# 1NC

no aprioris

## Overview:

#### Give the winner 30 speaks and the loser 29.9; this isn’t offense so we don’t have to extend. 1] It’s a small tournament so it rewards people for showing up and competing, 2] Speaks are disfavored towards disabled folk (links to the k) so this is a form of reparation

### 1NC K - Disability

#### Modern governance sustains itself through the necropolitical logic of the sacrifice zone. Progress demands drafting bodies into zones of non-being to preserve violent order.

**Adebisi ’19** [Foluke Ifejola; December 17; Associate Professor at the Law School, University of Bristol whose scholarship focuses on decolonial thought in legal education; Foluke Africa, “Why I Say ‘Decolonisation is Impossible,’” https://folukeafrica.com/why-i-say-decolonisation-is-impossible/]

The epistemic world is predicated on two major lies. The first lie is that a majority of the people of the world and thus their knowledges and histories are inferior to the rest of the world. The second lie, allied to the first, is that humanity and specifically the supposedly superior portion of humanity is more important than everything else on this planet. The earth we walk on, the air we breathe, the seas, oceans, mountains, birds, animals, fishes, insects. And so I suggest again, maybe a little more strongly, that post-truth is not a recent arrival, but it is exceeding its original territory. Nevertheless, the **disappearance** of **shared objective standards** of **truth**, did not begin with the last shower of rain, but has always been **washed away** in bodies of water with **forgotten names** and **forgotten histories** and a **million bodies hidden** under them.

Decolonisation and Truth

Decolonisation is often perceived as a means to uncover these histories, but one of the pitfalls of its praxis in higher education is a fundamental misconception of what it requires, both in theory and in practice. It is often confused with any social justice endeavour, or as someone said to me recently, with ‘just being nice to people.’ The four main things decolonisation is confused with are, representation, inclusion, diversity and equality. If you have practiced and/or theorised in these areas, it quickly becomes clear that **without critical thought**, representation can become **toxic** and **tokenistic**, people could be **included in**to spaces that are **not safe** for them, spaces **historically** and **repeatedly** designed to **harm** and **exclude** them. Diversity is a fact of life that cannot be promoted without explaining why it has been demoted. **General statements** of equality often **ignore** the **process of othering** and set an **unequal normative standard** of equality. In all of these schemes we **focus** on what we are **fighting for**, rather than what we are **fighting against**. All our **lofty sounding words** and **good intentions pave** the **way to hell** for groups who are almost **routinely left out** of our institutions. Notwithstanding that this hell we have paved the way for may be inside or outside of said institutions. The way is paved. The hell exists.

Decolonisation, I suggest, is something conceptually different. Tshepo Madlingozi, says decolonisation is always a disruptive phenomenon, Frantz Fanon calls it a violent process. Tuck and Yang describe decolonisation as nothing else but an undoing of colonisation. Joel Modiri in the video below defines it thus, ‘Decolonisation is an insatiable reparatory demand, an insurrectionary utterance, that always exceeds the temporality and scene of its enunciation. It entails nothing less than an endless fracturing of the world colonialism created.’

 ‘…an endless fracturing of the world colonialism created.’ What then is this world that colonialism created? And was this world not done away with at the end of empire? This is where people confuse the passing away of political colonial structures with the permanence of the colonial logics that drove the process and continue to drive and structure our institutions and our world. There are two overarching logics that I refer to here. One is the commodification of space and nature, the other is the commodification of humanity and variably valued labour. Built on these **overarching logics** is the mostly racial and gendered **categorisation** and **hierarchization** of peoples into those who labour and those who benefit from that labour. This system is given **legitimisation** by drafting people (the wretched/damned of the earth) into what Fanon calls the **zone of non-being**, according to Grosfoguel, this is **below the line** of the human. Hickel calls this zone the **sacrifice zone**. As Achille Mbembe’s work on the practice of necropolitics explains, **political power** is **deployed globally** to decide ‘**who may live** and **who must die**…’ in **service** of **maintaining** the world colonisation created.

Or as George Sefa Dei and Chizoba Imoka describe ‘To colonize … One has to equate the purpose of life to material acquisitions, affirm their personhood only through their ability to dominate/bully others, shrink their mental capacity so as not to respect/understand human diversity and rationalize a wide range of unfettered violence.’

Thus we must never forget that this categorisation of humanity **always, always, always** serves the purpose of marking for **death** and marking for **life**. Marking for **visibility** and marking for **erasure** and **silence**. **Dispossession** always serves the **purpose of accumulation**. ‘who may live and who must die…’

Therefore, and I reiterate very strongly, we cannot decolonise while relying on colonial logics of commodification of labour and space. This commodification is everywhere in UK HE. We have REF, TEF, KEF and the NSS. We have a varied assortment of university rankings… they all rely on logics of linking value to productivity, while also ignoring institutional racism, sexism, ableism, homophobia etc. These refusals to see, **refusal**s to **change**, mean that we have **strapped ourselves** to a **machine designed to destroy** us. **But** we live in hope that **before** it does, at least it **feeds** us, **sustains** us for a while, unlike the **poor benighted souls** in the **sacrifice zone**, the wretched and damned of the earth, **trampled under** the **wheels** of the machine and then **cast** into the river with its forgotten names, its waters closing over their heads as they drift off into the silence. We do not remember their names. For most of them we never knew they names, never bothered to say those names. Too difficult to pronounce. Their bodies and their realities were too **dissonant** and **distant**, too **foreign** to fit into the **normative frames** of disciplines that did not consider the wretched and damned human at the dawn of the **discipline’s inception**. Now the discipline is complete, the canon closed and all it can do is fire out at a dying world.

#### Nuclear energy is a eugenic fantasy of control---a system that glorifies productivity, creates the sustainability crisis, and renders disabled bodies disposable in service of economic efficiency. It doesn’t preserve life; it selects who is worth preserving.

**Wolbring ’11** [Gregor Wolbring; Associate Professor, University of Calgary’s Cumming School of Medicine, Program in Community Rehabilitation and Disability Studies, expert in ableism and disability ethics. 2011, " Ableism and Energy Security and Insecurity ", Hein Online, https://heinonline.org/HOL/Page?handle=hein.journals/selt5&div=4&g\_sent=1&casa\_token=ZVZ2k34VRAwAAAAA:dpmBG2o3Dvaw32oXCMpbpf\_OhA388yBmxIM3kSaXvmGIRvIHJfS-c6r-zWFkmcrECyqoxFtL7xc&collection=journals] mac

Introduction:

"Energy is fundamental to the quality of our lives. Nowadays, we are very dependent on an abundant and uninterrupted supply of energy for living and **working**. It is a key ingredient in all sectors of **modern economies**"(European Commission 2009). Energy security based on access, affordability, and quality is an essential driver for development (Pandey 2009). The European Commission Directorate-General for Energy and Transport highlighted in 2006 two ways to deal with energy insecurity: "reducing energy demand by changing consumption patterns or using energy in a "greener", more diverse and more efficient manner" (European Commission Directorate-General for Research Directorate Energy 2006). The European Community is not alone in feeling that their energy security is threatened (The Pew Research Center for the People and the Press 2006;Cohen 2006;Institute for the Analysis of Global Security 2004;Glenn, Gordon, and Florescu Elizabeth 2009). The **fear of energy insecurity** is also exploited. In a recent financial times article with the title "Total warns of Energy insecurity" one reads that: "Total, the French oil group, has warned politicians that they risk accelerating an oil supply crunch if they enact environmental policies that deter investment in oil and gas before enough viable alternatives are available"(Hoyos 2009). In developed countries, most of the discourses are around how to keep one's level of energy security and one's level of consumption and way of living. However, for many individuals energy insecurity is part of their daily life. According to the World Energy Outlook report by the International Energy Agency, some 1.6 billion people - one-quarter of the world population - have no access to electricity. In the absence of vigorous new policies, 1.4 billion people will still lack electricity in 2030 (World Bank 2005).

So what to do? The Ethics of Energy report by the World Commission on the Ethics of Scientific Knowledge and Technology states, "It is calculated that an amount of energy roughly equivalent to 7 per cent of the world's current electricity production could cover basic human needs. In an age of apparently advanced technological and management skills, we have failed in this relatively modest challenge" (Kimmins 2001). "How do we balance short-term social costs, **borne largely by the** poor, the **disadvantaged** and the developing nations (costs that may in the immediate future increase the disparities between rich and poor) against the long-term benefits of moving to a more sustainable society and protecting the global environment?" (Kimmins 2001). An ethical matrix is employed by various people (Beauchamp and Childress 1979;Mepham 2000) to visualize different angles and competing interests in a given discourse. This paper submits an ethical matrix for energy as a tool to visualize the different angles and competing interests in the energy discourse.

Furthermore, the author introduces the angle of favouritism for abilities and **ableism** as a new analytical lens through which one can **analyse** the **energy discourse** and look for governance options and solutions. One aspect that shapes behaviors in the energy discourse is that individuals, households, communities, groups, sectors, regions, countries and cultures cherish and promote certain abilities while viewing other abilities as non-essential or even undesirable (favoritism of abilities)(Wolbring 2008a). A step beyond the dynamic of favoring certain abilities is the dynamic of ableism where one not only cherishes certain abilities but where one sees certain abilities in oneself or others as essential. The list of abilities one can cherish is endless, with abilities added to the list all the time. Ableism leads to an ability-based and ability-justified understanding of oneself, one's body and one's relationship with others of one's species, other species and one's environment.

The purpose of this paper is to a) highlight how ableisms and local and global favoritism for certain abilities affect energy security and insecurity discourses and b) investigate the impact of existing ableisms on the development of ethical frameworks for the energy issue and vice versa. , This paper suggests the fields of abilities and ableism ethics, governance, foresight and studies as new fields of academic and non-academic inquiry as additional analysis and governance tools to deal with existing and to come energy challenges.

The Energy Security Situation:

Energy security concerns are not viewed merely in terms of ensuring a sustained supply but in the wider context of energy being an essential driver for development-based on access, affordability, and quality. (European Commission 2009) Many countries from Europe to the USA, China, India, as well as lowincome countries feel energy insecure. (European Commission 2009;European Commission Directorate-General for Energy and Transport 2006;Cohen 2006;The Pew Research Center for the People and the Press 2006) Most of the energy security and insecurity discourses in developed countries are around oil, gas and coal and about becoming independent of oil without having to give up the energy consumption level one is accustomed to and jeopardizing energy security. For 1.6 billion people, especially in low income countries, energy insecurity and lack of energy is part of their daily life (International Energy Agency 2009). On average, the poorest 2.5 billion people in the world use only 0.2 TOE (tonnes of oil equivalent) per capita annually while the billion richest people use five TOE per capita per year, which is 25 times more. In terms of electricity consumption, the richest 20 per cent uses 75 per cent of all electricity while the poorest 20 per cent uses less than 3 per cent (World Energy Council, 2000 cited in Rosario 2002)"(Gaye 2007) For Africa, the State of the Future 2008 states "the region will need to spend $563 billion over the next 25 years to increase generation capacity by 270 gigawatts and avoid a power crisis." According to the International Energy Agency (IEA) Energy Technology Perspectives 2008, in order to avoid catastrophic consequences of climate change urgent technology development and deployment at unprecedented rates are needed: from renewables to carbon capture and storage (CCS), **nuclear power**, low carbon fuels, and end-use efficiency. (International Energy Agency 2008) De-carbonizing the global energy system will require additional investment of US$3.6 trillion in power plants and US$5.7 trillion in energy efficiency over the period 2010-2030. These additional investments correspond to 0.6% of GDP per year, but bring fuel cost savings to consumers of the order of US$ 6 trillion. (International Energy Agency 2008)

The State of the future 2008 (Glenn, Gordon, and Florescu Elizabeth 2008) and 2009 (Glenn, Gordon, and Florescu Elizabeth 2009) highlight many examples of energy solutions from among others Africa, the USA and China. Achieving energy security varies between countries and within countries, usually depending upon the state of development and the availability of indigenous energy supplies. (World Bank 2005)

The industrialized, net-energy importing countries' priorities to generate energy security are

\* Avoid disruption of energy supplies;

\* Diversification of energy supply sources;

\* Security concerns for energy infrastructure;

\* Technological solutions to reduce dependence on imported supplies. (World Bank 2005)

For mid- to low-income net energy importers the ability to meet growing demand for energy from imported sources may occur by

\*Securing capital and financing for investment in resource development and infrastructure;

\* Meeting people's basic energy needs and creating effective demand for energy services. (World Bank 2005) For major hydrocarbon exporting countries, market strategies include

\* Long term markets at reasonable prices

\* Diversification of export markets for energy resources;

\* Securing capital and financing for investment in resource development and infrastructure. (World Bank 2005)

\*With so many different views on energy security and insecurity, so many players with divergent agenda's and needs, how do we solve energy security and insecurity issues and deal with competing interests? Can ethic theories and discourses give some guidance to the energy discourses?

What is Ableism

The term ableism evolved from the civil rights movements in the United States and Britain during the 1960s and 1970s (Encyclopedia of Disability 2006) to question and highlight the **expectations towards** certain body **abilities** and the prejudice and **discrimination** persons experienced whose body structure and ability functioning was labelled as **'impaired'**. The disabled people rights discourse and scholars of the academic field of disability studies question the **assumption of deficiency** intrinsic to non-normative body abilities and the **favoritism for normative** species-typical **body abilities** (Carlson 2001;Finkelstein 1996;Mitchell and Snyder 1997;Olyan 2009;Rose 2003;Schipper 2006;Fiona A.K.Campbell 2001;Carlson 2001;Overboe 2007).

However, the favoritism for abilities and ableism is a much broader phenomenon. Every person cherishes certain abilities and finds others nonessential. The list of abilities one can cherish is endless with abilities added to the list all the time. The capability approach, the ability-to-do approach was developed by Amartya Sen, Martha Nussbaum and Sudhir Anand (for many articles on this topic see (Human Development and Capability Association 2010). Nussbaum generated a list of 10 essential capabilities (Nussbaum 2000) whereby capability in the end is the ability to act, to have access to and to have the opportunity. A social policy frame identifies certain abilities as essential that people should have the right to act on, and so exhibits certain forms of ableisms. The cherishing of abilities happens on the level of individuals as well as on the level of households, communities, groups, sectors, regions, countries and cultures (Wolbring 2008a) and has changed over time and will continue to change. Favoring certain abilities often morphs into ableism where one not only cherishes certain abilities but where one sees certain abilities in oneself or others as essential. Ableism leads to an ability-based and ability-justified understanding of oneself, one's body and one's relationship with others of one's species, other species and one's environment (Wolbring 2008a). Ableism as such is not negative it just highlights that one favours certain abilities and sees them as essential. One could choose to cherish the ability to maintain equity for one's members and members of a society could see this as positive. However, certain ableisms have historically been used and still are used by various social groups to **justify** their **elevated level of rights and status** in relation to other social groups, other species, and the environment (Wolbring 2008a;Wolbring 2008b;Wolbring 2008c). Certain ableisms are used to justify **racism**, **sexism**, **cast-ism**, **ageism** and **speciesism**(Wolbring 2008a;Wolbring 2008b;Wolbring 2008c). Ableism used in a negative way often leads to disablism, (Miller, Parker, and Gillinson 2004) the **lack of accommodation** for the needs of people and other biological structures who are seen to not have certain abilities; the unwillingness to adapt to the needs of others.

Ethics of Energy Security

The Ethics of Energy report by the World Commission on the Ethics of Scientific Knowledge and Technology covered the reality of energy poverty and energy inequity that often does not allow for the fulfilment of basic needs such as nutrition, warmth and light (Kimmins 2001). However, how do we deal with this energy inequity? How do we deal with competing interests? According to the Ethics and Climate Change in Asia and the Pacific research program of UNESCO Bangkok WGI: Universalism and Environmental Values, "when we think about energy choices and environmental challenges, and the ethics on science and engineering, we have to ask three important questions for convenience and global action:

Is there a set of universal ethics agreeable to the entire human race?

Can a set of universal ethics work across the many communities?

If not, what is an alternative to ethical universalism that can be applied when dealing with global challenges such as environmental degradation and climate change?" (Jasdev Singh Rai\* and Members of EETAP Working Group I (\*chair) 2009)

The ethical matrix is one methodology used to visualize key stakeholders in a given discourse and to link the discourse and its stakeholders to some basic ethical values. It was first employed in medical ethics by Beauchamp and Childress (Beauchamp and Childress 1979) and since then used for various topics (Mepham 1996;Mepham 2003;Mepham 2000;Beekman et al. 2006;Cotton 2009;Food Ethics Council 2009;Kaiser and Forsberg 200l;Whiting 2004;Brom et al. 2006). The matrix has normally three columns: Well Being, Autonomy, and Fairness.

Taking the basic three aspects of existing ethical matrices the author submits in Table I an ethical matrix for energy

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This ethical matrix introduced here is not a result of any consultative process but a thought product of the author. This matrix uses three main values evident in Western ethics discourses, which are the ethics categories of the original matrix. However, different cultures and societies differ in their values and weigh the needs of stakeholders differently. The UNESCO Bangkok energy ethics-working group I highlights the difficulty if not impossibility of a universal ethics and strategy. (Jasdev Singh Rai\* and Members of EETAP Working Group I (\*chair) 2009) One might have to generate different ethical matrices for different cultures and societies. The above ethical matrix highlights further that many different groups have a stake in the direction and outcome of the energy security discourse. Many of these stakeholders have competing ability interests in today's world and the different ability interests have to be reconciled to a certain extend. One could make an argument that different values and irreconcilable, competing ability interests were two main reasons why the 2009 Copenhagen summit (COP15) in the eyes of many failed and did not deliver a global breakthrough. The adherence to different ableisms by different groups led to competing ability interests in Copenhagen that could not be resolved. The author submits that this arena of unresolved competing ability interests is one reason why there continues to be so little progress on the international level in the area of climate change and energy security.

Energy Security, Energy Ethics and Ableism:

The UNESCO Working group one states:

"Environmental values in the different regions of the world are ideally drawn from a diversity of rich philosophical and religious heritages. However, to what extent can common ground be found among the various traditions within a United Nations (UN) system that promotes the principle of universal values through dialogue among different civilisations? Is it important or appropriate to seek universal values, or should there be more focus on establishing a framework for pluralist environmental values? Are there common values across cultures that can constitute the foundation for building and promoting a more sustainable economic growth, preserving biodiversity and preventing the environment from deteriorating further?"

"If we can agree upon international values such as principles of environmental ethics, then we can include these principles into economic models in order to develop policy that may better protect these values." (Jasdev Singh Rai\* and Members of EETAP Working Group I (\*chair) 2009)

Whether we can agree on universal values depends partly on who favours what abilities and what forms of ableism different stakeholder' s exhibit.

What abilities one favours and what ableisms one exhibits **defines the human-nature relationship** which in turn has an impact on **which strategies and priorities are envisioned and employed** for gaining **energy security** and avoiding energy insecurity. There are two main schools of thought on the relationship of humans with nature (anthropocentrism and bio/ecocentrism) each favouring different abilities.

Anthropocentrism and Ableism

Anthropocentrism sees humans at the center of the Earth and even the Universe. Consequently, nature is considered disposable to whatever degree humans require, no matter what their needs. In contrast, the needs of nature are never considered. "The political theories that organized Western societies since the birth of the nation-state in the 17th century are centered on the well-being of the human species with the well-nigh exclusion of the well-being of other life forms and of the Earth's life-support systems" (Verhagen 2008). This anthropocentric view of the human-nature relationship is a form of ableism. One could say that the biosphere, the ecosystem and Nature experience disablism intrinsic to this form of ableism, which sees nature as being at the disposal of human needs. Anthropocentric environmental protection fights pollution, resource depletion and now climate change with the goal of preserving a particular human way of living, which today is often driven by **favouring the ability to consume**, **the ability to outperform others**, and **the ability to generate a high Gross Domestic Product**. To be wrapped up in GDP-ism, consumerism and competitiveness-ism leads to a perception of needs and required actions. For today's energy and climate discourse these three -isms precondition people to look for more 'eco-friendly' energy sources so long as these sources fulfill the isms of GDP-ism, consumerism and competitiveness-ism. While sources of eco-friendly energy may reduce the deleterious impact on nature, the **motivation** for doing so has **little** to do in most cases with providing for nature's needs but with the realization that the **'old' ways** of treating nature **threaten GDP-ism**, **consumerism** and **competitiveness-ism**. At the same time one searches for techno-tools such as geoengineering that can help to **alleviate the impact of GDP-ism**, **consumerism** and **competitiveness-ism** **on nature without having to abandon** GDP-ism, consumerism and competitiveness- 1sm.

Biocentric/ecocentric and Ableism

The biocentric/ecocentric position is another form of ableism that places the biosphere--the whole ecosystem--at the center of a person's way of life, thought and feeling. It represents a partnership model between humans and nature. It cherishes a form of ableism that favours the ability of humans and nature to live in harmony. Biocentric/ecocentric driven environmental protection focuses on sustainability of lifestyle exhibited by humans using sustainability indicators such as the Human Development Index (HDI), the Weighted Index of Social Progress (WISP), the Happy Planet Index (HPI), the Genuine Progress Indicator (GPI), the Economic Living Standard Index (ELSI), and the National Wellbeing Index (NWI), which is published in a variety of countries. Korea publishes a comprehensive statistical yearbook, which includes 492 social indicators in 13 areas highlighting sustainability instead of consumability, and competitiveness. China initiated the Green GDP which includes the cost of neglecting nature as part of the GDP but regrettably, when the numbers showed high costs associated with the bad treatment of nature China discontinued this measure (Nature 2007). However, India has stated an interest in developing a Green GDP by 2015 (Reuters India 2009).

The biocentric/ecocentric school of thought promotes a political orientation known as, biocracylecocracy. Essentially, biocracy is a political system in which not only humans vote, but so do other living beings or Earth systems (Berry 1990). An ecocentric perspective would include in this vote the whole of the ecosystem. According to Verhagen: "evidence of an emerging biocracy in the modem Western world is legislation about endangered species and the representation of other life forms during political assemblies when persons or organizations become spokespersons and keepers of rivers, forests etc" (Verhagen 2008). Ecuador could be construed as the first country that is a legal biocracy and ecocracy. Articles 71-74 of its new constitution describe the relationship of humans to nature. Articles 71-74 can be interpreted as giving rights to the 'entity' nature. Provided below is a translation. The numbering and order of Articles has been edited to make the translation adhere to the Spanish original] (Revkin 2008)

"Art. 71. Nature or Pachamama [a goddess revered by the indigenous people of the Andes -- "Mother Earth"], where life is reproduced and exists, has the right to exist, persist, maintain and regenerate its vital cycles, structure, functions and its processes in evolution. Every person, people, community or nationality, will be able to demand the recognitions of rights for nature before public authorities. The application and interpretation of these rights will comply with the principles established in the Constitution. The State will provide incentive for natural and juridical persons, as well as collectives, to protect nature; it will promote respect towards all the elements that form an ecosystem.

Art. 72. Nature has the right to an integral restoration. This integral restoration is independent of the obligation on natural and juridical persons or the State to indemnify the people and the collectives that depend on the natural systems. In the cases of severe or permanent environmental impact, including the ones caused by the exploitation on non-renewable natural resources, the State will establish the most efficient mechanisms for the restoration, and will adopt adequate measures to eliminate or mitigate the harmful environmental consequences.

Art. 73. The State will apply measures of precaution and restriction in all the activities that can lead to the extinction of species, the destruction of the ecosystems or the permanent alteration of the natural cycles. The introduction of organisms and organic and inorganic material that can alter in a definitive way the national genetic patrimony is prohibited.

Art. 74. Persons, people, communities and nationalities will have the right to benefit from the environment and form natural wealth that will allow wellbeing. Environmental services will not be subject to appropriation; its production, provision, use and exploitation, will be regulated by the State."

It furthermore sets a hierarchy between different needs whereby the ability for food and water security is given higher priorities than energy security:

Art. 15 - The State shall promote, in the public and private sector, the use of environmentally clean technologies and clean alternative energy. Energy sovereignty will not be achieved at the expense of food sovereignty, or affect the right to water (Environmental law alliance worldwide 2010)

Conclusion

Energy security is a critical global issue. Energy Security is essential for many other goals. Reaching global energy security depends on global strategy and vision, which should especially take into account the people who already experience energy insecurity. The Bangkok office of UNESCO is coordinating a broad research program into the ethics of climate change in Asia and the Pacific (up to October 2009 the title was ethics of energy in Asia and the Pacific). UNESCO recently looked at the advisability of preparing a draft Universal Declaration of Ethical Principles in Relation to Climate Change which would also cover energy issues (UNESCO 2009a;UNESCO 2009b).

"The eight Millennium Development Goals (MDGs) - which range from halving extreme poverty to halting the spread of HIV/AIDS and providing universal primary education, all by the target date of 2015 - form a blueprint agreed to by all the world's countries and all the world's leading development institutions" (United Nations 2005). All 189 United Nations Member States have pledged to meet the goals by the year 2015. UN Secretary-General Ban Ki-moon is quoted on the MDG website as saying: "Time is short. We must seize this historic moment to act responsibly and decisively for the common good" (United Nations 2005). In a recent UN document one finds the acknowledgment that energy security is essential for all MDG goals (UNDP et al. 2007).

In 2001-02 the Millennium Project in collaboration with the Foresight and Governance Project of the Woodrow Wilson International Center for Scholars Study conducted a survey to generate an international outlook on what goals might be desirable to achieve and what is seen as politically achievable by 2050 (Glenn, Gordon, and Florescu Elizabeth 2008). Most of the 44 identified goals (such as ending water shortages, water pollution and hunger) are directly affected by the existence of energy security or indirectly affected because whether energy security exists or not changes the political and societal culture in such a way that the list of goals would change as would the sentiment of which goals are achievable.

However, despite the pervasive importance of energy security so far, no global consensus has emerged as to how far and with which tools to address energy inequity. Techno solutions to energy security proposed are stalled or pushed forward in many places depending on how they impact consumerism and competitiveness. If a form of Ableism that favors productivity, consumerism and competitiveness is the **main driver** for envisioning and directing **solutions** for energy security one can expect product **developments** that **further** this form of Ableism.

Whether one follows an anthropocentric or biocentric view leads to different policies. Ableisms such as GDP-ism (the ability to produce), consumerism (the ability to consume whatever one wants), competitiveness-ism (the ability to out-compete others) very likely favour anthropocentric over biocentric views as long as they do not impede the very isms seen as essential. The ability to live in harmony with one's surroundings for example might favour the biocentric or ecocentric view. What ability one favours also has direct implications for energy security.

The author submits that the development of effective global policies related to energy that will meet local needs and increase global energy security might be furthered if one analyses the energy discourse through the lens of the fields of ableism ethics, ableism studies, ableism governance and ableism foresight (Wolbring 2008a).

#### The alternative is an orientation towards disability justice. Grassroots battles are efficacious in the face of perpetual war AND debility, which makes rejecting the aff and focusing on grassroots a prerequisite .

**Pitters ’22** [Destiny Pitters; writer, scholar, and advocate for decolonization and abolition. 09-07-2022, "Disability and war", Briarpatch, https://briarpatchmagazine.com/articles/view/disability-and-war]

In the face of this, the disability justice movement in the **Global North** must work to oppose war, militarism, imperial violence, and debilitation. Puar gives the example of the **A**bolition and **D**isability **J**ustice **C**ollective which, she says, “recognizes the **connected carceral infrastructures**, that settler colonialism here supports settler colonialism there.” In 2021, as Israeli airstrikes landed in the Gaza Strip, the group released a statement of solidarity with Palestine, writing that “Israeli settler colonization is a disability justice issue that underscores the urgency of abolition and its internationalist dimensions.”

We have been taught to see war as a **conflict** that comes to a head through **physical**, chemical, or **nuclear altercation** in a country far away. In actuality, **we are part** of the **constant cycle** of war and militarism – be it **police brutality**, **colonial occupation**, or **military expansion** under the **guise** of “**humanitarian intervention**.” This is what some scholars have called “**perpetual war**”: the **constant growth** of military powers, meant to **sustain endless fights** against **nebulous enemies** such as “terrorism.”

“One of the things that the War on Terror has really shown us is that war **doesn’t ever need to end** – it’s actually something that’s **sustainable**, and it’s **profitable**,” Puar tells me. “War isn’t a **simple relationship** between one side and the other, but a **multiplayer**, **proxied** [**event**] that has numerous economic and ideological and political relations **embedded** in it. […] What it means to focus on maiming along with killing means actually to understand war differently, in some sense – because it’s a kind of ongoing bodily assault.”

Resisting war, militarism, imperial violence and debilitation **must begin** at the **grassroots level**. Here, many disability justice, anti-war, and penal abolitionist organizers are **already fighting** against the **m**ilitary-**i**ndustrial **c**omplex and advocating for peace and **community**-based **safety**. Supporters of disability justice displace the need for police and military by practising **unarmed civilian protection**, from Minnesota to South Sudan; campaigning to defund, demilitarize, and abolish the police; protesting against weapons deals and manufacturers; calling for reinvestments in social services and health care; and advocating for returns to Indigenous models of justice, among other things.

In Puar’s words, it is a **fantasy** “that **resistance** can be **located**, **stripped**, and **emptied**,” whether from the land or the body. The world that disability justice advocates **aim to create centers** co-operation, community, and the dignity of those **most marginalized** – a world that cannot be achieved through the endlessly violent cycle of war.

#### The role of the judge is to interrupt debates disabling environment.

#### The role of the ballot is to prioritize epistemic orientations that refuse debate as a space of militarized education and productivity---that’s key to challenge ableism and eugenic violence.

**Castrodale ’15** [Mark; 2015; Ph.D., professor of social sciences at the University of Sheffield; Gendered Militarism in Canada, “A Critical Discussion on Disabled Subjects Examining Ableist and Militarist Discourses in Education,” Ch. 5 https://www.researchgate.net/publication/289253007\_A\_critical\_discussion\_on\_disabled\_subjects\_Examining\_ableist\_and\_militarist\_discourses\_in\_education]

Drawing on the works of Foucault (1984, 1994, 1995, 2003), one sees that gendered and disabled bodies are **constituted discursively** through **webs** of **knowledge-power relations**, and subjects may also work to **constitute** themselves. **Examination** of the intersection of gender and disability may **shed new light** on the ways in which bodies are **constituted** in various **educational sites** in potentially **disempowering** and empowering ways. In Discipline and Punish Foucault (1995) discusses disciplinary tactics and the “ vast science of war ” (p. 168) that applies to “ the general foundation of all military practice, from the control and exercise of individual bodies to the use of forces specific to the most complex multiplicities ” (p. 167).. **Military** knowledges represent a **body** of **knowledge** of how to **know**, move, **coerce**, discipline, and **govern** people (Foucault, 1995). Foucault demonstrates military knowledge as a **foundation** of **tactics**, procedures, manoeuvres, **exercises** , and **functions**, which may be used to **regulate** and **shape entire** societies, thereby **extending** into **education**al **realms**.

According to Foucault (1995), **discipline** entails a **series** of **calculated measures**, methods , and **techniques** aimed at observing, knowing, ranking, and **rendering** bodies useful and **docile**. For Foucault , a disciplined docile body may be corrected, controlled, and regulated as an “ object and target of power, ” where in every society individuals are subjected to “constraints, prohibitions, or obligations” (p. 136). Discipline increases the forces of the body in terms of **socio-economic utility** and decreases forces of resistance to **encourage obedience** (Foucault, 1995). All bodies may be enhanced. The **perfect body**, in military terms, is **mouldable**, moveable, and **trainable** (Foucault, 1995).

Militarization entails **seeking advantages**, advancing a position, finding tactical opportunities, and developing new technologies. **Coordinating** bodies that are **unpredictable** and unruly becomes **troublesome**. Militaries have been interested and invested in bodies, in making bodies perform certain spatio-temporally coordinated tasks (Foucault, 1995). For militaristic purposes bodies are **trained**, observed, organized, **located**, fixed, **coordinated** together or independently, and moved in **rhythmic timings** and particular places. Foucault describes this **ideal soldier** as a male

who could be recognized from afar; he bore certain signs: the natural signs of his strength and his courage, the marks, too, of his pride; his body was the blazon of his strength and valour...the soldier has become something that can be made; out of a formless clay, an inapt body, the machine required can be constructed; posture is gradually corrected; a calculated constraint runs slowly through each part of the body, mastering it, making it pliable, ready at all times, turning silently into the automatism of habit. (p. 135)

Soldiers’ bodies thus represent **mouldable** bodies that can be trained in the **service** of their **country**; they are **oxymoronically** disposable and indispensable citizens (see Taber, Chapter 4 of this volume, for a discussion of the latter).

Disabled bodies are often characterized as **deviant**, **labelled** and **sorted** according to biomedical , psychological disciplinary fields of **knowledges** (Murray, 2007), understood as imperfect, faulty, fat, weak, penetrable, and leaky (Shildrick, 1997). The disabled body is seen as deficient, abnormal, and in need of fixing. Disability is associated with **dependence**, and the disabled body often represents an “**entity** to be **conquered**” (Batts & Andrews, 2011, p. 558). Urla and Terry (1995) assert that “scientific and popular modes of representing bodies are never innocent but always tie bodies to larger systems of knowledge production and, indeed, to social and material inequality ” (p. 3).

Unpacking the constitution of all bodies entails critically thinking about the biomedical gaze (Foucault, 2003), dividing practices, hierarchical rankings, and normalizing judgments (Foucault, 1995), the materiality of bodies (Butler, 1993), the carnal politics of embodiment, and theorizing relating to the intersection of disability, gender, sexuality, race, and class. According to Goodley (2011), “a body or mind that is disabled is also one that is raced, gendered, trans/nationally sited, aged, sexualised and classed” (p. 33). Seeking to **improve bodies** deemed to be **weak** and **fragile**, military operations have developed bio-robotic, technological **inventions** such as the exoskeleton , which may enhance balance, speed , agility, and efficiency of movement and increase load -carrying capacity (Bogue, 2009). Not only do these technologies support **direct** military objectives, but they extend into the **civilian arena**, improving and rehabilitating disabled bodies often to **move further** and function faster in **accordance** with **able-bodied norms**. All bodies may be blended with bio- medical , militarized technologies to render them more useful and productive.

CDS offers avenues to critically examine military technologies in relation to how they shape the mattering of bodies. Technologies relating to augmentation and enhancement are of particular military interest. The ways in which bodies are moulded to fit and function with new technologies create hybrid bodies and perhaps new cyborg-body identities (Harraway, 1991). As an example, the prosthetic limbs of the model and athlete Aimee Mullins are imbued with aesthetic form and function. Thompson (2004) comments on how she “counters the insistent narrative that one must overcome impairment rather than incorporating it into one’s life and self, even perhaps as a benefit.…Mullins uses her conformity with beauty standards to assert her disability’s violation of those very standards. As legless and beautiful, she is an embodied paradox, asserting an inherently disruptive potential” (p. 97).

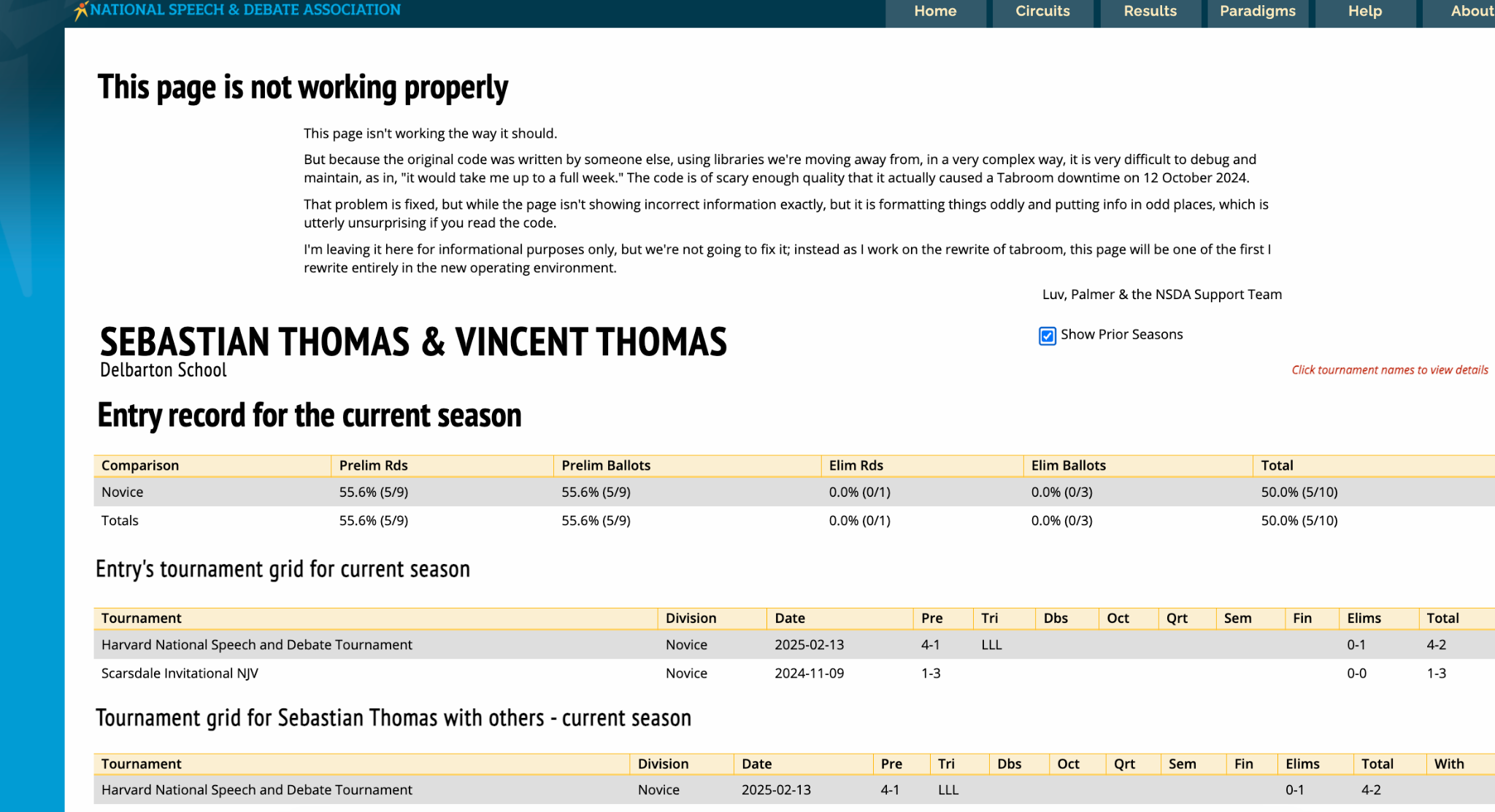
Thus, socio-cultural standards of beauty and ability are tied to norms of gendered performativity, connected in a nexus of function and form, aesthetic norms and norms surrounding movement, and ability in various spaces and contexts. To transgress these norms is to violate the “ideal” of “able-bodied” and the “ways of being, or moving, that…approximate more closely to the bodily actions and practices of ‘able-bodied’ people” (Price & Shildrick, 2002, p. 67).

As **militarized** technologies, ideals, standards, and values **enter educational realms** and **inform pedagogical practices**, it is **essential** to **critically evaluate** new **educational** technologies, examining **how** they **relate** to the ways in which teachers and **learners** are **constituted**. Such technologies may **reflect normalized**, gendered, and able-bodied ideals and **reinforce dominant ways** of **thinking** and being in the world. For Falk (2008), **all pedagogies** may **represent military pedagogies** because education is a **strategic weapon** that **shapes individuals’ subjectivities** as nation-states vie for power. As such, “education **doesn’t win hearts** and **minds**. Education **makes them**” (p. 2).

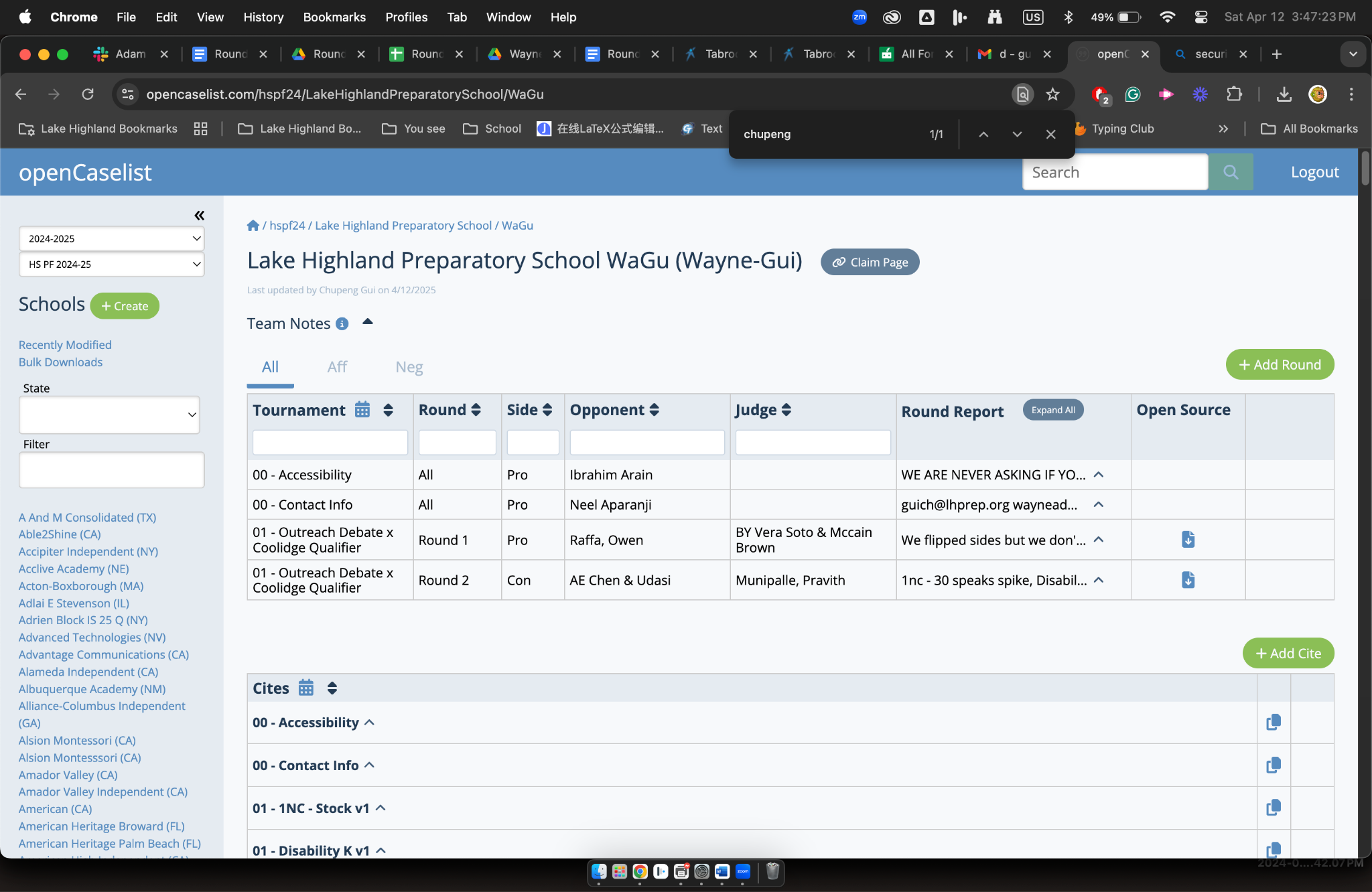
### 1NC - Wikipage

#### Interpretation: Teams competing at the "Outreach Debate x Coolidge Qualifier" must have disclosed all rounds on Opencaselist HS PF 2024-2025 wiki and all previously broken evidence on the current topic, with highlights under correct competitor identification

#### Violation: My opponent doesn’t – see ss (Delbarton Thomas & Thomas)



#### We meet the shell



#### Standards:

#### 1] Quality engagement — Disclosure allows in-depth preparation before the round which checks back against unpredictable positions. It allows for reciprocal engagement where each side has an equal opportunity to prepare as opposed to scouting capacity to determine success, and incentivizes in-depth debates where we engage with the warrants of cards.

#### 2] Academic Integrity — Disclosure deters miscutting evidence and power-tagging cards since it allows other debaters and your opponents the ability to recut your evidence and call you out if you are dishonest. Selectively choosing whether to disclose evidence allows you to hide your bad evidence which is uniquely terrible because I wont think to check any of your evidence in round because I assume your wiki is honest.

#### 3] Small Schools – Non-disclosure helps big schools since they have more coaches, debaters, and larger networks to scout and generate prep. Disclosure is key to allowing small schools to read and analyze rebuttal evidence top teams have read AND gives small schools access to articles that have paywalls, all of which reduce inequality and are key to engagement — that links robustly to education AND fairness.

#### 4) Reciprocity -They know all my positions while we don’t have a clue which allows them to frontline everything we’ve run

#### Voters:

#### 1] Education — It’s the only portable skill and reason schools fund debate, as qualified input forms the backbone of debate

#### 2] Fairness – It’s key to participation in competitive activities and objective evaluation.

#### DTD—wins and losses determine the direction of the activity, proven by paraphrasing and disclosure norms. DTA doesn’t solve norm-setting because theory is not what you do but what you justify nor in-round abuse because it has already occurred and we can’t sift through every article.

#### Competing interps—reasonability is arbitrary, inviting judge intervention. A race to the top for better norms improves debates.

#### No RVIs—you shouldn’t win for meeting expectations; the alternative chills theory and encourages baiting.

## 1NR

#### 1. DEBATE SHAPES SUBJECTIVITY---violent rhetoric unconsciously molds our mental habitus which the ballot’s symbolic value disrupts.

**Ingram 13,** [Dr. Brett Ingram (PhD in communication from UMass Amherst, Professor of Communication at UMass Amherst), “Critical Rhetoric in the Age of Neuroscience,” https://scholarworks.umass.edu/cgi/viewcontent.cgi?article=1696&context=open\_access\_dissertations, accessed 3-3-2023, 2013] suits

While we may be intellectually cognizant of the possibility of multiple perspectives on reality, we do not consciously weigh each perspective’s viability every time we encounter a new event or object, and then choose which one we wish to hold up to the influx of experience. Instead, our brain chooses **for us** according to **internalized** somatic markers, and delimits the parameters of the field of cognitive thought on which we will subsequently play. When **confronted** with **words** or **symbols** that have become deeply **entrenched** through **repetition** or emotion, reflexive memory takes over, draws on intuitions, and **bypasses** brain regions responsible for **reason** and critical thought. Science writer Chris Mooney explains how this influences political thought:

Memory, as embodied in the brain, is conceived of as a network, made up of nodes and linkages between them, and what occurs after an emotional reaction is called spreading activation. As you begin to **call** a subject to **mind** (like Sarah Palin) from your long-term memory, **nodes** associated with that subject (“woman,” “Republican,” “Bristol,” “death panels,” “Paul Revere”) are **activated** in a fanlike pattern—like a fire that races across a landscape but only burns a small fraction of the trees. And **subconscious** and automatic **emotion** starts the burn. It therefore determines what the **conscious mind** has available to work with—to **argue** with.

The (**brain** makes this determination based on which conclusion will deliver a jolt of **neurochemical stimulation**, or, in other words, which will **immediately** produce a satisfying **affective outcome**. Bruce Wexler writes, “**Consonance** between **internal** and **external** structure is experienced as **pleasurable**, while **dissonance** is an **unpleasant** source of psychophysiological tension” 144). The brain will often construct perceptions and interpretations of events that reinforce its preconceived notions, because doing triggers the release of neurochemicals it craves. This is often at odds with intellectual concerns, such as ethics, reason, or logic. We must here recall that what is “**satisfying**” to the brain is not synonymous with what makes us “happy” or “joyous,” nor is it necessarily connected to securing a happy future. Rather, it is the pure physiological arousal that comes from a flood of neurotransmitters such as dopamine, an arousal manifested in a mental state of reduced cognition—**mindlessness**.

With **repeated exposure** to a politics of mindlessness, the **brain** is **reconstituted**, via somatic markers, in such as a way as to automatically “**screen out**” alternative models of political **discourse**. This may explain why the emotional political rhetoric emanating from media outposts such as The O’Reilly Factor, Hannity, The Rush Limbaugh Show, Countdown with Keith Olbermann, and The Ed Show garner higher ratings and exert greater influence on the culture than more deliberative, thoughtful programs like The Jim Lehrer NewsHour and Charlie Rose.

One of the more “striking and unsettling conclusions derived from research into physiological and affective functioning in relation to politics” is that “automatic or even ‘**machinic’ processes**” in the brain and body “drive the **majority** of **political behavior**” (Pruchnic 2008: 171). For example, neurological studies of political partisanship indicate that the greater immersion one has in the political media, the less critical one becomes. Furthermore, after **repeated exposure** to affectively charged **political rhetoric**, the brain becomes **addicted** to the state of simplistic thinking, or **mindlessness**, that it achieves via the neurochemical flows this rhetoric **induces**. In order to feed its addiction, the brain actively rejects information that might prompt it to change its ways.

In a series of brain scans of political partisans who were asked to consider “obviously” contradictory statements by the politicians they supported, Dr. Drew Westen found that partisans’ brains reverted to the comfort zone of long-held biases—they could **easily identify** the contradictions in the statements made by the **opposition’s** candidate, or by neutral figures such as actors, but when it came to politicians they **supported**, they **failed** to perceive the contradiction. This result held true with both Republicans and Democrats. What was most surprising, though, was that these acts of willful ignorance gave people a neurochemical buzz. Westen writes

Once partisans had found a way to reason to false conclusions, not only did neural circuits involved in negative emotions turn off, but circuits involved in positive emotions turned on. The partisan brain didn’t seem satisfied in just feeling better. It worked overtime to feel good, activating reward circuits that give partisans a jolt of positive reinforcement for their biased “reasoning.” These reward circuits overlap substantially with those activated when drug addicts get their “fix,” giving new meaning to the term political junkie. (xiv, emphasis in original)

The “political junkie” is colloquial designation that, if taken literally instead of figuratively, offers insight into the ways in which ideological beliefs become embodied and intransigent.21 For the addict, the appeal of the substance to which he is **addicted** comes from the substance’s capacity to **reduce cognition** and critical thinking—this appears to be true whether the substance in question is **speed** or **speech**. As **addiction deepens**, the addict’s ability and **willingness** to be “**talked out of**” his compulsive behavior declines. An outside observer of the addict’s situation may inform him that certain drugs or ideas are bad for him, and present him with facts, figures, and case studies that testify to the veracity of this argument, but such efforts are likely to be in vain, because the addict does not suffer from confusion, he is in the thrall of certainty, and his certainty is reinforced each time he is exposed to the substance.

**Habituated engagement** with any substance, be it material or **symbolic**, can produce a state of **addiction** in which the user loses the **critical capacity** to make reasoned judgments concerning all matters related to the substance. The addict eventually develops a **tolerance** to the high it produces, and consequently he requires **increasingly elevated levels** of stimulation in order to maintain equilibrium, and experiences disorientation and agitation if the substance is withdrawn. Doidge explains that tolerance “can develop in happy lovers as they get used to each other” just as it develops in a drug user. This is because all addictions, be they to symbolic substances or material substances, are established by the brain’s **ever-increasing hunger** for the neurotransmitter **dopamine**, and “[D]opamine likes novelty” (Doidge 116). This means that the stakes must be constantly raised in order to stave off withdrawal—the addict needs more intense quantities or qualities of the substance. If the substance in question is emotional **political rhetoric**, the craving may be satisfied by **increasingly** hyperbolic and **incendiary** expressions of terror and rage. Rush Limbaugh and Glenn Beck, both recovering drug addicts, refashion themselves as drug dealers, ingeniously adept at feeding the cravings of conservative political junkies.

### o/v

#### Fiat ignores social change that happens outside the state. Non-state politics are necessary and effect people in their day-to-day lives. Very few debaters become policy makers, but we can all engage in social change.

**Becca 18** (Traber, Becca. “Fiat and radical Politics.” Nsdupdate. January 17, 2018. Web. https://www.nsdebatecamp.com/nsdupdate/fiat-and-radical-politics)

**Insisting on fiat** in all cases functionally **means** that **we cannot run arguments about politics outside the state** without radically distorting the nature of that politics. Many debaters assume that the only “practical” or “pragmatic” politics occur through the state. However, this is not **the case. Things like the feminist** **movements** intervention **on norms** of sexual harassment **are examples of politics outside the state. Collapsing the recent backlash to sexual harrasment precipitated by Harvey Weinstein and others to possible state action ignores that the state could not** possibly **intervene** in an **adequate[ly]** way to change those norms. The norms about sexual behavior in the workplace must change, but they can only reasonably change through politics engaged outside the state. Thinking of it in terms of state **politics conceals the necessity of non-state politics.** This is uniquely bad because the reality of the situation is that the percentage of debaters who will have a chance to be internal to the state is minuscule, but **all debaters could** plausibly **engage in non-state movement politics.** All the evidence that people read in favor of fiat and state-based implementation makes education claims that assume the necessary training one needs to engage in politics involves thinking about the state, but fiat is not the tool to do that. Fiat doesn’t ask us to think about how to engage in politics as citizens who live under a state, it asks us to pretend that we are the state. In a real way, it is also inadequate as a way of roleplaying a policy-maker, because the reality of politics as a legislature is significantly more complicated than being able to wave a magic wand and implement whatever policy is wanted. Fiat is a construction where we don’t even roleplaying as a human, much less as plausibly political actors.

### c1 & c2

#### Nuclear energy is slow and expensive.

**Dunai and Clercq** (Marton Dunai, and Geert De Clercq. “Nuclear Energy Too Slow, Too Expensive to Save Climate: Report.” Reuters, 24 Sept. 2019, www.reuters.com/article/markets/currencies/nuclear-energy-too-slow-too-expensive-to-save-climate-report-idUSKBN1W909I/.) //Lake Highland Prep CG

BUDAPEST/PARIS (Reuters) - Nuclear power is losing ground to renewables in terms of both cost and capacity as its reactors are increasingly seen as less economical and slower to reverse carbon emissions, an industry report said. In mid-2019, new wind and solar generators competed efficiently against even existing nuclear power plants in cost terms, and grew generating capacity faster than any other power type, the annual World Nuclear Industry Status Report (WNISR) showed. "Stabilizing the climate is urgent, nuclear power is slow," said Mycle Schneider, lead author of the report. "It meets no technical or operational need that low-carbon competitors cannot meet better, cheaper and faster." The report estimates that since 2009 the average construction time for reactors worldwide was just under 10 years, well above the estimate given by industry body the World Nuclear Association (WNA) of between 5 and 8.5 years. The extra time that nuclear plants take to build has major implications for climate goals, as existing fossil-fueled plants continue to emit CO2 while awaiting substitution. "To protect the climate, we must abate the most carbon at the least cost and in the least time," Schneider said. The WNA said in an emailed statement that studies have shown that nuclear energy has a proven track record in providing new generation faster than other low-carbon options, and added that in many countries nuclear generation provides on average more low-carbon power per year than solar or wind. It said that reactor construction times can be as short as four years when several reactors are built in sequence. Nuclear is also much more expensive, the WNISR report said. The cost of generating solar power ranges from $36 to $44 per megawatt hour (MWh), the WNISR said, while onshore wind power comes in at $29–$56 per MWh. Nuclear energy costs between $112 and $189. Over the past decade, the WNISR estimates levelized costs - which compare the total lifetime cost of building and running a plant to lifetime output - for utility-scale solar have dropped by 88% and for wind by 69%. For nuclear, they have increased by 23%, it said. Capital flows reflect that trend. In 2018, China invested $91 billion in renewables but just $6.5 billion in nuclear. In the United States, renewable capacity is expected to grow by 45 GW in the next three years, while nuclear and coal are set to retire a net 24 GW. China, still the world's most aggressive nuclear builder, has added nearly 40 reactors to its grid over the last decade, but its nuclear output was still a third lower than its wind generation. Although several new nuclear plants are under construction, no new project has started in China since 2016. Global nuclear operating capacity has increased 3.4% in the past year to 370 gigawatts, a new historic maximum, but with renewable capacity growing quickly, the share of nuclear in the world's gross power generation has stayed at just over 10%. In the decade to 2030, 188 new reactors would have to be connected to the grid to maintain the status quo, which is more than three times the rate achieved over the past decade, the WNISR estimates. In May, the International Energy Agency warned reut.rs/2mqcG8j that a steep decline in nuclear capacity will threaten climate goals, as advanced economies could lose 25% of their nuclear capacity by 2025. Reporting by Marton Dunai in Budapest and Geert De Clercq in Paris; Editing by Jan Harvey and Emelia Sithole-Matarise

#### Trump Tariffs undermine the aff. The pause is only 90 days and signals zero partnership.

**Live Index 25** (Index, Live. “Is Trump’S Aggressive Tariff Strategy: Destroying the US Economy, Undermining Hegemony, and Boosting China.” Live Index, 9 Apr. 2025, liveindex.org/insight/is-trumps-aggressive-tariff-strategy-destroying-the-us-economy-undermining-hegemony-and-boosting-china.) //Lake Highland Prep CG

The United States, long regarded as the world’s foremost economic power, now finds itself confronting unprecedented headwinds from within its own policy playbook. President Donald Trump’s aggressive tariff strategy, designed to protect domestic industries and rebalance trade deficits, is increasingly proving to be a double-edged sword. While its intended purpose was to foster domestic growth and protect American jobs, mounting evidence suggests that these tariffs are hurting the US economy, heightening recession risks, and undermining American global leadership. Moreover, as the US grapples with these economic setbacks, China stands poised to benefit significantly, potentially accelerating its emergence as the next global leader. This article explores the multifaceted impact of Trump’s tariff policies, examines the channels through which they may precipitate a recession and erode US hegemony, and considers the potential benefits for China. In addition, we address counterarguments that defend the tariffs and discuss their limitations. Impact on the US Economy At its core, the tariff strategy is a blunt instrument aimed at protecting domestic manufacturers by making imported goods more expensive. However, this approach has several adverse consequences. American consumers, who traditionally benefit from competitive international prices, now face higher costs on a wide range of goods. As tariffs push up prices on imported consumer products, the purchasing power of US households is diminished. This increase in living costs inevitably leads to a contraction in consumer spending—a key driver of the US economy. Reduced spending means lower revenues for businesses, which can, in turn, force companies to cut back on investments and hiring, further slowing economic growth. Moreover, tariffs have a cascading effect on supply chains. Many US industries rely on imported raw materials and components to manufacture their products. When tariffs are imposed, the cost of these essential inputs rises, forcing companies to either absorb the additional costs or pass them on to consumers. Either scenario tends to dampen overall economic activity. Industries such as automotive manufacturing, electronics, and machinery are particularly vulnerable because they depend on complex global supply networks. As production costs rise, profit margins shrink, and businesses become less competitive in both domestic and international markets. The uncertainty generated by these policies further contributes to economic instability. Investors, faced with the prospect of increased costs and a more volatile economic environment, may adopt a more cautious stance. This reduction in investment can lead to slower capital formation and stunted technological **innovation**, both of which are critical for long-term economic dynamism. In an economy where consumer spending and business investment are the twin engines of growth, the negative repercussions of tariffs can ripple through every sector, putting the overall economic health of the nation at risk. Heightened Recession Risks The US economy is inherently cyclical, but the introduction of protectionist tariffs has the potential to trigger a more severe downturn. By raising the cost of imports and disrupting established trade flows, tariffs can initiate a contraction in economic activity that spirals into a recession. A sustained downturn in consumer spending, coupled with declining business investment, can lead to a vicious cycle of reduced production, layoffs, and further decreases in spending. In this context, the possibility of a recession is not merely theoretical. If the current trajectory continues, the economy could experience a period of prolonged stagnation or even contraction. With higher input costs and squeezed profit margins, companies might be forced to delay expansion plans, reduce workforce numbers, or, in worst-case scenarios, shut down operations altogether. These outcomes would not only diminish economic output but also exacerbate unemployment—a critical factor that feeds into the overall decline in consumer confidence. Furthermore, tariffs can contribute to global economic uncertainty, which in turn negatively affects the US economy. International trade disputes often lead to retaliatory measures, creating a climate of uncertainty that hampers international cooperation and investment. The erosion of trust among global trading partners can result in reduced foreign direct investment, further straining the US economy. If the international business community perceives the US as an increasingly protectionist and unpredictable market, long-term economic growth prospects may be severely compromised. Erosion of US Hegemony Historically, American hegemony has been underpinned by not only its economic might but also its ability to set the rules of global commerce. The imposition of unilateral tariffs signals a retreat from the cooperative international order that has allowed the US to maintain its leadership position. By choosing protectionism over multilateral engagement, the US risks alienating key allies and undermining the global institutions that have long bolstered its influence. The decline of US hegemony can have far-reaching implications. When a dominant power withdraws from its role as the arbiter of global trade norms, the vacuum that emerges is likely to be filled by emerging powers. In this scenario, China, with its robust manufacturing base and rapidly growing technological prowess, is well positioned to assume a leadership role on the global stage. The erosion of US influence can lead to a restructuring of international power dynamics, where the principles of free trade and open markets are challenged by alternative economic models that prioritize state-led growth and protectionism. This shift in global leadership is not only symbolic but also practical. A diminished role for the US in setting international trade policies can translate into less favorable terms for American businesses. With the decline of its economic clout, the US may find it increasingly difficult to secure advantageous trade agreements, further accelerating the decline of its global influence. In this context, Trump’s tariff policies could inadvertently hasten the erosion of US hegemony, leaving the nation vulnerable to challenges from rising powers like China. China’s Advantage and Global Ascendancy As the US imposes tariffs and retreats into protectionism, China stands to gain in multiple ways. The Chinese government has long pursued a strategy of state-led economic growth, investing heavily in infrastructure, technology, and manufacturing capabilities. With its economy more insulated from the fluctuations of international trade, China is uniquely positioned to capitalize on the instability created by US tariff policies. By exploiting the gaps left by a retreating US, China can expand its influence in key global markets. Lower tariffs on Chinese goods, relative to those imposed on American imports, can make Chinese products more competitive. This advantage can help China to capture a larger share of global consumer markets, particularly in sectors such as electronics, machinery, and consumer goods. Moreover, as multinational companies seek alternative supply chains to avoid the escalating costs of US tariffs, China’s established industrial networks become increasingly attractive. In addition to economic gains, the geopolitical implications are significant. China’s growing economic clout can be leveraged to build stronger diplomatic ties and expand its influence in international institutions. As the US withdraws from its role as the global economic leader, China can shape new trade norms and standards that reflect its own interests and priorities. This shift would not only bolster China’s position as the next world leader but also redefine the global order in ways that diminish American influence. China’s strategic investments in technology and innovation further bolster its prospects. By focusing on high-tech industries and cutting-edge research, China is laying the groundwork for a future where it is not merely a manufacturing powerhouse but also a leader in innovation. This transition is critical for long-term global leadership, as technological superiority is increasingly recognized as a key determinant of economic and military power. Counterarguments Despite the significant criticisms leveled against Trump’s tariff strategy, there are those who defend the approach on several grounds. Proponents argue that tariffs are a necessary corrective measure designed to level the playing field for domestic industries that have been disadvantaged by unfair international trade practices. They claim that countries like China have long benefited from subsidies and currency manipulation, which have allowed them to undercut American companies in global markets. From this perspective, tariffs are seen as a tool to compel foreign nations to renegotiate trade deals on more equitable terms. Supporters also contend that tariffs can stimulate domestic production by protecting nascent industries that might otherwise struggle to compete with established foreign competitors. The argument is that temporary protectionist measures can help develop domestic capabilities, eventually leading to a more robust and self-sufficient industrial base. Moreover, some claim that tariffs generate much-needed revenue for the government, which can be reinvested in critical infrastructure and other public goods. However, these counterarguments often fail to address the broader and more insidious economic consequences of sustained protectionism. The short-term benefits of tariff-induced domestic production are overshadowed by the long-term costs of reduced international competitiveness, strained supply chains, and the likelihood of retaliatory measures from trade partners. Additionally, while tariffs may generate government revenue, this is offset by the economic drag resulting from reduced consumer spending and lower business investment. Critics also point out that the notion of using tariffs to protect domestic jobs is increasingly outdated in an interconnected global economy. Modern supply chains are deeply integrated, and isolating one sector rarely leads to net job creation. Instead, the overall effect tends to be a shift in employment rather than a significant increase. Furthermore, the reduction in consumer purchasing power can lead to lower overall economic activity, which in turn affects employment across multiple sectors. Conclusion Trump’s aggressive tariff strategy, initially presented as a bold move to protect American industry and rebalance trade deficits, now appears to be inflicting significant collateral damage on the US economy. Rising consumer prices, disrupted supply chains, and declining investor confidence are just a few of the symptoms of a broader malaise that could lead the nation into recession. More importantly, the policies risk undermining the very foundation of US global hegemony by alienating traditional allies and ceding influence to emerging powers. China, with its robust state-led economic model and long-term strategic investments, is uniquely positioned to benefit from this policy shift. As American industries grapple with increased costs and reduced competitiveness, Chinese products become more attractive in global markets. The potential for China to assume a leadership role on the world stage grows as the US retreats from its role as the global economic arbiter. This new dynamic could eventually herald the end of an era of US dominance, ushering in a multipolar world where power is more diffusely distributed. Nonetheless, there are compelling counterarguments. Advocates of tariffs maintain that these measures are a necessary response to longstanding unfair trade practices and that temporary protectionism can foster domestic growth. They argue that tariffs not only protect jobs but also generate government revenue that can be reinvested in the economy. Yet, the costs of these policies—disrupted supply chains, diminished consumer spending, and the risk of a global trade war—appear to outweigh any short-term gains. In summary, while the intention behind Trump’s tariffs may have been to bolster American industry and protect domestic jobs, the reality is far more complex and perilous. The policies are generating significant economic headwinds, increasing the risk of recession, and potentially accelerating a decline in US global influence. At the same time, China stands ready to capitalize on these vulnerabilities, positioning itself as a formidable alternative to American leadership in the international arena. As policymakers and industry leaders navigate this turbulent period, the long-term ramifications of these trade policies will undoubtedly shape the global economic landscape for decades to come.

### c3

#### Nuclear takes decades to build—time lag kills solvency (they said 2030).

**Jacobson 24** (Jacobson 24. “7 Reasons Why Nuclear Energy Is Not the Answer to Solve Climate Change | One Earth.” One Earth, 10 Oct. 2024, www.oneearth.org/the-7-reasons-why-nuclear-energy-is-not-the-answer-to-solve-climate-change.) //Lake Highland Prep CG

1. Long Time Lag Between Planning and Operation

The time lag between planning and operation of a nuclear reactor includes the times to identify a site, obtain a site permit, purchase or lease the land, obtain a construction permit, obtain financing and insurance for construction, install transmission, negotiate a power purchase agreement, obtain permits, build the plant, connect it to transmission, and obtain a final operating license.

The planning-to-operation (PTO) times of all nuclear plants ever built have been 10-19 years or more. For example, the Olkiluoto 3 reactor in Finland was proposed to the Finnish cabinet in December 2000 to be added to an existing nuclear power plant. Its latest estimated completion date is 2020, giving it a PTO time of 20 years.

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