### Contention One: Sandy was just the beginning

#### First, climate change is already happening and will continue into the foreseeable future. Katrina and Sandy showed how abandoned populations will continue to be devastated by the government abandonment of its infrastructure. These disasters have created a moment for political change that must be seized.

Solnit, writer of 13 books who lives in San Francisco. She has written on a variety of subjects including the environment, politics, place, and art. Masters Journalism UC Berkeley, in ‘12

[Rebecca, “The Name of the Hurricane Is Climate Change”, The Nation, November 6, http://www.thenation.com/article/171058/name-hurricane-climate-change#]

The first horseman was named Al Qaeda in Manhattan, and it came as a

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The climate has already changed. May we change to meet the challenges.

#### Second, the national security state turned the American City into a site of military securitization, abandoning the funding for needed infrastructure and research to make urban areas less vulnerable to climate change.

Graham, Professor of Human Geography at Newcastle and noted vandal, 2005 [Stephen, “Cities Under Siege,” http://understandingkatrina.ssrc.org/Graham/)

Whose ‘Security’ and Security From What?]

Secondly, and relatedly, the Katrina disaster revealed the stark politics that surround ‘

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there are other big things – even bigger things – than al Qaeda”.

### Contention 2: disposability

**The willful lack of US disaster preparedness is a crucial aspect of interior colonization —The state’s only function becomes militarizing these zones of sacrifice, justified by current narratives of disaster fallout that make a media spectacle of suffering and chaos.  Sensational tours of the disaster zone cover over mundane violence of economies of blackness.**

Agathangelou 2010 (Anna, Associate Professor of Political Science at York University, “Necro (neo) colonization,” in International Relations and States of Exception, ed. by Biswas)

Twenty-one years after the Bhopal accident, in late August of 2005,

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imperial con­ flicts/antagonisms and above all, thwart ontological antagonisms.

#### Within economies of blackness certain bodies become by definition accidental bodies left to the whims of natural disasters and corporate exploitation. These processes of wearing down and destruction undergird the structure of white privilege in America. In spatially segregated death zones, the disaster has always already happened.

Agathangelou 2010 (Anna, Associate Professor of Political Science at York University, “Necro (neo) colonization,” in International Relations and States of Exception, ed. by Biswas)

New Orleans is some country "out there," proximate to the "Third World

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had already begun to move in this direction.¶ (ibid.: 15)

Unless we attack the underlying spatial logic of disposability, every coming disaster is another opportunity for neo-colonial powers to militarize certain populations marked for death, and invisibilize the process. Instead of lurching from one crisis to the next, we must recognize economies of blackness: the disaster is here, the disaster is now.

Agathangelou 2010 (Anna, Associate Professor of Political Science at York University, “Necro (neo) colonization,” in International Relations and States of Exception, ed. by Biswas)

Cesaire was writing about the dismemberment of the black body that colonization (and not

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of politics, governmentalities, bodies, ecologies, life, and death.

#### Mobility has become a zero-sum game—our security comes at the expense of those left behind. We know we have made it because we can watch them die. This derealization of certain lives is the condition of possibility for violence and unceasing murder against racially and sexually aberrant others.

Agathangelou et al 2008 (Anna, Professor of PoliSci at York, Radical History Review, “Intimate Investments,”MUSE).

To (re)consolidate itself, empire requires and solicits the production of certain

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” whose life and death do not even merit mention or attention.17

### Plan

#### The United States federal government should invest in adapting its transportation infrastructure to climate change.

### Contention 3: The Politics of Disaster

#### The denial of adaptive infrastructure is a calculated denial of political participation itself—ad-hoc and militarized disaster response ensure disposable populations cannot radically organize. Only the plan allows community resistance to mass violence by upending the hierarchy of transportation mobility.

Adams 2006 (Jason, Jason Adams is a PhD Candidate in Political Science at the University of Hawaii in Honolulu, Hawaii, and in Media and Communication at the European Graduate School in Saas-Fee, Switzerland. “Denaturalizing Natural Disaster,” http://www.ctheory.net/articles.aspx?id=566)

It is predictable then, that the politically ineligible bodies that constituted "the city

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smooth surfaces and high speeds that enable the sensation of "the nation".

Access to speed and mobility is an inevitable and structuring condition of the political: your ballot has to address those differences and democratize speed to have any hope of subverting zones of sacrifice

Connolly 2 (William E. Krieger-Eisenhower Professor of Political Science at Johns Hopkins University, “Neuropolitics Thinking, Culture, Speed” Theory Out of Bounds, Volume 23, University of Minnesota Press, P140-2)

Arendt fears that the late-modern acceleration of pace accentuates a dangerous nostalgia to

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so fast that the promise of democracy becomes translated into fascist becoming machines.

#### Finally, we must interrupt the material and affective economies in which certain bodies—black, brown, and poor—are given over to death, their existential extermination always just waiting for actualization. The 1AC’s spatial rearticulation of disaster, redistribution of vulnerability, and ending of the cycle of continuous killing-by-sacrifice is a necessary starting point for any politics beyond necro-capitalism.

Agathangelou 2010 (Anna, Associate Professor of Political Science at York University, “Necro (neo) colonization,” in International Relations and States of Exception, ed. by Biswas)

To return to the questions I posed at the beginning of the chapter: a

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, fantasies and visions of the world are now revolutionary and live on.