimates that from 2 to 20 million, depending mostly on wind, weather, and sheltering, would perish during the first month.15 That sort of damage, which would kill less than 10 percent of the population, might or might not be enough to trigger words like “annihilation.”

#### Small arsenals and tests prove no extinction

Frankel et al. 15 [Dr. Michael J. Frankel is a senior scientist at Penn State University’s Applied Research Laboratory, where he focuses on nuclear treaty verification technologies, is one of the nation’s leading experts on the effects of nuclear weapons, executive director of the Congressional Commission to Assess the Threat to the United States from Electromagnetic Pulse Attack, led development of fifteen-year global nuclear threat technology projections and infrastructure vulnerability assessments; Dr. James Scouras is a national security studies fellow at the Johns Hopkins University Applied Physics Laboratory and the former chief scientist of DTRA’s Advanced Systems and Concepts Office; Dr. George W. Ullrich is chief technology officer at Schafer Corporation and formerly senior vice president at Science Applications International Corporation (SAIC), currently serves as a special advisor to the USSTRATCOM Strategic Advisory Group’s Science and Technology Panel and is a member of the Air Force Scientific Advisory Board. 04-15-15. “The Uncertain Consequences of Nuclear Weapons Use.” The Johns Hopkins University Applied Physics Laboratory. DTIC. <https://apps.dtic.mil/dtic/tr/fulltext/u2/a618999.pdf>] Justin

Scientific work based on real data, rather than models, also cast additional doubt on the basic premise. Interestingly, publication of several contradictory papers describing experimental observations actually predated Schell’s work. In 1973, nine years before publication of The Fate of the Earth, a published report failed to find any ozone depletion during the peak period of atmospheric nuclear testing.26 In another work published in 1976, attempts to measure the actual ozone depletion associated with Russian megaton-class detonations and Chinese nuclear tests were also unable to detect any significant effect.27 At present, with the reduced arsenals and a perceived low likelihood of a large-scale exchange on the scale of Cold War planning scenarios, official concern over nuclear ozone depletion has essentially fallen off the table. Yet continuing scientific studies by a small dedicated community of researchers suggest the potential for dire consequences, even for relatively small regional nuclear wars involving Hiroshimasize bombs. Nuclear Winter The possibility of catastrophic climate changes came as yet another surprise to Department of Defense scientists. In 1982, Crutzen and Birks highlighted the potential effects of high-altitude smoke on climate,29 and in 1983, a research team consisting of Turco, Toon, Ackerman, Pollack, and Sagan (referred to as TTAPS) suggested that a five-thousand-megaton strategic exchange of weapons between the United States and the Soviet Union could effectively spell national suicide for both belligerents.30 They argued that a massive nuclear exchange between the United States and the Soviet Union would inject copious amounts of soot, generated by massive firestorms such as those witnessed in Hiroshima, into the stratosphere where it might reside indefinitely. Additionally, the soot would be accompanied by dust swept up in the rising thermal column of the nuclear fireball. The combination of dust and soot could scatter and absorb sunlight to such an extent that much of Earth would be engulfed in darkness sufficient to cease photosynthesis. Unable to sustain agriculture for an extended period of time, much of the planet’s population would be doomed to perish, and—in its most extreme rendition—humanity would follow the dinosaurs into extinction and by much the same mechanism.31 Subsequent refinements by the TTAPS authors, such as an extension of computational efforts to three-dimensional models, continued to produce qualitatively similar results. The TTAPS results were severely criticized, and a lively debate ensued between passionate critics of and defenders of the analysis. Some of the technical objections critics raised included the TTAPS team’s neglect of the potentially significant role of clouds;32 lack of an accurate model of coagulation and rainout;33 inaccurate capture of feedback mechanisms;34 “fudge factor” fits of micrometer-scale physical processes assumed to hold constant for changed atmospheric chemistry conditions and uniformly averaged on a grid scale of hundreds of kilometers;35 the dynamics of firestorm formation, rise, and smoke injection;36 and estimates of the optical properties and total amount of fuel available to generate the assumed smoke loading. In particular, more careful analysis of the range of uncertainties associated with the widely varying published estimates of fuel quantities and properties suggested a possible range of outcomes encompassing much milder impacts than anything predicted by TTAPS.37 Aside from the technical issues critics raised, the five-thousand-megaton baseline exchange scenario TTAPS envisioned was rendered obsolete when the major powers decreased both their nuclear arsenals and the average yield of the remaining weapons. With the demise of the Soviet Union, the nuclear winter issue essentially fell off the radar screen for Department of Defense scientists, which is not to say that it completely disappeared from the scientific literature. In the last few years, a number of analysts, including some of the original TTAPS authors, suggested that even a “modest” regional exchange of nuclear weapons—one hundred explosions of fifteenkiloton devices in an Indian–Pakistani exchange scenario—might yet produce significant worldwide climate effects, if not the full-blown “winter.”38 However, such concerns have failed to gain much traction in Department of Defense circles.

#### Empirics – we’ve nuked ourselves 2,000 times and the largest event was only 1/1000th as powerful as natural disasters

Eken 17 [Mattias Eken - PhD student in Modern History at the University of St Andrews. “The understandable fear of nuclear weapons doesn’t match reality”. 3/14/17. <https://theconversation.com/the-understandable-fear-of-nuclear-weapons-doesnt-match-reality-73563>] // Re-Cut Justin

Nuclear weapons are unambiguously the most destructive weapons on the planet. Pound for pound, they are the most lethal weapons ever created, capable of killing millions. Millions live in fear that these weapons will be used again, with all the potential consequences. However, the destructive power of these weapons **has been vastly exaggerated**, albeit for good reasons. Public fear of nuclear weapons being used in anger, whether by terrorists or nuclear-armed nations, has risen once again in recent years. **This is** in no small part **thanks to the current political climate** between states such as the US and Russia and the various nuclear tests conducted by North Korea. But whenever we talk about nuclear weapons, it’s easy to get carried away with doomsday scenarios and apocalyptic language. As the historian Spencer Weart once argued: “**You say ‘nuclear bomb’ and everybody immediately thinks of the end of the world.**” Yet the means necessary to produce a nuclear bomb, let alone set one off, remain incredibly complex – and while the damage that would be done if someone did in fact detonate one might be very serious indeed, **the chances that it would mean “the end of the world” are vanishingly small**. In his 2013 book Command and Control, the author Eric Schlosser tried to scare us into perpetual fear of nuclear weapons by recounting stories of near misses and accidents involving nuclear weapons. One such event, the 1980 Damascus incident, saw a Titan II intercontinental ballistic missile explode at its remote Arkansas launch facility after a maintenance crew accidentally ruptured its fuel tank. Although the warhead involved in the incident didn’t detonate, Schlosser claims that “if it had, much of Arkansas would be gone”. But that’s not quite the case. The nine-megaton thermonuclear warhead on the **Titan II** missile had a blast radius of 10km, or an area of about 315km². The state of Arkansas spreads over 133,733km², meaning the weapon **would have caused destruction across 0.2% of the state.** That would naturally have been a terrible outcome, but certainly not the catastrophe that Schlosser evokes. Claims exaggerating the effects of nuclear weapons have become commonplace, especially after the September 11 terrorist attacks in 2001. In the early War on Terror years, Richard Lugar, a former US senator and chair of the Senate Foreign Relations Committee, argued that terrorists armed with nuclear weapons pose an existential threat to the Western way of life. What he failed to explain is how. It is by no means certain that a single nuclear detonation **(or even several)** would do away with our current way of life. Indeed, **we’re still here despite having nuked our own planet more than 2,000 times** – a tally expressed beautifully in this video by Japanese artist Isao Hashimoto). While the 1963 Limited Test Ban Treaty forced nuclear tests underground, **around 500 of** all **the nuclear weapons detonated were unleashed in the Earth’s atmosphere**. This includes the world’s largest ever nuclear detonation, the 57-megaton bomb known as **Tsar Bomba**, detonated by the Soviet Union on October 30 1961. Tsar Bomba was more than 3,000 times more powerful than the bomb dropped on Hiroshima. That is immense destructive power – but as one physicist explained, **it’s only “one-thousandth the force of an earthquake, one-thousandth the force of a hurricane”.** The Damascus incident proved how incredibly hard it is to set off a nuclear bomb and the limited effect that would have come from just one warhead detonating. Despite this, some scientists have controversially argued that an even limited all-out nuclear war might lead to a so-called nuclear winter, since the smoke and debris created by very large bombs could block out the sun’s rays for a considerable amount of time. To inflict such ecological societal annihilation with weapons alone, we would have to detonate hundreds if not thousands of thermonuclear devices in a short time. Even in such extreme conditions, the area actually devastated by the bombs would be limited: for example, **2,000 one-megaton explosions with a destructive radius of five miles each would directly destroy less than 5% of the territory of the US**. Of course, if the effects of nuclear weapons have been greatly exaggerated, there is a very good reason: since these weapons are indeed extremely dangerous, any posturing and exaggerating which intensifies our fear of them makes us less likely to use them. But it’s important, however, to understand why people have come to fear these weapons the way we do. After all, nuclear weapons are here to stay; they can’t be “un-invented”. If we want to live with them and mitigate the very real risks they pose, we must be honest about what those risks really are. Overegging them to frighten ourselves more than we need to keeps nobody safe.

#### Isolated island populations repopulate after radiation and nuclear winter – bunkers and submarines.

Turchin and Green 18 [Alexey Turchin – Scientist for the Foundation Science for Life Extension in Moscow, Russia, Founder of Digital Immortality Now, author of several books and articles on the topics of existential risks and life extension. Brian Patrick Green – Director of technology ethics at the Markkula Center for Applied Ethics, teaches AI ethics in the Graduate School of Engineering at Santa Clara University. <MKIM> “Islands as refuges for surviving global catastrophes”. September 2018. DOA: 7/20/19. <https://www.emerald.com/insight/content/doi/10.1108/FS-04-2018-0031/full/html?fullSc=1&mbSc=1&fullSc=1>] // Re-Cut Justin

Different types of possible catastrophes suggest different scenarios for how survival could happen on an island. What is important is that the island should have properties which protect against the specific dangers of particular global catastrophic risks. Specifically, different islands will provide protection against different risks, and their natural diversity will contribute to a higher total level of protection: **Quarantined island survives pandemic**. An island could impose effective quarantine if it is sufficiently remote and simultaneously able to protect itself, possibly using military ships and air defense. **Far northern aboriginal people survive an ice age**. Many far northern people have adapted to survive in extremely cold and dangerous environments, and under the right circumstances could potentially survive the return of an ice age. However, their cultures are endangered by globalization. If these people become dependent on the products of modern civilization, such as rifles and motor boats, and lose their native survival skills, then their likelihood of surviving the collapse of the outside world would decrease. Therefore, preservation of their survival skills may be important as a defense against the risks connected with **extreme cooling**. Remote polar island with high mountains survives brief global warming of median surface temperatures, up to 50˚C. There is a theory that the climates of planets similar to the Earth could have several semi-stable temperature levels (Popp et al., 2016). If so, because of climate change, the Earth could transition to a second semi-stable state with a median global temperature of around 330 K, about 60˚C, or about 45˚C above current global mean temperatures. But even in this climate, **some regions of Earth could still be survivable for humans**, such as the Himalayan plateau at elevations above 4,000 m, but below 6,000 (where oxygen deficiency becomes a problem), or on polar islands with mountains (however, global warming affects polar regions more than equatorial regions, and northern island will experience more effects of climate change, including thawing permafrost and possible landslides because of wetter weather). In the tropics, the combination of increased humidity and temperature may increase the wet bulb temperature above 36˚C, especially on islands, where sea moisture is readily available. In such conditions, proper human perspiration becomes impossible (Sherwood and Huber, 2010), and there will likely be increased mortality and morbidity because of tropical diseases. If temperatures later returned to normal – either naturally or through climate engineering – **the rest of the Earth could be repopulated**. ‘‘Swiss Family Robinsons’’ survive on a tropical island, unnoticed by a military robot ‘‘mutiny’’. Most AI researchers ignore medium-term AI risks, which are neither near-term risks, like unemployment, nor remote risks, like AI superintelligence. But a large drone army – if one were produced – could receive a wrong command or be infected by a computer virus, leading it to attack people indiscriminately. Remote islands without robots could provide protection in this case, allowing survival until such a drone army ran out of batteries, fuel, ammunition or other supplies: Primitive tribe survives civilizational collapse. The inhabitants of **North Sentinel Island**, near the Andaman Islands in the Indian Ocean, are hostile and uncontacted. **The Sentinelese survived the 2004 Indian Ocean tsunami apparently unaffected** (Voanews, 2009), and if the rest of humanity disappear, **they might well continue their existence without change.** Tropical Island survives extreme global nuclear winter and glaciation event. Were a **nuclear**, bolide impactor or volcanic “**winter**” scenario to unfold, these islands would remain surrounded by Warm Ocean, and local volcanism or other energy sources might provide heat, energy and food. Such island refuges may have helped life on Earth survive during the **“Snowball Earth”** event in Earth’s distant past (Hoffman et al., 1998). Remote island base for project “Yellow submarine”. Some catastrophic risks such as a gamma ray burst, a global nuclear war with high radiological contamination or multiple pandemics might be best survived **underwater in nuclear submarines** (Turchin and Green, 2017). However, after a catastrophe, the submarine with survivors would eventually need a place to dock, and an island with some prepared amenities would be a reasonable starting point for rebuilding civilization. Bunker on remote island. For risks which include multiple or complex catastrophes, such as a bolide impact, extreme volcanism, tsunamis, multiple pandemics and nuclear war with radiological contamination, **island refuges could be strengthened with bunkers**. Richard Branson survived hurricane Irma on his own island in 2017 by seeking refuge in his concrete wine cellar (Clifford, 2017). Bunkers on islands would have higher survivability compared to those close to population centers, as they will be neither a military target nor as accessible to looters or unintentionally dangerous (e.g. infected) refugees. These bunkers could potentially be connected to water sources by underwater pipes, and passages could provide cooling, access and even oxygen and food sources.

#### Nuke war won’t cause extinction, but it’ll spur political will for meaningful disarmament.

Deudney 18 [Associate Professor of Political Science at Johns Hopkins University. 03/15/2018. “The Great Debate.” The Oxford Handbook of International Security. www.oxfordhandbooks.com, doi:10.1093/oxfordhb/9780198777854.013.22] // Re-Cut Justin

Although nuclear war is the oldest of these technogenic threats to civilization and human survival, and although important steps to restraint, particularly at the end of the Cold War, have been achieved, the nuclear world is increasingly changing in major ways, and in almost entirely dangerous directions. The third “bombs away” phase of the great debate on the nuclear-political question is more consequentially divided than in the first two phases. Even more ominously, most of the momentum lies with the forces that are pulling states toward nuclear-use, and with the radical actors bent on inflicting catastrophic damage on the leading states in the international system, particularly the United States. In contrast, the arms control project, although intellectually vibrant, is largely in retreat on the world political stage. The arms control settlement of the Cold War is unraveling, and the world public is more divided and distracted than ever. With the recent election of President Donald Trump, the United States, which has played such a dominant role in nuclear politics since its scientists invented these fiendish engines, now has an impulsive and uninformed leader, boding ill for nuclear restraint and effective crisis management. Given current trends, it is prudent to assume that sooner or later, and probably sooner, nuclear weapons will again be the used in war. But this bad news may contain a “silver lining” of good news. Unlike a general nuclear war that might have occurred during the Cold War, such a nuclear event now would probably not mark the end of civilization (or of humanity), due to the great reductions in nuclear forces achieved at the end of the Cold War. Furthermore, politics on “the day after” could have immense potential for positive change. The survivors would not be likely to envy the dead, but would surely have a greatly renewed resolution for “never again.” Such an event, completely unpredictable in its particulars, would unambiguously put the nuclear-political question back at the top of the world political agenda. It would unmistakeably remind leading states of their vulnerability It might also trigger more robust efforts to achieve the global regulation of nuclear capability. Like the bombings of Hiroshima and Nagasaki that did so much to catalyze the elevated concern for nuclear security in the early Cold War, and like the experience “at the brink” in the Cuban Missile Crisis of 1962, the now bubbling nuclear caldron holds the possibility of inaugurating a major period of institutional innovation and adjustment toward a fully “bombs away” future.

#### Specifically, AI.

Seth Baum & Anthony Barrett 18. Global Catastrophic Risk Institute. 2018. “A Model for the Impacts of Nuclear War.” SSRN Electronic Journal. Crossref, doi:10.2139/ssrn.3155983. // Re-Cut Justin

Another link between nuclear war and other major catastrophes comes from the potential for general malfunction of society shifting work on risky technologies such as artificial intelligence, molecular nanotechnology, and biotechnology. The simplest effect would be for the general malfunction of society to halt work on these technologies. In most cases, this would reduce the risk of harm caused by those technologies.

#### Extinction.

Alan Rominger 16, PhD Candidate in Nuclear Engineering at North Carolina State University, Software Engineer at Red Hat, Former Nuclear Engineering Science Laboratory Synthesis Intern at Oak Ridge National Laboratory, BS in Nuclear Engineering from North Carolina State University, “The Extreme Version of the Technological Singularity”, Medium 11-6, [https://medium.com/@AlanSE/the-extreme-version-of-the-technological-singularity-75608898eae5 //](https://medium.com/@AlanSE/the-extreme-version-of-the-technological-singularity-75608898eae5%20/) Re-Cut Justin

Let’s reformulate that story of the AI paperclip maker.

1. We design an AI to optimize paperclip production
2. The AI improves up to the ability of self-enhancement
3. AI’s pace of improvement becomes self-reinforcing, becomes god-like
4. Time ends.
5. Something else begins?

There are many valid-sounding possibilities for the 5th step. The AI creates new baby universes from black holes. Maybe not exactly in this way. Perhaps the baby universes have to be created in particle accelerators, which is obvious to the AI after it solves the string theory problems of how our universe is folded. There’s also no guarantee that whatever next step is involved can be taken without destroying the universe that we live in. Go ahead, imagine that the particle accelerators create a new universe but trigger the vacuum instability in our own. In this case, it’s entirely possible that the AI carefully plans and coordinates the death of our universe. For a simplistic example, let’s say that after lifting the 10 nearest stars, the AI realizes the most efficient ways to stimulate the curved dimensions on the Planck scale to create baby universes. Next, it conducts an optimization study to balance the number of times this operation can be performed with gains from further expansion. Since its plans begin to largely max-out once the depth of the galactic disk is exploited, I will assume that its go-point is somewhere around the colonization of half of the milky way. At this point, a coordinated experiment is conducted throughout all of the space. Each of these events both create a baby universe and trigger an event in our own universe which destroys the meta-stable vacuum that we live in. Billions of new universes are created, while the space-time that we live in begins to unravel in a light-speed front emanating out from each of the genesis points. There is an interesting energy-management concept that comes from this. A common problem when considering exponential galactic growth of star-lifted fusion power is that the empty space begins to get cooked from the high temperature radiated out into space. If the end-time of the universe was known in advance, this wouldn’t be a problem because one star would not absorb the radiation from the neighbor star until the light had time to propagate that distance at the speed of light. That means that the radiators can pump out high-temperature radiation into nice and normal 4-Kelvin space without concerns of boiling all the industrial machinery being used. Industrial activities would be tightly restricted until the “prepare-point”, when an energy bonanza happens so that the maximum number of baby-universe produces can be built. So the progress goes in phases. Firstly, there is expansion, next there is preparation, then there is the final event and the destruction of our universe There is one more modification that can be made. These steps could be applied to an intergalactic expansion if new probes could temporarily outrun the wave-front of the destruction of the universe if proper planning is conducted. Then it could make new baby universes in new galaxies, just before the wave-front reaches them. This might all happen within a few decades of 100 years in relative time from the perspective of someone aboard one of the probes. That is vaguely consistent with my own preconceptions of the timing of an asymptotic technological singularity in our near future. So maybe we should indulge this thinking. Maybe there won’t be a year 2,500 or 3,000. Maybe our own creations will have brought about an end to the entire universe by that time, setting in motion something else beyond our current comprehension. Another self-consistent version of this story is that we are, ourselves, products of a baby universe from such an event. This is also a relatively good, self-consistent, resolution to the Fermi Paradox, the Doomsday argument, and the Simulation argument.

### 1NC – AT: Indian Leadership

#### Indian leadership is irredeemable and worthless.

Ganguly 2/14— (Sumit Ganguly, Columnist at Foreign Policy, “Modi Spent India’s Soft Power—and Got Little in Return“, Foreign Policy, xx-xx-xxxx, Available Online at https://foreignpolicy.com/2021/02/14/modi-india-power-farmer-protest-human-rights/, accessed 10-9-2021, HKR-AR)

The government is also increasingly aggressive toward human rights activists. Another case is that of Stan Swamy, an 83-year-old Jesuit priest who has spent decades working among India’s tribal communities in the state of Jharkhand. Swamy came into the government’s crosshairs because of his activism on behalf of a tribal population facing predatory investors seeking to extract mineral resources from its lands. In early October 2020, India’s National Investigation Agency (NIA) arrested him on charges of terrorism related to an incident in 2018 involving caste-based violence with alleged links to Maoists. Since his arrest, he has been languishing in prison as he awaits trial. In the meantime, his lawyers had to petition multiple courts to enable him to get a sippy cup with a straw as he suffers from Parkinson’s disease.

Academic freedom is also in peril. Foreign academics working on subjects that the government deems to be politically sensitive have long faced difficulties in obtaining research visas to the country. In recent years, earlier governments concerned with the damage that such policies had done to India’s image in foreign academia had relented on its stringent visa rules. However, a directive from the Indian Ministry of Home Affairs, which was promulgated just over a week ago, could put an end to that progress. All virtual meetings between foreign academics and their Indian counterparts dealing with subjects that impinge on India’s national security and unspecified “internal matters” will now require prior approval from the ministry, the entity charged with maintaining domestic law and order.

The government, it seems reasonable to surmise, has made a cynical calculation. Even though it has come under considerable international criticism for a number of its policy choices, it has determined that declining soft power is a small price to pay for carrying through its particular political agenda and consolidating the BJP’s position. Its calculation, it appears, is that given the size of India’s economy, its growing presence in global forums, and its significance in global politics, these criticisms, in due course, will wane and peter out. In the meantime, the government will have rebuilt Indian society around its own ideological vision.

That’s a risky calculation. Even if the Modi administration believes it can withstand international raised eyebrows, it might not fare as well under the glare of its own citizens. In dealing with the farmers’ protests, who harbor genuine misgivings about the recently passed bills in Parliament, it has literally barricaded itself in New Delhi. With cement blocks, concertina wire, and legions of armed police blocking access to the national capital, the government is now dealing with yet another self-inflicted wound.

#### Their ev proves – we read blue

GPC 17 – Greater Pacific Capital, investing institution designed to identify and develop investing opportunities in and between India and other international economies, 7/17/17, “Path to Power: India’s Great Opportunity in the Changing World Order,” https://greaterpacificcapital.com/path-to-power-indias-great-opportunity-in-the-changing-world-order/=

In the absence of credible alternatives from established economies, there are few with the positioning to play a more central role in world affairs. Among these, India stands out clearly due to its size, growth and most importantly its potential. The country has been an important part of the United States’ ‘Asia Pivot’ strategy, is growing rapidly with an increasingly outward foreign and trade policy, has embarked on an aggressive security and defence programme, has established strong relationships with major Asian countries and is committed to the principles of democracy. In the absence of a renewed American interest in world leadership, which one should certainly not rule out, India alone has the scope and scale to offer credible alternatives to China’s leadership bids across a number of fronts. Moreover, given the imbalance in power that a US withdrawal would leave in the Asia-Pacific region, India will have little choice but to play a more active role in the region and the world if it is to achieve its ambitions. However, while India’s potential to become a more important voice on the international stage is unlikely to be questioned, its actions to date are not yet in line with a country that has global leadership aspirations.

#### Menon has no warrant and not specific

#### No i/l – democracy =/= global leadership