#### interpretation the aff cannot run unidirectional paradigms and

#### violation they say only aff rvis and no neg rvis

standards

#### Infinite abuse: in your norm you can moot all of the Nc theory by saying its unreasonable not allowing us to bring u abuse while you always win on 1ar restarts as we have to answer 7 different voting issues that are functional NIBS perfectly or its an auto affirm, we never win

#### Norming: allowing the 1ar to always restart and win results in no topic ed which is k2 any educaton we take out of round, also prevents any neg abuse stories and IVI about yousaying the n word can be flipped by a myriad of reasonability args decks fairness u get a functional higher layer, Norms are the only way we cane value theory debate since the are how we view debate

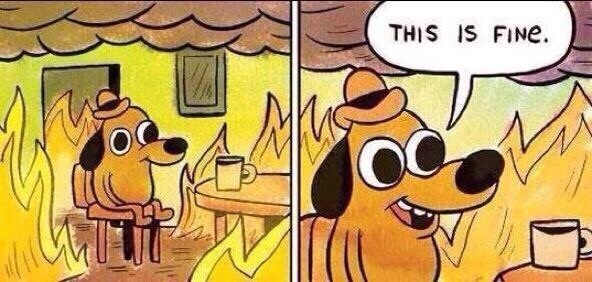
#### Fairness and education are voters – its how judges evaluate rounds and why schools fund debate

#### it is DTD - 1ARs control the direction of the debate because it determines what the 2NR has to go for – DTD allows us some leeway in the round by having some control in the direction no time skew 13 13

#### Competing interps – Reasonability invites arbitrary judge intervention and a race to the bottom of questionable argumentation – it also collapses since brightlines operate on an offense-defense paradigm

#### No RVIs – A – Going all in on theory kills substance education which outweighs on timeframe B - Discourages checking real abuse which outweighs on norm-setting C – Encourages theory baiting – outweighs because if the shell is frivolous, they can beat it quickly their yes aff rvis are in the context of T we don’t read T

# Eco-Pessimism K



### 1N

### 1NC (Util) – We’re F\*cked Already

#### I’m confused as to why we’re debating medicine when there is a much larger issue at hand. Welcome to the Anthropocene, where extinction lurks behind every corner. Ecological extinction is inevitable and irreversible and the aff’s obsession with the redemption of the human narrative ensures he destruction of the biosphere that we have created.

#### Cohen 12

Tom Cohen (Professor of Literary, Cultural, and Media Studies at University of Albany), “Murmurations—“Climate Change” and the Defacement of Theory”, Telemorphosis: Theory in the Era of Climate Change, Vol. 1.

Warnings regarding the planet **earth’s imminent depletion of** reserves or **“life** as we know it**” arrive today more as** routine **tweets than events** that might give us pause, particularly as the current wars over global “sovereign debt” and economic “crises” swamp attention. The intensifying specter of megadebt—at **a time of “peak everything”** (peak water, peak oil, peak humans)—dumped into a future despoiled of reserves and earning capacity has a specific relation to this white-out—the “economical” and “ecological” tandem shifts all attention to the first term (or first “eco”). In a post-global present consolidating what is routinely remarked as a neo-feudal order, the titanic shift of hyperwealth to the corporatist few (the so-called 1%) sets the stage for a shift to control societies anticipat- ing social disruption and the implications of “Occupy” style eruptions— concerning which the U.S. congress hastily passed new unconstitutional rules to apprehend citizens or take down websites. The Ponzi scheme **logics of twenty-first century earth**scapes portray an array of time-bubbles, catastrophic deferrals, telecratic capture, and a voracious present that seems to **practice** a sort of tempophagy on itself corresponding with its structural premise of hyper-consumption and perpetual “growth. The supposed urgencies of threatened economic and monetary “collapse” occlude and defer any attention to the imperatives of the biosphere, but this apparent pause or deferral of attention covers over an irreversible mutation. **A new phase of unsustainability** appears **in which a** faux **status quo** ante **appears** to will **to sustain** itself **as long as** possible and **at whatever cost;** the event of the twenty-first century is that there will be no event, that no crisis will disturb the expansion of consumption beyond all supposed limits or peaks.In such an environment other materialities emerge, reference systems default, and the legacies of anthropo-narcissm go into overdrive in mechanical ways. Supposedly advanced or post-theory theory is no exception**—**claiming on the one hand ever more verdant comings together of redemptive communities, anddiscretely restoringmanyphenomenological tropes that 20th century thought had displaced. This has been characterized as an unfolding eco-eco disaster—a complex at once eco- nomic and ecological.1 The logics of the double oikos appear, today, caught in a self-feeding default. The present volume, in diverse ways, reclaims a certain violence that has seemed occluded or anaesthetized (it is a “present,” after all, palpably beyond “tipping points” yet shy of their fully arrived implications— hence the pop proliferation of “zombie” metaphors: zombie banks, zom- bie politics, zombie “theory”). It departs from a problem inherent in the “eco” as a metaphoric complex, that of the home (oikos), and the suicidal fashion in which this supposed proper ground recuperates itself from a nonexistent position. The figure of an ecology that is ours and that must be saved precludes us from confronting the displacement and dispossession which conditions all production, including the production of home- lands. Memory **regimes** have insistently, silently and anonymously **prolonged** and defended **the construct of “homeland security” (both in its political sense, and in the epistemological sense of being secure in our modes of cognition),** **but** these systems of security have in fact accelerated the vortices of ecocatastrophic imaginaries. If a double logic of eco-eco disaster overlaps with the epoch in deep time geologists now refer to as the “anthropocene,” what critical reorientations, today, contest what has been characterized as a collective blind or psychotic foreclosure? Nor can one place the blame at the feet alone of an accidental and evil ‘1%’ of corporate culture alone, since an old style revolutionary model does not emerge from this exitless network of sys- tems. More interesting is the way that ‘theory’, with its nostalgic agendas for a properly political world of genuine praxis or feeling has been com- plicit in its fashion. How might one read the implicit, unseen collabora- tion that critical agendas coming out of twentieth century master-texts unwittingly maintained with the accelerated trajectories in question? The mesmerizing **fixation with** cultural **histories, the ethics of “others,”** the enhancement of subjectivities, “human rights” **and institutions of power** not only partook of this occlusion but ‘we theorists’ have **deferred addressing biospheric collapse,** mass extinction events, or the implications of resource wars and “population” culling. It is our sense of justified propriety—our defense of cultures, affects, bodies and others—that allows us to remain secure in our homeland, unaware of all the ruses that maintain that spurious home. The rapacious present places the hidden metaphoric levers of the eco or oikos in an unsustainable exponential curve, compounding megadebt upon itself, and consuming futures in what has been portrayed as a sort of psychotic trance—what Hillis Miller calls, in this volume, a suicidal “auto-co-immunity” track.2 Yet the “Sovereign debt crisis” corresponds to a credibility crisis as well. The latter applies not only to the political classes of the post-democratic klepto-telecracies of the West but seems to taint the critical concepts, agendas, and terms received from twentieth-century itineraries that accompanied the last decades and that persist as currency. Far from opening beyond the propriety of the oikos theories of affect, living labor and critical legacies have doubled down on their investments, created guilds as reluctant as Wall St. to give up cognitive capital. All the while there is attention paid to ‘saving’ the humanities or a critical industry that might be extended for a while longer (as if with “sovereignty” itself). Bruno Latour [2010] presumes to call this recent and ongoing episode the “Modernist parenthesis” of thought. In his conjec- ture, the very pre-occupation with human on human histories, cultural- ism, archivism, and the institutions of power were complicit with a larger blind that, in his view, the ecological crisis belatedly discloses.3 At the moment of writing it is common to point to the 2011 “occupy” movement, viral and cloud-like, as the Bartlebyesque counter to a total- ization of the systems of this control. Bartleby has become the figure for a rejection of end-fixated production. Were one able to speak of an occupy movement applied to critical concepts and twentieth century derived idioms one might imagine a call to occupy critical theory and conceptual networks—but with what interruption of received programs (“Sovereign debt”), what alternative materialities, what purported “ethics” involving commodified futures (and the structure of debt), what mnemotechnics, and with resistance to what power, if it is the oikos itself, the metaphoric chimera and its capture of late anthropocene imaginaries that is at is- sue? This is one of the implications of what this volume terms telemor- phosis, the intricacy by which referential regimes, memory, and reading, participate in these twenty-first century disclosures. The occupy motif, at the moment, sets itself against a totalization or experience of foreclo- sure—political, mediacratic, financial, cognitive. Various strategies ap- pearing in this volume involve what could equally be called a disoccupy logic or meme. Such a logic of disoccupation assumes that the domain in question is already saturated, occupied in the militarist sense by a program that, un- wittingly, persists in the acceleration of destruction and takeover. Critical thought of recent decades would have walked hand in hand with the cur- rent foreclosures. The explication of ecocatastrophic logics, accordingly, are not found in Foucault nor, surprisingly, Derrida. Timothy Morton’s Ecology without Nature is one such effort at disoccupation—seeking to void the two terms of the title, and in the process disrupt the “revised organicisms” of contemporary critical schools which, he argues, have managed to lapse into sophisticated pre-critical modes not unrelated to a more general inertia. **The meme of disoccupation resonates**, for instance, **with** what Robert Markley in this volume proposes as a practice of **“disidentification**,” and is implied by Timothy Clark’s tracking of a “derangement of scale**” in the perpetual** cognitive **disjunctures that come** up **against the ecocatastrophic present. One would disoccupy** the figure of **subjectivity,** refusing not only the comforting **commodifications of “the other”** in cultural theory, but also the later moral appeals to other redemptive beings, such as the animal (as Joanna Zylinska argues with regard to post-humanism and its “animal studies”). What might be disoccupied would be the meta- phorics of the home, even where the latter would sustain itself today in cherished terms like trauma, affect, alterity, embodiment, or even culture. Yet a refusal of supposed redemptive ‘outsides’ to capitalism does not lead to a place of critical purity beyond the implied moralism of ‘occupy’ but the return of, and orientation to, a violence before which no model of sovereignty can be sustained. To imagine that one might disoccupy by refusing all the supposed redemptive ‘outsides’ to capitalism is not to find a place of critical purity beyond the moralism of ‘occupy.’ Occupation is never simply takeover and appropriation, but always involves destruction of what it claims. The viral migration of the “occupy” motif involves a premise of disoccupation covertly. In the present volume this takes different forms. If one is now beyond tipping points in a zone of irreversibility, what corresponds to this as a critical injunction? Catherine Malabou sets aside the entire way the figure of trauma and the “always already” have organized time. Claire Colebrook affirms, rather than accepting as tragic, extinction as a point of departure for thought, which can be used to work against the organicist ideologies of the present (such as sexual difference). Martin McQuillan shifts the referential spectrum of discourse to “other materialities” in the hypothesis of a post-carbon thought, while Robert Markley tracks the in-flux of geological times that displace human narrative matrices. Bernard Stiegler voids the biopolitical model, which he sees as exceeded by “the third limit of Capitalism” (when it impinges on the biosphere). From that point of excess he strategizes a counter-stroke to the capture of attention by telecratic circuits, initiating a noopolitics. Joana Zylinska disoccupies, to continue this motif, the covert model of soft “otherness” by which animal studies has invented itself as an anthropo-colonianism. Like post- humanism generally, Zylinska argues, animal studies sustains its sub- jectal hegemonies. Hillis Miller locates a source for the ecocatastrophic imaginary in the blind insistence of “organicist” models of reading that sustain the comforts of the oikos. Against this hermeneutics of security Miller posits an “ecotechnics” that is at once machinal and linguistically based (where language is not communicative, but literal and inscriptive in a manner exemplified by Kafka’s Odradek). Justin Read displaces any biopolitical model, again, by relinquishing trauma, the oikos, survival and interiorities of any manner, instead describing the circulation of data (or the “unicity”) from which the only remaining political gesture would be oriented to the ecocatrastrophic. Jason Groves shifts the refer- ential screen from, again, a human-centered index to the viral textualism of (alien) species invasion, the global rewriting of bio-geographies. Mike Hill transitions to the alteration of atmospherics under the imaginary of climate war technologies in a new horizon of invisible wars (and wars on visibility), which today include not only nanotechnologies but also the “autogenic” turning of wars without discrete (national) enemies into suicidal rages against the “homeland”—a sort of, again, auto-occupation that is accelerating.

**The apocalypse is not something to be prevented but recognized as ongoing – we need ensure we don’t harm the biosphere more than we have already. The new context of the anthropocene means we have new political responsibilities towards the non-human world.**

**Swyngedouw 13**

Erik Swyngedouw (Professor of Geography at the School of Environment and Development at University of Manchester Lewis), “Apocalypse Now! Fear and Doomsday Pleasures,” *Symposium on Apocalypse*. Published 02/06/2013.

Against this cynical stand, the third, and for me proper, leftist response to the apocalyptic imaginary is twofold and cuts through the deadlock embodied by the first two responses. To begin with, **the revelatory** promise of the **apocalyptic narrative has to be fully rejected. In the face of the cataclysmic imaginaries mobilized to assure that the apocalypse will NOT happen (if the right techno-managerial actions are taken**), **the only reasonable response is** ‘‘Don’t worry (Al Gore, Prince Charles, many environmental activists....), you are really right, the environmental apocalypse WILL not only happen, it has already happened, **IT IS ALREADY HERE.**’’ **Many are already living in the post-apocalyptic interstices of life**, whereby the fusion of environmental transformation and social conditions, render life‘‘bare.’’ The fact that the socio-environmental imbroglio has already passed the point of no return has to be fully asserted. **The socio-environmental Armageddon is already here for many; it is not some distant dystopian promise mobilized to trigger response today. Water conflicts, struggles for food, environmental refugees**, etc. **testify to the socio-ecological predicament** that choreographs everyday life **for the majority of the world’s population.** **Things are already too late**; **they** have always already been **too late.** There is no Arcadian place, time, or environment to return to, no benign socio-ecological past that needs to be maintained or stabilized. Many already live in the interstices of the apocalypse, albeit a combined and uneven one. It is only within the realization of the apocalyptic reality of the now that a new politics might emerge. The second gesture of a proper leftist response is to reverse the order between the universal and the particular that today dominates the catastrophic political imaginary. This order maintains that salvaging the particular historical-geographical configuration we are in depends on re-thinking and re-framing the human environment articulation in a universal sense. We have to change our relationship with nature so that capitalism can continue somehow. **Not only does this argument to preserve capitalism guarantee the prolongation of the combined and uneven apocalypse of the present, it forecloses considering fundamental change to the actually existing unequal forms of organizing the society-environment relations.** Indeed, **the apocalyptic imaginary is one that generally still holds on to a dualistic view of nature and culture.** **The argument is built on the view that humans have perturbed the ecological dynamic balance in ways inimical to human** (and possibly non-human**) long-term survival, and the solution consists broadly in bringing humans** (in a universal sense**) back in line with the possibilities and constraints imposed by ecological limits and dynamics**. A universal transformation is required in order to maintain the present. And this can and should be done through managing the present particular configuration. This is the message of Al Gore or Prince Charles and many other environmental pundits. A left socio-environmental perspective has to insist that we need to transform this universal message into a particular one. The historically and geographically specific dynamics of capitalism have banned an external nature radically to a sphere beyond earth. On earth, **there is no external nature left**. It is from this particular historical-geographical configuration that a radical politics of transformation has to be thought and practiced. Only through the transformation of the particular socio-ecological relations of capitalism can a generic egalitarian, free, and common re-ordering of the human/non-human imbroglios be forged. Those who already recognized the irreversible dynamics of the socio-environ mental imbroglio that has been forged over the past few centuries coined a new term to classify the epoch we are in. ‘‘**Welcome to the Anthropocene’’ became a popular catch-phrase to inform us that we are now in a new geological era, one in which** humans are co-producers of the deep geological time that hitherto had slowly grinded away irrespective of humans’ dabbling with the surface layers of earth, oceans, and atmosphere. Noble prize-winning chemist Paul Crutzen introduced ‘‘the Anthropocene,’’ coined about a decade ago as the successor name of the Holocene, the relatively benign geo-climatic period that allegedly permitted agriculture to flourish, cities to be formed, and humans to thrive (Crutzen and Stoermer 2000). Since the beginning of industrialization, so the Anthropocenic argument goes, humans’ increasing interactions with their physical conditions of existence have resulted in a qualitative shift in geo-climatic acting of the earth system. **The Anthropocene is nothing else than the geological name for capitalism WITH nature**. **Acidification** of oceans**, biodiversity transformations, gene displacements** and recombinations, **climate change**, big infrastructures effecting the earth’s geodetic dynamics, among others, resulted in knotting together **‘‘natural’’ and ‘‘social’’ processes such that humans** have **become** active **agents in co-shaping earth’s deep geological time**. Now that the era has been named as the Anthropocene, we can argue at length over its meaning, content, existence, and possible modes of engagement. Nonetheless, it affirms that **humans and nature are co-produced and that the particular historical epoch that goes under the name of capitalism forged this mutual determination**. **The Anthropocene is just another name for** insisting on **Nature’s death.** This cannot be unmade, however hard we try. The past is forever closed and the future including nature’s future\*is radically open, up for grabs. Indeed**, the** affirmation of the historical-geographical **co-production of society WITH nature radically politicizes nature, makes nature enter into the domain of** contested socio-physical relations and **assemblages**. We cannot escape‘ ‘producing nature’’; rather, it forces us to make choices about what socio-natural worlds we wish to inhabit. It is from this particular position, therefore, that the **environmental conundrum ought to be approached so that** a qualitative **transformation of BOTH society AND nature has to be envisaged.** This perspective **moves the gaze from** thinking through **a ‘‘politics of the environment’’ to ‘‘politicizing the environment’’** (Swyngedouw 2011; 2012). **The human world is now an active agent in shaping the non-human world**. **This extends the terrain of the political to domains hitherto left to the mechanics of nature. The non-human** world **becomes ‘‘enrolled’’ in a process of politicization**. And that is precisely what needs to be fully endorsed. **The Anthropocene opens** up **a terrain whereby different natures can be contemplated and actually co-produced.** And the struggle over these trajectories and, from a leftist perspective, the process of the egalitarian socio-ecological production of the commons of life is precisely what our politics are all about. Yes, the apocalypse is already here, but do not despair, let us fully endorse the emancipatory possibilities of apocalyptic life. Perhaps we should modify the now over-worked statement of the Italian Marxist Amadeo Bordiga that ‘‘if the ship goes down, the first-class passengers drown too.’’ Amadeo was plainly wrong. Remember the movie Titanic (as well as the real catastrophe). A large number of the first-class passengers found a lifeboat; the others were trapped in the belly of the beast. Indeed the social and ecological catastrophe we are already in is not shared equally. While the elites fear both economic and ecological collapse, the consequences and implications are highly uneven. The elite’s fears are indeed only matched by the actually existing socio-ecological and economic catastrophes many already live in. The apocalypse is combined and uneven. And it is within this reality that political choices have to be made and sides taken.

**The alternative is to learn how to die gracefully. The end is near with no tinfoil hats in sight, we either die in fear or live authentically and try our best to leave Earth intact. That starts with rejecting the shortsighted politics of the aff.**

**Scranton 13**

Roy Scranton (Served in the United States Army from 2002 to 2006. He is a doctoral candidate in English at Princeton University, and co-editor of “[Fire and Forget: Short Stories from the Long War](http://www.fireandforgetbook.com/).” He has written for The New York Times, Boston Review, Theory & Event and recently completed a novel about the Iraq War), “Learning How to Die in the Anthropocene”; November 10, 2013; <http://opinionator.blogs.nytimes.com/2013/11/10/learning-how-to-die-in-the-anthropocene/?_r=0>

**There’s a word for this new era we live in: the Anthropocene**. This term, taken up by [geologists](http://rsta.royalsocietypublishing.org/content/369/1938/835.abstract), [pondered by intellectuals](http://www.livingbooksaboutlife.org/books/Extinction) and discussed in the pages of publications such as [The Economist](http://www.economist.com/node/18741749) and the [The New York Times](http://www.nytimes.com/roomfordebate/2011/05/19/the-age-of-anthropocene-should-we-worry), represents the idea that we have entered a new epoch in Earth’s geological history, one characterized by the arrival of the human species as a geological force. The Nobel-Prize-winning chemist Paul Crutzen coined the term in 2002, and it has steadily gained acceptance as evidence has increasingly mounted that the changes wrought by global warming will affect not just the world’s climate and biological diversity, but its very geology — and not just for a few centuries, but for millenniums. The geophysicist David Archer’s 2009 book, “[The Long Thaw: How Humans are Changing the Next 100,000 Years of Earth’s Climate](http://www.amazon.com/Long-Thaw-Changing-Climate-Essentials/dp/0691136548),” lays out a clear and concise argument for how huge concentrations of carbon dioxide in the atmosphere and melting ice will radically transform the planet, beyond freak storms and warmer summers, beyond any foreseeable future.¶ The Stratigraphy Commission of the Geological Society of London — the scientists responsible for pinning the “golden spikes” that demarcate geological epochs such as the Pliocene, Pleistocene, and Holocene — have adopted the Anthropocene as a term deserving further consideration, [“significant on the scale of Earth history.”](http://rsta.royalsocietypublishing.org/content/369/1938/1036.full)Working groups are discussing what level of geological time-scale it might be (an “epoch” like the Holocene, or merely an “age” like the Calabrian), and at what date we might say it began. The beginning of the Great Acceleration, in the middle of the 20th century? The beginning of the Industrial Revolution, around 1800? The advent of agriculture?¶ The challenge the Anthropocene poses is a challenge not just to national security, to food and energy markets, or to our “way of life” — though these challenges are all real, profound, and inescapable. **The greatest challenge the Anthropocene poses may be to our sense of what it means to be human**. Within 100 years — within three to five generations — we will face average temperatures 7 degrees Fahrenheit higher than today, rising seas at least three to 10 feet higher, and worldwide shifts in crop belts, growing seasons and population centers. Within a thousand years, unless we stop emitting greenhouse gases wholesale right now, humans will be living in a climate the Earth hasn’t seen since the Pliocene, three million years ago, when oceans were 75 feethigher than they are today. **We face** the imminent **collapse** of the agricultural, shipping and energy networks upon which the global economy depends, **a large-scale die-off in the biosphere that’s** alreadywell **on its way,** and **our own possible extinction. I**f homo sapiens (or some genetically modified variant) survives the next millenniums, it will be survival in a world unrecognizably different from the one we have inhabited.¶ Geological time scales, civilizational collapse and **species extinction give rise to profound problems that** humanities **scholars** and academic philosophers, with their taste for fine-grained analysis, esoteric debates and archival marginalia, might **seem remarkably ill suited to address.** After all, **how will** thinking about **Kant help us trap carbon dioxide?** Can arguments between object-oriented ontology and historical materialism protect honeybees from colony collapse disorder? Are ancient Greek philosophers, medieval theologians, and contemporary metaphysicians going to keep Bangladesh from being inundated by rising oceans?¶ Of course not. But the biggest problems the Anthropocene poses are precisely those that have always been at the root of humanistic and philosophical questioning: “What does it mean to be human?” and “What does it mean to live?**”** In the epoch of the Anthropocene, the question of individual mortality — “What does my life mean in the face of death?” — is universalized and framed in scales that boggle the imagination. What does human existence mean against 100,000 years of climate change? What does one life mean in the face of species death or the collapse of global civilization? How do we make meaningful choices in the shadow of our inevitable end?¶ These questions have no logical or empirical answers. **They are philosophical problems** par excellence. Many thinkers, including Cicero, Montaigne, Karl Jaspers, and The Stone’s own Simon Critchley, have argued that studying philosophy is learning how to die. If that’s true, then we have entered humanity’s most philosophical age — for this is precisely the problem of the Anthropocene. **The rub is that now we have to learn how to die not as individuals, but as a civilization**.¶ III.¶ **Learning how to die isn’t easy. In Iraq, at the beginning, I was terrified by the idea.** Baghdad seemed incredibly dangerous, even though statistically I was pretty safe. We got shot at and mortared, and I.E.D.’s laced every highway, but I had good armor, we had a great medic, and we were part of the most powerful military the world had ever seen. The odds were good I would come home. Maybe wounded, but probably alive. Every day I went out on mission, though, I looked down the barrel of the future and saw a dark, empty hole.¶ “For the soldier death is the future, the future his profession assigns him,” wrote Simone Weil in her remarkable meditation on war, “The Iliad or the Poem of Force.” “Yet the idea of man’s having death for a future is abhorrent to nature. Once the experience of war makes visible the possibility of death that lies locked up in each moment, our thoughts cannot travel from one day to the next without meeting death’s face.” That was the face I saw in the mirror, and its gaze nearly paralyzed me.¶ I found my way forward through an 18th-century Samurai manual, Yamamoto Tsunetomo’s “Hagakure,” which commanded: “**Meditation on inevitable death should be performed daily.” Instead of fearing my end, I owned it**. Every morning, after doing maintenance on my Humvee, I’d imagine getting blown up by an I.E.D., shot by a sniper, burned to death, run over by a tank, torn apart by dogs, captured and beheaded, and succumbing to dysentery. Then, before we rolled out through the gate, I’d tell myself that I didn’t need to worry, because I was already dead. The only thing that mattered was that I did my best to make sure everyone else came back alive. “If by setting one’s heart right every morning and evening, one is able to live as though his body were already dead,” wrote Tsunetomo, “he gains freedom in the Way.”¶ I got through my tour in Iraq one day at a time, meditating each morning on my inevitable end. When I left Iraq and came back stateside, I thought I’d left that future behind. Then I saw it come home in the chaos that was unleashed after Katrina hit New Orleans. And then I saw it again when Sandy battered New York and New Jersey: Government agencies [failed to move quickly enough](http://www.nytimes.com/2012/12/10/nyregion/new-york-city-housing-agency-was-overwhelmed-after-storm.html?pagewanted=all&_r=0), and [volunteer groups like Team Rubicon had to step in](http://www.capitalnewyork.com/article/politics/2012/12/6900518/gap-citys-hurricane-response-and-volunteer-armys-attempt-fill-it) to manage disaster relief.¶ **Now,** when I look into our future — into the Anthropocene — I see water rising up to wash out lower Manhattan. I see food riots, hurricanes, and climate refugees. I see 82nd Airborne soldiers shooting looters. I see grid failure, wrecked harbors, Fukushima waste, and plagues. I see Baghdad**.** I see the Rockaways. I see a strange, precarious world.¶ Our new home.¶ **The human psyche naturally rebels against the idea of its end.** Likewise, civilizations have throughout history marched blindly toward disaster, because humans are wired to believe that tomorrow will be much like today — it is unnatural for us to think that this way of life, this present moment, this order of things is not stable and permanent. Across the world today, our actions testify to our belief that we can go on like this forever, burning oil, poisoning the seas, killing off other species, pumping carbon into the air, ignoring the ominous silence of our coal mine canaries in favor of the unending robotic tweets of our new digital imaginarium. Yet the reality of global climate change is going to keep intruding on our fantasies of perpetual growth, permanent innovation and endless energy, just as the reality of mortality shocks our casual faith in permanence.¶ The biggest problem climate change poses isn’t how the Department of Defense should plan for resource wars, or how we should put up sea walls to protect Alphabet City, or when we should evacuate Hoboken. **It won’t be addressed by buying a Prius, signing a treaty, or turning off the air-conditioning. The biggest problem we face is a philosophical one: understanding that** this **civilization is** already **dead.** **The sooner we confront this problem, and** the sooner we realize there’s nothing we can do to save ourselves**, the sooner we can get down to the hard work of adapting, with mortal humility, to our new reality**.¶ The choice is a clear one. **We can continue acting as if tomorrow will be just like yesterday, growing less and less prepared for** each new **disaster as it comes, and more and more desperately invested in a life we can’t sustain. Or we can learn to see each day as the death of what came before, freeing ourselves to deal with whatever problems the present offers without attachment or fear. If we want to learn to live in the Anthropocene, we must first learn how to die.**

#### The role of the ballot is to vote for the debater who provides the best method to reframe humanities relationship to nature. The imminence of the anthropocene makes this our foremost educational responsibility. Ecological Thoughtprint 11

Ecological Thoughtprint (website for educators that promote sustainability education and teach ecological epistemology) “Dualism doesn’t make sense” December 4, 2011. https://ecologicalthoughtprint.org/2011/12/04/dualism-doesnt-make-sense/

Have you ever asked someone, “Where **is Nature?** Where is the environment?”  How do you think they would respond?  How would you respond? One icy afternoon, from the heated confines of a classroom, I asked this same question.  Student after student repeated a similar motion.  “There,” they said, immediately pointing across the room to the half-frosted window.  “Ou**t there.”** Through the third-storey window we could see frozen oak leaves fallen from near-barren branches, sailing through the air until they softly landed in rolling hills of rust, amber and gold.  Further out, the inlet waters lapped at decaying logs washed up on the rocks.  Glimmers of winter sunlight peeked out from the edge of heavy grey clouds. I turned back to the students.  “Okay, what about in here?” I asked, waving my hands around the room.  “Is this Nature too?” They exchanged puzzled looks.  A few shook their heads in firm disagreement, glancing at the tightly sealed glass window. I continued.  “Think about your body.  Your breathing.  Air is flowing in and out.  Where is the air coming from?  Where is it going?  If we open the window, what then?  Is ‘Nature’ coming in?  What if we were to go outside to a tree and pick an apple and eat it?  You would say the apple is part of Nature, right?  What about as it enters your mouth, as you bite, as you chew, swallow, digest, and absorb?  The apple is in you — did the Nature-part of the apple disappear?  Or is it still there?  Is Nature in you?  Is Nature now a part of you?” Taking a step back, I looked at the entire class.  “Conversely, are you a part of Nature?” **Blurring the boundary.** What I hoped is that students would begin **to question** a **deep-seeded modern way of thinking known as dualism**.  **From a dualistic** world**view, there is a** clear **division between the human world and natural world.** A concrete building is regarded as soundly in the human domain while a mountain is relegated to the realm of Nature — no matter that they are both composed from common aggregates of rock and minerals.  A pencil is of humans while a tree is of Nature — no matter that they share an “ancestry” of materials.  In this way of thinking, humans are seen as largely autonomous from the rest of the natural world; the environment is simply that— environs — one’s surroundings, that which lays around at a distance but not within. **Whether through logic or intuition, u**pon examination the **apparent separation between humans and Nature holds little truth.** As living beings**, we are each conceived through the physical union of two “outsiders”, upon which the genesis for our individual** lives grows in complete **dependence on its mother-environment.**  During development in the womb, there is never a precise dividing line between fetus and mother.  The two are fused.  Even upon birth, in which we might think of an infant being separated from its creator and thrust out into the larger environment, the child’s complete reliance upon the parent’s protection, direct nutrients and physical comfort sustains this unyielding connection.  **Even** as **a child grows and develops, understanding her place** in the world**, she naturally maintains this sense of interconnectedness — that even as an individual she is an integral part of a grand system of life.** It is **only in certain cultures where this intuitive sense** of connection **is driven away.**  These are the cultures rooted in the **modern ecological thoughtprint.  In this industrial worldview,** where **we seek convenient and self-serving ways of thinking to legitimize our destructive behaviours toward the more-than-human world, a belief in the dualism of humanity and Nature is forced upon our youth.**  Expanding urban life in cement cities reinforces the false understanding that Nature is “out there” and that human life is independent of all ecological support.  As David Suzuki recounts, we can live in air-conditioned boxes in the sky, be whisked down elevators to our air-conditioned cars in sealed parking garages, drive to underground garages at our workplaces and then up and away to air-conditioned offices connected directly to shopping malls — gaining the ability to go weeks with leaving the “inside” world. Where do we get food?  The grocery store.  Where does our energy come from?  The outlet in the wall.  Where does our water come from?  Pipes.  What about our waste and garbage?  It gets taken to this magical place called “Away”.  Placing the sources of our sustenance out of clear sight relieves us of the daily need to recognize our intractable dependence on Nature.  We are, in effect, **exporting reality**. **Schools continue to hammer out holism — the belief that all is connected —** through **a sole emphasis on reason and categorical thinking.  In secondary education and beyond, we** clearly **define different subject areas — science, history, art, language — and then further subdivide these, asserting that knowledge is readily compartmentalized with little interaction between.  “Environment” is often relegated to science, where Nature tends to be dissected, devalued, and converted to a cold, lifeless, logical arrangement of compounds and governing laws.** While ecology lessons may teach simplistic food webs and food chains, it is the rare student (usually one who does not thrive in the academic world, for which they are punished) who resolutely preserves his intuitive sense of the endlessly complex interdependence of all of Creation, with himself included in the mix.Finally, it is our modern consumer products themselves which serve to propagate the illusion of dualism.  Plastic, for example, has a powerful property in that we cannot readily see — or even imagine — what elements of Nature have gone into its construction.  Our buildings are similar; uniform processed particle board and monotonous metallic infusions are mysterious materials seemingly born not out of the natural world but out of some autonomous synthetic factory in a distant industrial land

## cp

#### CP: The World Intellectual Property Organization will reduce intellectual property protections on medicines to the point that discoverable biological elements are not patentable outside of their country of origin

#### WIPO has more norm-producing authority than the WTO and is more involved with implementation and perception around TRIPS

Okediji 14, Ruth, Jeremiah Smith. Jr, Professor of Law at Harvard Law School and Co-Director of the Berkman Klein Center, Balancing Health and Wealth: The Battle Over Intellectual Property and Access to Medicines in Latin America”, <https://oxford.universitypressscholarship.com/view/10.1093/acprof:oso/9780199676743.001.0001/acprof-9780199676743>, Accessed 9/2/21 VD

WIPO’s technical assistance activities, directed primarily at developing and least developed countries, have profoundly shaped domestic understanding of the appropriate implementation of patent norms in those jurisdictions (Flynn, et al. 2013; Pager 2012; Yu 2012; Sell 2011; Deere 2008),16 including the perception of how much wiggle room is afforded under TRIPS standards to address barriers to access to medicines. From producing model patent laws,17 to training programs for IP offices and officials (New 2012; New 2001), and other forms of “technical assistance” projects,18 WIPO designs, deploys, and oversees a pervasive network of activities that directly and indirectly infuse domestic laws of developing and least developed countries with strong normative predispositions, consistent with the interests of maximalist patent standards and, typically, minimalist public interest limitations (Kostecki 2006). So while overtly intervening with the administration of the TRIPS Agreement may be implausible for WIPO, it is WIPO, not the WTO, that has been most powerful in influencing, establishing, and nurturing the domestic normative context in which TRIPS norms are implemented. The core obligations of the TRIPS Agreement build upon the substantive norms of the classic WIPO treaties, namely the Paris Convention and the Berne Convention.19 Both of these instruments have an enduring legacy in defining the expectations of countries about the scope of international protection available, the rights granted to foreigners, and the economic impact of global IP protection (Okediji 2013). WIPO has long been at the forefront of expanding the reach of these treaties globally, and in developing a narrative about the role of IP in economic development. Given how significantly WIPO has been involved in defining the domestic landscape of IP laws in many developing and least-developed countries, there is no question that the difficulty in persuading local officials of the degree and right to exercise national discretion in TRIPS implementation strategies is likely strongly linked to the precedential effect of WIPO’s activities in those countries since their independence (Okediji 2008; Okediji 2003).

### 1NC—OFF

#### Interpretation: Evaluate the affirmative as an object of research over just their plan text. To clarify, they need to weigh the totality of their aff, including their assumptions and ideologies, not just the causal consequences. It is not sufficient to prove their plan is good in the abstract. They don’t get to layer

#### 1] Debate is a site of scholarship production, not policymaking 101. Even if individual ballots do not change our subjectivities, iterative investments in research models influence our political orientations. Rejecting paradigms premised on imperialism in pedagogical spaces can act as a starting point for a counter discursive vision of politics.

#### 2] George Bush DA—justifications and representations influence our political advocacy. Even though George Bush and Spanos both hate Donald Trump, the reasons why matter as much. Winning a link argument means that their political advocacy looks more like a Hemanth Sanjeev trust fund rather than anti-imperial ist movements.

#### 3] Education—they arbitrarily restrict debate’s locus of contestation to an 8 second plan text. Forcing them to defend the entirety of their aff incentivizes better scholarship and is more real-world. Arbitrarily severing parts of the aff decks negative preparation.

#### 4] Slight unfairness valuable—when imperialist American Ethos modes of thinking in the academy are challenged through slight violations, it creates a cognitive dissonance that can produce new forms of scholarship.

#### 5] No fairness offense for them—even if they can’t weigh causal consequences, they can weigh the representations, justifications, and research models against the K. An example is to say liberalism good. This should be predictable because they have to research those things anyways before constructing the aff.

## Turns on case

#### Aff doesn’t solve biological elemnets that are unqley ingigenous are stolen inside of countries borders even if you reduce it so that the countries don’t steal them from other regions , countries like american steals from the indigenous tha tlive in thwir premisies all the time turns case they don’t solve , indigneous

#### The WTO can’t enforce the aff- causes circumvention.

Lamp 19 [Nicholas; Assistant Professor of Law at Queen’s University; “What Just Happened at the WTO? Everything You Need to Know, Brink News,” 12/16/19; <https://www.brinknews.com/what-just-happened-at-the-wto-everything-you-need-to-know/>] Justin

Nicolas Lamp: For the first time since the establishment of the WTO in 1995, the Appellate Body cannot accept any new appeals, and that has knock-on effects on the whole global trade dispute settlement system. When a member appeals a WTO panel report, it goes to the Appellate Body, but if there is no Appellate Body, it means that that panel report will not become binding and will not attain legal force.

The absence of the Appellate Body means that members can now effectively block the dispute settlement proceedings by what has been called appealing panel reports “into the void.”

The WTO panels will continue to function as normal. When a panel issues a report, it will normally be automatically adopted — unless it is appealed. And so, even though the panel is working, the respondent in a dispute now has the option of blocking the adoption of the panel’s report. It can, thereby, shield itself from the legal consequences of a report that finds that the member has acted inconsistently with its WTO obligations.

### Aff underview answers

#### No not dtd it depends on the abuse don’t give me deathrow for jaywalking , you have 6 minutes of aff to use in a 4 min 1ar effectilvey 10 to hedge against my 7 not too short

#### No Rvis Illogical you don’t win for prving your fair, chills theory debate since it makes debaters scared to call out abuse b/c of fear of an RVI, leads to theory debating you can make your aff abusive than prep out the Shell and win every time , we dnt have more time for cards you have the 1ar +1ac for new cards 10 min vs 7 most judges disregard 2nr cards, your 1ars might be crowded mine arent be more effiecent,round is no neg skewed its structirally aff skewed first and last word judge psych eerrs aff, no time skew 13-13, its alreadya 2 way street u can read meta theory in the ar I cant have new theory shells in the 2n no judge would vote on it it would just allow you to blast me and uplayer my args 2 ways which decks fairness since I cant do what u do

#### Err negative on 1AR theory

#### Answers to the counterinterp will be new in the 2AR which means intervention is inevitable—that outweighs—every argument including theory accedes to the judge making a fair evaluation.

#### The aff has a 7-6 time skew and 2-1 speech advantage

#### At best, its DTA and reasonability with the brightline of putting sufficient defense because generating offense is impossible if they can line by line our standards for 3 minutes

#### They need to contextualize each individual theory shell as DTA or DTD—it’s the best middle road—obviously there’s a distinction between Condo Word PICs and font size theory—this solves infinite abuse while preventing overpunishing.