# Wiki Doc 3

## 1NC

### 1NC – FW – Info Reflexivity

#### Interpretation – affs must defend hypothetical enactment of a United States federal government policy that substantially increases prohibitions on anticompetitive business practices by the private sector by at least expanding the scope of its core antitrust laws

#### Resolved means to enact a policy by law.

Words & Phrases 64. [Words and Phrases; 1964; Permanent Edition]

Definition of the word “resolve,” given by Webster is “to express an opinion or **determination by resolution or vote**; as ‘it was resolved **by the legislature**;” It is of similar force to the word “enact,” which is defined by Bouvier as **meaning “to establish by law”**.

#### The United States federal government is the national government in DC.

Black’s Law 4. [Black’s Law Dictionary, 8th Edition, June 1, 2004, pg.716]

Federal government. 1. A **national government** that exercises some degree of control over smaller political units that have surrendered some degree of power in exchange for the right to participate in national politics matters – Also termed (in federal states) **central government**. 2. **the U.S. government** – Also **termed national government**. [Cases: United States -1 C.J.S. United States - - 2-3]

#### ‘Core antitrust laws’ means Sherman, Clayton, and FTC

Phaffenroth 21 [Sonia Kuester Pfaffenroth, Partner, Arnold and Porter, focuses her practice on helping clients address complex antitrust issues in the US and globally. She rejoined the firm in 2017 from the Antitrust Division of the US Department of Justice (DOJ) where she served most recently as Deputy Assistant Attorney General for Civil and Criminal Operations. In that role, Ms. Pfaffenroth was responsible for supervising both civil and criminal antitrust enforcement efforts, as well as the Division's work with antitrust and competition law enforcement agencies worldwide. Justin Hedge, Counsel, Arnold and Porter, and Monique N. Boyce, Sr. Associate, Arnold and Porter. “A Comparison Of Proposed Antitrust Legislation In 2021: Federal And New York State.” 7/2/21. https://www.mondaq.com/unitedstates/antitrust-eu-competition-/1086194/a-comparison-of-proposed-antitrust-legislation-in-2021-federal-and-new-york-state]

At the federal level, there are three core antitrust laws: (1) the Sherman Act, in which Section 1 outlaws "every contract, combination, or conspiracy in [unreasonable] restraint of trade," and Section 2 outlaws any "monopolization, attempted monopolization, or conspiracy or combination to monopolize";1 (2) the Federal Trade Commission Act, which prohibits "unfair methods of competition" and "unfair or deceptive acts or practices";2 and (3) Section 7 of the Clayton Act, which prohibits mergers and acquisitions where the effect "may be substantially to lessen competition, or to tend to create a monopoly."3 Criminal violations of the Sherman Act carry a maximum penalty of a $100 million fine for corporations, and a maximum penalty of 10 years in prison and a $1 million fine for individuals. A prevailing plaintiff in a civil suit can recover treble damages and attorneys' fees. But federal law currently does not provide for civil penalties when the government brings an antitrust case, only injunctive relief.

#### That’s key to predictability -- only an interp grounded in relevant legal literature gives debaters the basis to prepare negatives and affirmatives guaranteed to clash. There are a few impacts –

#### First is competitive equity – without predictable preparation and a stable stasis point, there is an aff side bias that destroys the competitive nature of the activity and participation – equity is obviously an impact because debate is a game that is key to the aff – if not, just vote neg

#### Second is information reflexivity --

#### The process of debate around a predictable governmental plan best creates the conditions for informed learning and well-rounded information gathering through a holistic research approach – the impact is information reflexivity – issues of factual evidence are difficult to resolve and require informed processes and information vetting to counter problematic premises that result in material violence like the Iraq war – only a model of debate that encourages 2nd and 3rd level argument testing, considers unintended consequences, and promotes conditional and dynamic argumentation will foster well informed decisions and self-efficacy

Leek 16. [Danielle R. Leek, Johns Hopkins University Advanced Academic Programs instructor, Director of Academic Innovation and Distance Education at Bunker Hill Community College, former executive director of the communications center and professor of communications at Grand Valley State University, “Policy debate pedagogy: a complementary strategy for civic and political engagement through service-learning,” Communication Education, 65:4, 401-405]

In policy debate, students are asked to consider whether a particular course of action should be taken, generally by state institutions such as the United States federal government, or its respective branches, such as the Supreme Court or the Congress (Snider & Schnurer, 2002). A policy debate can involve any institutional actor or agent such as the Federal Emergency Management Agency, the United Nations, the International Criminal Court, and so on. Questions of policy can address broad global issues, such as “Should the United States federal government sign a new nuclear treaty with Iran?” Or they might consider narrow rules for legal action, such as“Should the Michigan Department of Treasury require individuals to pay taxes online?” When connected to a service-learning experience, educators might set aside time for students to debate a relevant policy question. Using previous examples, students working on the health campaign might also be asked to debate the question, “Should the City of Grand Rapids provide mobile health clinics in the downtown area?” Chemistry students could debate, “Should the federal government require a universal science curriculum in all high schools?” No matter the topic, students should have the opportunity to engage multiple perspectives on the question, including speaking on the affirmative to support a new policy and on the negative in opposition to a change in the status quo. Students may be asked to work with one or more partners to research and develop materials that can be used in their speeches or in question-and-answer periods related to their arguments.

Especially for readers familiar with extracurricular policy debate competitions in high schools or college, this depiction of what policy debate entails may seem overly simplistic. Yet, even basic consideration of policy issues related to a service-learning experience can improve a student’s odds of political learning. Through policy debate, students can develop information literacy and learn how to make critical arguments of fact. This experience is politically empowering for students who will also build confidence for political engagement.

Information literacy

While there are many definitions of information literacy, the term generally is understood to mean that a student is “able to recognize when information is needed, and have the ability to locate, evaluate, and use effectively the information needed” for problem-solving and decision-making (Spitzer, Eisenberg, & Lowe, 1998, p. 19). Information exists in a variety of forms, in visual data, computer graphics, sound-recordings, film, and photographs. Information is also constructed and disseminated through a wide range of sources and mediums. Therefore, “information literacy” functions as a blanket term which covers a wide range of more specific literacies. Critiques of service-learning’s knowledge-building power, such as those articulated by Eby (1998) and Colby (2008), are challenging both the emphasis the pedagogy places on information gained through experience and the limited scope of political information students are exposed to in the process.

Policy debate can augment a student’s civic and political learning by fostering extended information literacies. Snider and Schnurer (2002) identify policy debate as an especially research intensive form of oral discussion which requires extensive time and commitment to learn the dimensions of a topic. Understanding policy issues calls for contemplating a range of materials, from traditional news media publications to court proceedings, research data, and institutional propaganda. Moreover, the nature of policy debate, which involves public presentation of arguments on two competing sides of a question, motivates students to go beyond basic information to achieve a more advanced level of expertise and credibility on a topic (Dybvig & Iverson, n.d.). This type of work differs from traditional research projects where students gather only the materials needed to support their argument while neglecting contrary evidence. Instead, the “debate research process encourages a kind of holistic approach, where students need to pay attention to the critics of their argument because they will have to respond to those attacks” (Snider & Schnurer, 2002, p. 32). In today’s attention economy, cultivating a sensibility for well-rounded information gathering can also aid students in recognizing when and how the knowledge produced in their social environments can be effectively translated to specific contexts. The “cultural shift in the production of data” which has followed the emergence of Web 2.0 technologies means that all students are likely “prosumers”—that is, they consume, produce, and coproduce information online all at the same time (Scoble, 2011).

Coupling service- learning with policy debate calls on students to apply information across registers of public engagement, including their own service efforts and their own public argumentation, in and outside of their debates. Information is used in the service experience, which in turn, informs the use of information in debates, where students then produce new information through their argumentation. The process is what Bruce (2008) refers to “informed learning,” or “using information in order to learn.” When individuals move from learning how to gather materials for a task to a cognitive awareness and understanding of how the information-seeking process shapes their learning, they are engaged in informed learning. Through this process, students can come to recognize that information management and credibility is deeply disciplinary and historically contextual (Bruce & Hughes, 2010). This understanding, combined with practical experience in locating information, is a critical missing element in contemporary political engagement. Over 20 years ago, Graber (1994) argued that one of the biggest obstacles to political engagement was not apathy, but a gap between the way news media presents information during elections, and the type of information voters need and will listen to during electoral campaigns. The challenge extends beyond elections into policy-making, especially as younger generations continue to revise their notions of citizenship away from institutional politics towards more social forms of activism (Bennett, Wells, & Freelon, 2011). For students to effectively practice more expressive forms of citizenship they need experience managing the breadth of information available about issues they care about. As past research indicates a strong correlation between service-learning experience and the motivation and desire for post-graduation service, it seems likely that students who debate about policy issues related to service areas will continue their informed learning practices after they have left the classroom (Soria & Thomas-Card, 2014).

Arguing facts

In addition to building information literacies, students who combine policy debate with service-learning can practice “politically relevant skills,” which will help them have confidence for political engagement in the future. As Colby (2008) explains, this confidence should be tempered by tolerance for difference and differing opinions. On the surface, debating about institutional politics might seem counterintuitive to this goal. Politicians and the press have a credibility problem among college-aged students, and this leaves younger generations less inclined to feel obligated to the state or to look to traditional modes of policymaking for social change (Bennett et al., 2011; Manning & Edwards, 2014). This lack of faith in government and media outlets also makes political argument more difficult (Klumpp, 2006). Whereas these institutions once served as authoritative and trustworthy sources of information, the credibility of legislators and journalists has decreased over the last 40 years or so. Today, politicians and pundits are viewed as political actors interested in spectacle, power, and profit rather than truth-seeking or the common good.

While some political controversies are rooted in competing values, Klumpp (2006) explains that arguments about policy are more often based in fact. Indeed, when engaged in public arguments over questions of policy, people tend to “invoke the authority of facts to support their positions.” Likewise, “the governmental sphere has developed elaborate legal and deliberative processes in recognition of the power of facts as the basis for a decision.” Yet, while shared values are often quickly agreed upon, differences over fact are more difficult to resolve. Without credible institutions of authority that can disseminate facts, public deliberation requires more time, information-gathering, evaluation, and reasoning. The Bush administration’s decision to take military action in Iraq, for example, was presumably based on the “fact” that Saddam Hussein had acquired weapons of mass destruction. This has now become a classic example of poor policy-making grounded in faulty factual evidence.

This shortcoming is precisely why policy debate is a valuable complement to servicelearning activities. Not only can students use their developing literacies to better understand social problems, they can also learn to access a broader range of knowledge sources, thereby mitigating the absence of fact-finding from traditional institutions. Furthermore, policy advocacy gives students experience testing the reasoning underlying claims of fact. Issues of source credibility, analogic comparisons, and data analysis are three examples of the type of critical thinking skills that students may need to apply in order to engage a question of policy (Allen, Berkowitz, Hunt, & Louden, 1999). While the effect may be to undermine government action in some instances, in others students will gain a better understanding of when and where institutional activities can work to make change. As students gain knowledge about the relationship between institutional structures and the communities they serve, they grow confidence in their ability to engage in future conversations about policy issues. Zwarensteyn’s (2012) research highlights these sorts of effects in high school students who engage in competitive policy debate. Zwarensteyn theorizes that even minimal increases in technical knowledge about politics can translate to significant increases in a student’s sense of self-efficacy. Many students start off feeling very insecure when it comes to their mastery of institutional politics; policy debate helps overcome that insecurity. Moreover, because training in policy debate encourages students to address issues as arguments rather than partisan positions, it encourages them to engage policy-making without the hostility and incivility that often characterizes today’s political scene. Indeed, it is precisely that perceived hostility and incivility that prompts many young people to avoid politics in the first place.

I do not mean to imply that students who debate about their service-learning experiences will draw homogenous conclusions about policies. Quite the contrary. Students who engage in service-learning still bring their personal visions and history to bear on their debates. As a result, students will often have very different opinions after engaging in a shared debate experience. More importantly, the practice of debating should operate to particularize students’ knowledge of community partners and clients, working against the destructive generalizations and power dynamics that can result when students feel privileged to serve less fortunate “others.” For civic and political engagement through service-learning to be meaningful and productive, it must do more to challenge students’ concepts of the homogenous “we” who helps “them.” Seligman (2013) argues that this civic spirit can be cultivated through the core pedagogical principle of a “shared practice,” which emphasizes the application of knowledge to purpose (p. 60). Policy debate achieves this outcome by calling on students to consider and reconsider their understanding of themselves, institutions, community, and policy every time the question “should” may arise. As Seligman writes:

… the orientation of thought to purpose (having an explanation rest at a place, a purpose) is of extreme importance. We must recognize that the orientation of thought to purpose is to recognize moving from providing a knowledge of, to providing a knowledge for. This means that in the context of encountering difference it is not sufficient to learn about (have an idea of) the other, rather it means to have ideas for certain joint purposes—for a set of “to-does.” A purpose becomes the goal towards which our explanations should be oriented. (p. 61)

Put another way, policy debate challenges students “to maintain a sense of doubt and to carry on a systematic and protracted inquiry” in the process of service-learning itself (Seligman, 2013, p. 60). This is precisely the type of complex, ongoing, reflective inquiry that John Dewey had in mind.

Political engagement through policy debate

This essay began with a discussion of the growing attention to civic engagement programs in higher education. The national trend is to accomplish higher levels of student civic responsibility during and after their time in college through service-learning experiences tied to curricular learning objectives. A challenge for service-learning scholars and teachers is to recognize a distinction between civic activities that are accomplished by helping others and political activities that require engagement with the collective institutional structures and processes that govern social life. Both are necessary for democracy to thrive. Policy debate pedagogy can help service-learning educators accomplish these dual objectives.

To call policy debate a pedagogy rather than just a style of debate is purposeful. A pedagogy is a praxis for cultivating learning in others. The pedagogy of service-learning helps students to know and engage social conditions through physical engagement with their environments and communities. Policy debate pedagogy leads students to know and engage these same social conditions while also challenging them to apply their knowledge for the purpose of political advocacy. These pedagogies are natural compliments for cultivating student learning. Therefore, future studies should explore how well service-learning combined with policy debate can resolve concerns that policy debate alone does not go far enough to invest students with political agency (Mitchell, 1998). The present analysis suggests the potential for such an outcome is likely.

Moreover, research is clear that the civic effects of service-learning as an instructional method are improved simply by increasing the amount of time spent on in-class discussion about the service work students do (Levesque-Bristol, Knapp, & Fisher, 2010). Policy debates related to students’ service can accomplish this goal and more. Policy debates can also facilitate the political learning students need to build their political efficacy and capacity for political engagement. Through informed learning about the political process—especially in the context of service practice—students develop literacies that will extend beyond the classroom. Using this knowledge in reasoned public argument about policy challenges invites students to move beyond cynical disengagement towards a productive recognition of their own potential voice in the political world.

Policy debate pedagogy brings unique elements to the process of political learning. By emphasizing the conditional and dynamic nature of political arguments and processes, debates can work to relieve students of the misconception that there is a single “right answer” for questions about policy-making and politics, especially during election time. The communication perspective on policy debates also highlights students’ collective involvement in the ever-changing field of political terms, symbols, and meanings that constitute interpretations of our social world. In fact, the historical roots of the term “communication” seem to demand that speech and debate educators call for such emphasis on political learning. “To make common,” the Latin interpretation of communicare, situates our discipline as the heart of public political affairs (Peters, 1999). Connecting policy debate to service-learning helps highlight the common purpose of these approaches in efforts to promote civic engagement in higher education.

#### You should also filter their impacts through predictable testability and model comparison -- debate inherently judges relative truth value by whether or not it gets answered -- a combination of a less predictable case neg, the burden of rejoinder, and them starting a speech ahead will always inflate the value of their impacts, which makes non-arbitrarily weighing whether they should have read the 1ac in the first place impossible within the structure of a debate round so even if we lose framework, vote neg on presumption. They also create a moral hazard that leads to affs only about individual self-care so even if you think this aff is answerable, the ones they incentivize are not, so assume the worst possible affirmative when weighing our impacts.

### 1NC – Cables DA

#### 1AC claims to undermine ‘Silicon Valley giants partnership with the state’

#### Government-big tech relationship is key to developing undersea cables free of Chinese intrusion

Bannerman 21 [Natalie Bannerman, Deputy Editor at Capacity Media. “Facebook and Amazon seek FCC approval for subsea cable.” 8/16/21. https://www.capacitymedia.com/articles/3829359/facebook-and-amazon-seek-fcc-approval-for-subsea-cable

Facebook and Amazon have sought US government approval to operate a new subsea cable connecting Philippines and California.

According to Reuters, the two companies have told Federal Communications Commission (FCC) they intend to launch the system in late 2022, following the exit of China Mobile from the project.

The system is set of deliver increased capacity on increasingly high-demand routes. Specifically, the joint filing said that the new system will help support Facebook applications and provide Amazon with capacity needed to support its cloud services and connect its data centres.

A Facebook spokesperson agreed that this is "the best path forward to complete the construction and bring the... cable system into operation was to restructure the system ownership, allowing the parties to deliver on the goal of bringing connectivity to more people and regions."

No official comment yet from Amazon or China Mobile International.

There has long been doubts over the security of a China to US cable, with concerns of possible government intervention and the potential for espionage.

One such example is the PLCN cable, which part owners Google and Facebook asked the FCC in February of last year for permission to activate parts of 8,000 mile PLCN between the US, the Philippines and Taiwan, leaving the sections connecting to Hong Kong dark.

Facebook has since then confirmed that the project is still being progressed.

"We are working with partners and regulators to meet all of the concerns that people have, and we look forward to that cable being a valuable, productive transpacific cable going forward in the near future," said Kevin Salvadori, vice president of network investments at Facebook.

#### Othwise China fills in – that decks security

Sherman 9/13 [Justin Sherman, fellow at the Atlantic Council’s Cyber Statecraft Initiative. “The U.S. Should Get Serious About Submarine Cable Security.” 9/13/21. https://www.defenseone.com/ideas/2021/09/us-should-get-serious-about-submarine-cable-security/185325/]

Nokia recently won a 5G contract with U.S. Cellular, the fourth-largest wireless provider in the United States, another step in building out American 5G without Chinese telecom Huawei. Yet, for all the noise about 5G, cloud, and other “emerging” technologies, the internet still vitally depends on a far-less-flashy infrastructure — submarine cables that haul internet traffic along the ocean floor.

For centuries, submarine cables have carried information between continents, from electric telegraphs to voice calls to now, internet data. Today’s internet would quite literally not function without them: it is estimated that over 95 percent of intercontinental internet data flows over these cables. Even if these metal tubes do not receive much press coverage or policy attention, they underpin everything from civilian communications and business transactions to scientific research and government document-sharing on the global internet.

As detailed in a new report for the Atlantic Council, three trends are accelerating risks to these cables’ security and resilience. Authoritarian governments are exerting more control over internet companies in their borders to manipulate internet infrastructure in their favor. More cable owners are deploying remote network management systems for cable infrastructure, and these systems are often poorly secured, thus increasing cybersecurity risks. And the growing volume and sensitivity of data flowing over cables increase the incentives states and other actors have to spy on or disrupt traffic. Given these trends, U.S. policy makers should better protect this vital infrastructure in cooperation with the private sector and allies and partners worldwide.

Submarine cables are owned by combinations of private companies, state-owned firms, and international consortia from around the world; a single cable could have anywhere from one to dozens of owners. These owners are distinct from the entities that build cable components (e.g., the fiber, the metal casing around it) and those that lay cables along the ocean floor. But international cooperation and multi-firm ownership is a standard and generally beneficial feature of cable development. Deploying a cable is expensive and logistically complex, with longer cables linking many different countries together and costing hundreds of millions of dollars. All these owners can help cover the costs and manage the landing points where the cable meets different shorelines.

Nonetheless, some authoritarian governments, particularly China and Russia, are exerting more control over internet companies in their borders to favorably manipulate internet infrastructure. Both governments regularly exert control over internet companies in their borders for censorship, surveillance, and hijacking global internet traffic. The Kremlin routinely discusses the strategic importance of physical internet infrastructure, and the Russian military has seized such infrastructure to control information flows in previous conflicts (e.g., when Russia illegally annexed Crimea in 2014). It regularly coerces domestic tech firms who do not comply with surveillance demands. Meanwhile, many Chinese investments in the submarine cable network are controlled by the Chinese government. Those investments are either made through Chinese state-owned telecoms (like China Mobile) or companies owned by state investment arms (like Companhia de Telecomunicações de Macau (CTM)), and they include cables touching the United States. All of those firms are under Beijing’s control.

This kind of influence could be used in numerous ways. Beijing could leverage state-owned telecoms’ cable ownership to spy on cable landing stations. It could also potentially use that influence to disrupt the flows of data in a conflict scenario, stifling internet connectivity to a particular region. More broadly, deciding where cables are developed — which parts of the world they link, and how quickly — is a way of influencing the internet’s overall physical shape. This can shift the paths internet data travels, such as encouraging traffic to take a faster path across a midpoint a country can spy on. New, faster internet infrastructure could also create economic or technological dependence on the owners of the cable. That Beijing is an authoritarian government with a history of manipulating other internet infrastructure makes this a distinct risk to cable security and resilience.

The second concerning trend is that more cable operators are using remote management systems for their cable networks. Cables today are increasingly complex, which generates demand for new software to manage landing stations, cable repair systems, and other parts of the infrastructure. Cable owners also find remote systems compelling because they do not require having personnel on-site. Yet, many of these systems have poor security, which exposes cables to new levels of cybersecurity risk. Hackers could break into these internet-connected systems from anywhere in the world and physically manipulate cable signals, causing them to drop off entirely — undermining the flow of internet data to specific parts of the world. Governments and criminal organizations could also hack these tools to gather traffic data. As the ransomware threat grows, one can even imagine a threat actor (state or non-state) hacking into a cable management system and trying to hold the infrastructure hostage.

Third, more data is flowing over the internet each year, and that data is increasingly sensitive. As more energy, finance, defense, and healthcare firms adopt cloud computing, data previously kept in corporate intranet systems is centralized in cloud data centers and routed over the global internet. These shifts increase the incentives for governments to spy on traffic and increase their leverage over internet choke points. They also increase the incentives for non-state threat groups, like criminals, to surreptitiously monitor traffic.

Washington should increase its investment in protecting submarine cable security and resilience. As the White House increasingly focuses on cybersecurity threats to the nation and the global community, including from the Chinese and Russian governments, it should prioritize investing in the security and resilience of the physical infrastructure that underpins internet communication worldwide. Failing to do so will only leave these systems more vulnerable to espionage and to potential disruption that cuts off data flows and harms economic and national security.

The government committee responsible for inspecting foreign state-owned telecoms for security risks does not have the authorities or the resources to do so properly. Congress needs to give the organization more funding and statutory authorities that would enable it to better screen for potential malicious influence on submarine cables. The U.S. government has been able to scare off certain projects involving China in the past, but it still needs a more robust, systemic security review process. Congress should also consider giving more funding to the Cable Ship Security Program — a new initiative for government-licensed, privately operated ships to quickly repair damaged cables relevant to national security — once it is off the ground.

In the executive branch, the Federal Communications Commission (FCC) should invest more resources in interagency cooperation on threats to cable resilience. The FCC has done much work in this area, but there is still more to be done, such as working with state and local agencies to integrate security best-practices into permitting decisions. Internationally, the State Department should conduct a study on integrating cable security and resilience into cyber capacity-building work overseas. In addition, the private sector should stand up an information sharing analysis center for the submarine cable sector, as no single venue for those owners to share threat information currently exists.

Even if overlooked, submarine cables are essential to the global internet as we know it. With a more concerted investment from the U.S. government — working with industry, allies, and partners — they can be far more secure and resilient than they are today.

#### Disrupts second strike which ensures nuclear miscalc

Clark 16, [Bryan Clark is a senior fellow with the Center for Strategic and Budgetary Assessments, in Washington, Undersea cables and the future of submarine competition, Bulletin of Atomic Scientists]

Stability in international relations depends in part on predictability, and the ability of targets to detect attacks and respond appropriately. Emerging changes in undersea warfare threaten to undermine today’s relative stability – including essential underwater infrastructure like submarine cables – through the loss of surveillance information and command-and-control capabilities, or risks to “second strike” nuclear capabilities of ballistic-missile submarines. To sustain their national security and preserve stability, large economies and nuclear powers will need to improve their ability to monitor and control the waters off their shores, just as they do the skies above their lands.

#### Specifically, big tech is key

Mathi 19 [Sarvesh Mathi, NYU Economics graduate, freelance writing on technology, business and politics. “The future of undersea Internet cables: Are big tech companies forming a cartel?” 4/3/19. https://blog.apnic.net/2019/04/03/the-future-of-undersea-internet-cables-are-big-tech-companies-forming-a-cartel/]

In 2018 we created around 2.5 million terabytes of data every day. This roughly equals 425 million HD movies a day. Any comparison is in itself massive, so it is understandable if these numbers are difficult to grasp. What’s more, data creation is growing at an exponential rate every year.

All this data exists in different storage centres across the world. But I am able to access the statistics shown here, probably stored in servers in the US, while sitting in India, because of the Internet — the greatest invention of the 20th and 21st centuries. But when we think of the Internet, many wrongly assume that satellites in space keep us connected with different parts of the world. In reality, 99% of the data travels between economies and continents through undersea cables.

As of today, there are close to 400 active undersea cables, which are each no wider than a soda can in diameter. Laying these cables across the Atlantic and Pacific oceans, some parts of which are as deep as Mount Everest is high, is a mammoth task. It takes years of route exploration, billions of dollars and large ships capable of holding cables that can be several thousand kilometres long. The main component of the cable, the optical fibre, is as thin as a hair. Each cable has a few optical fibre pairs that are covered with many layers of protection to prevent damage by boats, fishing activities and natural disasters. Despite the cost and difficulty of installing these cables, they are far cheaper and more efficient than satellites. Optical fibre has existed for a while now, but it is state-of-the-art technology, allowing data to travel at speeds close to that of light. The amount of data they can carry is also far more than what we can expect from satellites. An older cable can carry data equal to 1,500 HD movies per second. Satellites are still used in remote parts of the world, such as Antarctica for research purposes, where the data is strictly rationed and it is impossible to stream movies or download large files.

Between 2016 and 2020 about 100 new cables have been laid or planned. The primary reason for new cables is the demand for bandwidth. But it is difficult to pinpoint the source of this demand. An increase in Netflix viewing might seem like a good source because streaming movies stored in the US can use a lot of bandwidth, but this is not the case. Netflix usually sends a copy of a movie to a region once, where it is cached and stored locally. Similarly, the Internet of Things is a buzzword associated with large amounts of data, but even in 2020, it is expected to be only about one percent of global Internet traffic because much of the processing will happen locally. Demand can stem from unpredictable sources, such as the sudden increase in traffic when Pokemon Go was introduced. Despite the source, there is a consensus that bandwidth demand is doubling every two years, and hence new cables are required to keep up.

But bandwidth demand is not the only reason for new cables. To understand the other reasons, we first need to distinguish between a cable’s lit capacity vs potential capacity. Lit capacity is the amount of capacity a cable is currently equipped to handle. Potential capacity, on the other hand, is the theoretical maximum capacity that a cable can support if additional capital was invested to fully equip the cable system. In most major routes, the lit share of potential capacity is less than 30%. This would suggest that we can invest in existing cables and make use of the remaining unlit capacity, but this is generally not the case.

Companies prefer laying out newer cables because they are far more technologically advanced. The unit cost is cheaper for new cables than old cables whose lit capacity is increased. In other words, new cables have better economies of scale. The second reason is that old cables have few or no spare fibre pairs. While companies can make use of the unlit capacity by sharing existing fibre pairs, content providers like Facebook, Google, Microsoft and Amazon, given their large demand, prefer buying whole fibre pairs. Other reasons for new cables include connecting some remote parts of the world that are still reliant on satellites and providing more options to economies that have only one or two cables, because any damage to these cables can cause massive disruptions.

An interesting trend is increased investment by content providers in new cables. Previously Internet backbone providers were the major investors and bandwidth consumers of Internet cable. In the last five years, the cables that are partly owned by Google, Facebook, Microsoft and Amazon has risen eight-fold, and there are more such cables in the pipeline. These content providers also consume over 50% of all international bandwidth and TeleGeography projects that by 2027 they could consume over 80%.

## Case

### 1NC – Tech Good

#### LAWs development encourages disarmament and de-escalation of nuclear weapons.

**Umbrello** et al **19** [Umbrello, Steven, et al. “The Future of War: Could Lethal Autonomous Weapons Make Conflict More Ethical?” *AI & SOCIETY*, Springer London, 6 Feb. 2019, link.springer.com/article/10.1007/s00146-019-00879-x]

More generally speaking, the growing use of UAVs in conflict situations is consistent with a broader trend toward high-precision weaponry and away from larger, more destructive weapons like those in the world’s nuclear arsenals (Wilson 2013). There are some reasons for welcoming this shift. For example, the use of high-precision weapons like LAWs to achieve a state’s military objectives could reduce the probability and proportion of indiscriminate harm, thus violating the LoW and “rules of engagement” (RoE) less than might otherwise have been possible. Even more, the “ease-of-use” of LAWs that are fully autonomous could enhance the “balance of terror” that prevents conflict from breaking out by providing a credible means for retaliation: “If you strike me first, I will unleash a swarm of LAWs that devastate your infrastructure, poison your streams, set fire to your farms, destroy your armies, and assassinate your leaders.” The precision and effectiveness of LAWs could also accelerate the process of nuclear disarmament, seeing as the conception of LAWS regards them as agents capable of conventional weapons use rather non-conventional weapons platforms. First, consider that research on the potential climatic consequences of a nuclear war resulted in the replacement of MAD (“mutually-assured destruction”) with SAD (“self-assured destruction”). The reason is that an exchange of nuclear weapons—even a regional one [citation]—could initiate a “nuclear winter” that causes global agricultural failures, widespread starvation, the spread of infectious disease, and other catastrophic sequelae that cannot be contained within national borders (Mills et al. 2014; Xia et al. 2015). Consequently, a nuclear war would all but guarantee the self-annihilation of states involved. As Seth Baum (2015) notes, though, LAWs could provide a kind of “winter-safe deterrence” by providing states with a credible threat of retaliation without the global catastrophic risks of nuclear confict. Thus, LAWs could render the world’s nuclear arsenals irrelevant and, in doing so, lower the overall risk of human annihilation.

#### It narrows the parity gap and removes the incentive to use nukes

Horowitz et al 19 [Michael C. Horowitz is Professor of Political Science and Associate Director of Perry World House at the University of Pennsylvania. Paul Scharre is Senior Fellow and Director, Technology and National Security Program at the Center for a New American Security. Alexander Velez-Green is a defense analyst based in Washington, DC. "A Stable Nuclear Future? The Impact of Autonomous Systems and Artificial Intelligence." https://arxiv.org/ftp/arxiv/papers/1912/1912.05291.pdf]

It is also possible, however, that robotics and autonomous systems narrow the gap between nuclear powers, decreasing reliance on nuclear weapons. Given that the key driver of robotics and AI technology is the commercial sector – and that robotic technologies to-date have rapidly diffused – AI could end up being more of a net leveler among actors from a balance of power perspective. More sophisticated actors would still have access to more capable military systems, but the relatively low barriers to entry for AI and autonomous systems compared to other military-specific technologies such as stealth or fighter jet engines, means that less capable actors would gain in relative power. If applications of AI serve to narrow conventional military gaps, the result could actually decrease the reliance that some nuclear powers place on nuclear weapons, because they would feel more capable of defending themselves conventionally.

### 1NC – Emerging Tech Leadership Good

#### The aff criticizes US emerging tech leadership –

#### Loss of leadership on emerging tech causes nuclear transition wars in Taiwan and Eastern Europe.

Kroenig & Gopalaswamy 18, \*Associate Professor of Government and Foreign Service at Georgetown University and Deputy Director for Strategy in the Scowcroft Center for Strategy and Security at the Atlantic Council. \*\*Director of the South Asia Center at the Atlantic Council. He holds a PhD in mechanical engineering with a specialization in numerical acoustics from Trinity College, Dublin. (Matthew & Bharath, 11-12-2018, "Will disruptive technology cause nuclear war?", *Bulletin of the Atomic Scientists*, https://thebulletin.org/2018/11/will-disruptive-technology-cause-nuclear-war/)

Rather, we should think more broadly about how new technology might affect global politics, and, for this, it is helpful to turn to scholarly international relations theory. The dominant theory of the causes of war in the academy is the “bargaining model of war.” This theory identifies rapid shifts in the balance of power as a primary cause of conflict.

International politics often presents states with conflicts that they can settle through peaceful bargaining, but when bargaining breaks down, war results. Shifts in the balance of power are problematic because they undermine effective bargaining. After all, why agree to a deal today if your bargaining position will be stronger tomorrow? And, a clear understanding of the military balance of power can contribute to peace. (Why start a war you are likely to lose?) But shifts in the balance of power muddy understandings of which states have the advantage.

You may see where this is going. New technologies threaten to create potentially destabilizing shifts in the balance of power.

For decades, stability in Europe and Asia has been supported by US military power. In recent years, however, the balance of power in Asia has begun to shift, as China has increased its military capabilities. Already, Beijing has become more assertive in the region, claiming contested territory in the South China Sea. And the results of Russia’s military modernization have been on full display in its ongoing intervention in Ukraine.

Moreover, China may have the lead over the United States in emerging technologies that could be decisive for the future of military acquisitions and warfare, including 3D printing, hypersonic missiles, quantum computing, 5G wireless connectivity, and artificial intelligence (AI). And Russian President Vladimir Putin is building new unmanned vehicles while ominously declaring, “Whoever leads in AI will rule the world.”

If China or Russia are able to incorporate new technologies into their militaries before the United States, then this could lead to the kind of rapid shift in the balance of power that often causes war.

If Beijing believes emerging technologies provide it with a newfound, local military advantage over the United States, for example, it may be more willing than previously to initiate conflict over Taiwan. And if Putin thinks new tech has strengthened his hand, he may be more tempted to launch a Ukraine-style invasion of a NATO member.

Either scenario could bring these nuclear powers into direct conflict with the United States, and once nuclear armed states are at war, there is an inherent risk of nuclear conflict through limited nuclear war strategies, nuclear brinkmanship, or simple accident or inadvertent escalation.

This framing of the problem leads to a different set of policy implications. The concern is not simply technologies that threaten to undermine nuclear second-strike capabilities directly, but, rather, any technologies that can result in a meaningful shift in the broader balance of power. And the solution is not to preserve second-strike capabilities, but to preserve prevailing power balances more broadly.

#### US tech leadership prevents extinction from automation, strategic stability, genetic engineering

Jain 19 [Ash Jain is a senior fellow with the Scowcroft Center for Strategy and Security, where he oversees the Atlantic Council’s Democratic Order Initiative and D-10 Strategy Forum, Matthew Kroenig, "Present at the Re-Creation: A Global Strategy for Revitalizing, Adapting, and Defending a Rules-Based International System", 2019, https://www.atlanticcouncil.org/wp-content/uploads/2019/10/Present-at-the-Recreation.pdf]

The system must also be adapted to deal with new issues that were not envisioned when the existing order was designed. Foremost among these issues is emerging and disruptive technology, including AI, additive manufacturing (or 3D printing), quantum computing, genetic engineering, robotics, directed energy, the Internet of things (IOT), 5G, space, cyber, and many others. Like other disruptive technologies before them, these innovations promise great benefits, but also carry serious downside risks. For example, AI is already resulting in massive efficiencies and cost savings in the private sector. Routine tasks and other more complicated jobs, such as radiology, are already being automated. In the future, autonomous weapons systems may go to war against each other as human soldiers remain out of harm’s way.

Yet, AI is also transforming economies and societies, and generating new security challenges. Automation will lead to widespread unemployment. The final realization of driverless cars, for example, will put out of work millions of taxi, Uber, and long-haul truck drivers. Populist movements in the West have been driven by those disaffected by globalization and technology, and mass unemployment caused by automation will further grow those ranks and provide new fuel to grievance politics. Moreover, some fear that autonomous weapons systems will become “killer robots” that select and engage targets without human input, and could eventually turn on their creators, resulting in human extinction. The other technologies on this lisgt similarly balance great potential upside with great downside risk. 3D printing, for example, can be used to “make anything anywhere,” reducing costs for a wide range of manufactured goods and encouraging a return of local manufacturing industries.61 At the same time, advanced 3D printers can also be used by revisionist and rogue states to print component parts for advanced weapons systems or even WMD programs, spurring arms races and weapons proliferation.62 Genetic engineering can wipe out entire classes of disease through improved medicine, or wipe out entire classes of people through genetically engineered superbugs. Directed-energy missile defenses may defend against incoming missile attacks, while also undermining global strategic stability.

Perhaps the greatest risk to global strategic stability from new technology, however, comes from the risk that revisionist autocracies may win the new tech arms race. Throughout history, states that have dominated the commanding heights of technological progress have also dominated international relations. The United States has been the world’s innovation leader from Edison’s light bulb to nuclear weapons and the Internet. Accordingly, stability has been maintained in Europe and Asia for decades because the United States and its democratic allies possessed a favorable economic and military balance of power in those key regions. Many believe, however, that China may now have the lead in the new technologies of the twenty-first century, including AI, quantum, 5G, hypersonic missiles, and others. If China succeeds in mastering the technologies of the future before the democratic core, then this could lead to a drastic and rapid shift in the balance of power, upsetting global strategic stability, and the call for a democratic- led, rules-based system outlined in these pages.63

### AT: Tech – Totalizing

#### Their theory totalizes the relationship between tech and social relations – that’s catastrophically wrong

Susen 19 [Reader in Sociology at the School of Arts and Social Sciences of City, University of London. Simon, “No escape from the technosystem?,” Philosophy & Social Criticism]

A major irony of Feenberg’s book is the following contradiction: on several occasions, he criticizes, and distances himself from, technological determinism; key parts of his argument suggest, however, that he himself flirts with, if not subscribes to, technological determinism. He rightly maintains, and convincingly demonstrates, that ‘society and technology are inextricably imbricated’.240 This insight justifies the underlying assumption that there is no comprehensive study of society without a critical sociology of technology. Yet, to contend that ‘[s]ocial groups exist through the technologies that bind their members together’241 is misleading. For not all social groups are primarily defined by the technologies that enable their members to relate to, and to bond with, one another. Indeed, not all social relations, or social bonds, are based on, let alone determined by, technology.

Of course, Feenberg is right to argue that ‘technologically mediated groups influence technical design through their choices and protests’.242 Ultimately, though, the previous assertion is tautological. This becomes clear if, in the above sentence, we replace the word ‘technological(ly)’ with terms such as ‘cultural(ly)’, ‘linguistical(ly)’, ‘political(ly)’, ‘economic(ally)’, or indeed another sociological qualifier commonly used to characterize the specificity of a social relation. Hence, we may declare that ‘culturally, linguistically, politically, and economically mediated groups influence cultural, linguistic, political, and economic conventions through their choices and protests’. In saying so, we are stating the obvious. If, however, we aim to make a case for cultural, linguistic, political, or economic determinism, then this is problematic to the extent that we end up reducing the constitution of social arrangements to the product of one overriding causal set of forces (whether these be cultural, linguistic, political, economic, technological, or otherwise).

While declaring that he is a critic of technological determinism, Feenberg – in central passages of his book – gives the impression that he is one of its fiercest advocates. Feenberg’s techno-Marxist evolutionism is based on the premise that ‘progress is realized essentially through technosystem change’243 – that is, on the assumption that, effectively, human progress is reducible to technological development. Feenberg is right to stress that ‘[t]echnical progress is joined indissolubly to the democratic enlargement of access to its benefits and protection from its harms’.244 ‘Concretization’,245 understood in this way, conceives of progress as a ‘local, context-bound phenomenon uniting technical and normative dimensions’.246 We may add, however, that progress has not only technical (or technological) but also economic, cultural, and political dimensions, which contain objective, normative, and subjective facets. At times, the differentiation between these aspects is blurred, if not lost, in Feenberg’s account, given his tendency to overstate the power of technology at the expense of other crucial social forces. In other words, progress is not only ‘inextricably entangled with the technosystem’,247 but it is also indissolubly entwined with the economic, cultural, and political systems in which it unfolds and for (or against) which it exerts its objective, normative, and subjective power.

The preceding reflection takes us back to the problem of techno-reductionism:

The struggle over the technosystem began with the labor movement. Workers’ demands for health and safety on the job were public interventions into production technology.248

All struggles over social (sub)systems have not only a technological but also various other (notably economic, cultural, and political) dimensions. Demands made by particular subjects (defined by class, ethnicity, gender, age, or ability – or a combination of these sociological variables) are commonly expressed in public interventions not only into production technology, but also into economic, cultural, and political systems. In all social struggles (including class struggle), technology can be an important means to an end, but it is rarely an end in itself. Put differently, social struggles are partly – but seldom essentially, let alone exclusively – about technology.

### 1NC – Ruti

#### Subverting norms is worse – it presents a mirage of progress that conflates intellectual flattery with progressive politics and

Ruti 15 [Mari, professor of Critical Theory at the University of Toronto, *Between Levinas and Lacan: Self, Other, Ethics*, Bloomsbury Publishing, pg. 180-184]

In Chapter 2, I pointed out that Butler's attempt to have it both ways—to denounce the Enlightenment while simultaneously using its resources—leads to conceptual contradictions that cannot easily be resolved. The matter is worth revisiting here in greater detail because it highlights my major disagreement with Butler, namely that her wholesale vilification of autonomy reaches the kinds of hyperbolic ideological heights that cannot be theoretically defended. Indeed, it is in part the predictability of Butler's stance on this issue that explains why I have been so critical of her in this book: that I always know ahead of time how the argument is going to go—autonomy, sovereignty, rationality, normative limits bad; antinormativity, no matter how far-fetched, good—makes me feel the same way I do when I am grading yet another graduate student paper that undertakes the task of "deconstructing" the humanist subject. In the latter instance, it takes all the pedagogical willpower I can conjure up to not write in the margin, "Didn't we already do this circa 1975?" In Butler's case, I suppose I would like some explanation for why the monotonous disparagement of autonomy and related concepts is so important to her.

"This question is worth asking because the problematic of the subject—the question of the proper way to theorize the relationship between autonomy and subjection, agency and abjection, accountability and social determination—has been one of the most divisive issues of contemporary theory. I have already outlined my own position, which is that either-or solutions to this problematic are too one-dimensional, that if human beings are not entirely autonomous, they are not entirely subjected either, which is why we need to theorize both poles of the dichotomy simultaneously. This, refreshingly, is what Allen tries to do, which is one reason I have found her arguments so convincing. Allen explains that her goal "is to offer an analysis of power in all its depth and complexity, including an analysis of subjection that explicates how power works at the intrasubjective level to shape and constitute our very subjectivity, and an account of autonomy that captures the constituted subject's capacity for critical reflection and self-transformation, its capacity to be self-constituting" (PS 2-3). Without an account of subjection, Allen adds, critical theory cannot grasp "the real-world relations of power and subordination along lines of gender, race, and sexuality that it must illuminate if it is to be truly critical"; but without a satisfactory account of autonomy, critical theory "cannot envision possible paths of social transformation" {PS 3). This is why it is important to understand how we can be constituted by power yet capable of constituting ourselves, how we can be limited by our social context yet capable of critical reflection and self-transformation beyond this context.

Undoubtedly even our capacity for critical reflection and self-transformation is socially constituted, so that it would be possible to posit—with Zizek—that this capacity merely renders our subordination more livable. In Zizek's skeptical reading (and this is a possibility I touched on in Chapter 4), what the system wants is precisely that we rebel against it—that we strive for the kind of self transformation that gives us the illusion of being able to distance ourselves from it—because, in the final analysis, our attempts to defy its power merely consolidate this power; as Zizek maintains, in one of his more Foucaultian moments, power thrives on our action of disidentification because it "can reproduce itself only through some form of self-distance, by relying on the obscene disavowed rules and practices that are in conflict with its public norms."2 Yet it is also the case—as Zizek himself repeatedly stresses—that without the capacity for critical reflection and self-transformation our relationship to the big Other would be one of utter subjection.

### 1NC – Infrapolitics

#### The politics of academic refusal are a disaster – they assume a transformative potential from small moments of resistance that simply does not exist. Exposing contradictions fails to overcome institutions.

Reed 16 (Adolph, Jr., Prof. of Political Science @ Penn., “Splendors and Miseries of the Antiracist “Left”” *Nonsite*, http://nonsite.org/editorial/splendors-and-miseries-of-the-antiracist-left-2)

More than a decade and a half ago I criticized similar formulations of a notion of “infrapolitics,” understood as the domain of pre-political acts of everyday “resistance” undertaken by subordinated populations, which was then all the rage in cultural studies programs. Proponents of the political importance of this domain insisted that, because insurgent movements emerge within such cultures of quotidian resistance, a) examining them could help in understanding the processes through which insurgencies develop and/or b) they therefore ought to be considered as expressions of an insurgent politics themselves. Several factors accounted for the popularity of that version of the argument, which mainly had to do to with the political economy of academic life, including the self-propulsion of academic trendiness and the atrophy of the left outside the academy, which encouraged flights into fantasy for the sake of optimism. The infrapolitics idea also resonated with the substantive but generally unadmitted group essentialism underlying claims that esoteric, insider knowledge is necessary to decipher the “hidden transcripts” of the subordinate populations; put more bluntly, elevating infrapolitics to the domain on which the oppressed express their politics most authentically increased its interpreters’ academic capital.8

I discussed those factors in my critique. However, the point in that argument most pertinent for evaluating Birch and Heideman’s confidence that the contradictions they acknowledge in BLM should be seen only as growing pains of a “new movement” is the following:

At best, those who romanticize “everyday resistance” or “cultural politics” read the evolution of political movements teleologically; they presume that those conditions necessarily, or even typically, lead to political action. They don’t. Not any more than the presence of carbon and water necessarily leads to the evolution of Homo sapiens. Think about it: infrapolitics is ubiquitous, developed political movements are rare.9

### 1NC – AT: Empiricism

#### Empiricism is the only way to understand the world---proves the K doesn’t turn the case

Stephen Walt, 2005. “The Relationship Between Theory and Policy in International Relations.” *Annual Review of Political Science* 8: 23-48. Emory Libraries.

First and most obviously, a good theory should be logically consistent and empirically valid, because a logical explanation that is consistent with the available evidence is more likely to provide an accurate guide to the causal connections that shape events.

Second, a good theory is complete; it does not leave us wondering about the causal relationships at work (Van Evera 1997). For example, a theory stating that “national leaders go to war when the expected utility of doing so outweighs the expected utility of all alternative choices” (Bueno de Mesquita & Lalman 1992) may be logically impeccable, but it does not tell us when leaders will reach this judgment. Similarly, a theory is unsatisfying when it identifies an important causal factor but not the factor(s) most responsible for determining outcomes. To say that “human nature causes war,” or even that “oxygen causes war,” is true in the sense that war as we know it cannot occur in the absence of these elements. But such information does not help us understand what we want to know, namely, when is war more or less likely? Completeness also implies that the theory has no “debilitating gaps,” such as an omitted variable that either makes its predictions unacceptably imprecise or leads to biased inferences about other factors (Nincic & Lepgold 2000, p. 28).

A third desideratum is explanatory power. A theory’s explanatory power is its ability to account for phenomena that would otherwise seem mystifying. Theories are especially valuable when they illuminate a diverse array of behavior that previously seemed unrelated and perplexing, and they are most useful when they make apparently odd or surprising events seem comprehensible (Rapaport 1972). In physics, it seems contrary to common sense to think that light would be bent by gravity. Yet Einstein’s theory of relativity explains why this is so. In economics, it might seem counterintuitive to think that nations would be richer if they abolished barriers to trade and did not try to hoard specie (as mercantilist doctrines prescribed). The Smith/Ricardo theory of free trade tells us why, but it took several centuries before the argument was widely accepted (Irwin 1996). In international politics, it seems odd to believe that a country would be safer if it were unable to threaten its opponent’s nuclear forces, but deterrence theory explains why mutual vulnerability may be preferable to either side having a large capacity to threaten the other side’s forces (Wohlstetter 1957, Schelling 1960, Glaser 1990, Jervis 1990). This is what we mean by a powerful theory: Once we understand it, previously unconnected or baffling phenomena make sense.

Fourth, at the risk of stating the obvious, we prefer theories that explain an important phenomenon (i.e., something that is likely to affect the fates of many people). Individual scholars may disagree about the relative importance of different issues, but a theory that deals with a problem of some magnitude is likely to garner greater attention and/or respect than a theory that successfully addresses a puzzle of little intrinsic interest. Thus, a compelling yet flawed explanation for great power war or genocide is likely to command a larger place in the field than an impeccable theory that explains the musical characteristics of national anthems.

Fifth, a theory is more useful when it is prescriptively rich, i.e., when it yields useful recommendations (Van Evera 1997). For this reason, George advises scholars to “include in their research designs variables over which policymakers have some leverage” (George 2000, p. xiv; also Glaser & Strauss 1967, Stein 2000). Yet a theory that does not include manipulable variables may still be useful to policy makers. For example, a theory that explained why a given policy objective was impossible might be very useful if it convinced a policy maker not to pursue such an elusive goal. Similarly, a theory that accurately forecast the risk of war might provide a useful warning to policy makers even if the variables in the theory were not subject to manipulation.

Finally, theories are more valuable when they are stated clearly. Ceteris paribus, a theory that is hard to understand is less useful simply because it takes more time for potential users to master it. Although academics often like to be obscure (because incomprehensibility can both make scholarship seem more profound and make it harder to tell when a particular argument is wrong), opacity impedes scientific progress and is not a virtue in theoreticalwork. An obscure and impenetrable theory is also less likely to influence busy policy makers.

#### Social science isn’t static doctrine, but requires a plurality of methods, not are purely realist or empirical reading of IR

Gavin 18 [Francis J. Gavin is the Giovanni Agnelli Distinguished Professor and the inaugural director of the Henry A. Kissinger Center for Global Affairs at Johns Hopkins SAIS. 2/20. "Donald Trump has changed the world — and some people will understand it better than others." https://foreignpolicy.com/2018/02/20/its-never-been-a-better-time-to-study-international-relations-trump-foreign-policy/]

For reasons that are not entirely clear, the disciplines most closely associated with global affairs — political science and history primarily, with a smattering of economics and sociology — have been far more static and less adaptable in the face of a dramatically changing world. Political science, for example, has become increasingly focused on disciplinary methods, and the history profession has largely abandoned the study of war, peace, and diplomacy. While there are exceptions, perusing the last few years of either the American Political Science Review or the American Historical Review would be unlikely to provide great excitement, usable knowledge, or efforts to bridge gaps desired by the aspiring student and practitioner of international affairs.

The most interesting questions of international relations do not fit neatly into the confines of academic disciplines as currently defined. Issues including resource scarcity, environmental degradation, the promise and threats of new technologies such as robotics and artificial intelligence, and even traditional concerns such as the effect of nuclear weapons on world politics and statecraft require insight from a variety of academic disciplines and a range of experiences and backgrounds. The re-emergence of populism and nationalism could be better understood by more effectively mining insights from historians, comparativists, and sociologists who have studied similar episodes in the past. Schools of international affairs are free to hire scholars and teachers from a range of disciplines to incorporate legal, scientific, ethical, comparative, engineering, area studies, and historical insights into their teaching and to value insights gained through hands-on experiences. Their efforts can be multi-, trans-, or nondisciplinary and, in addition to identifying new problems, can develop new tools and methods. Scholars can be assessed on metrics that go beyond the narrow concerns of a social science discipline and field.

#### Postpositivist methods are weaponized by the military---the aff cannot avoid strengthening the military even as it attempts to dismantle it

Aggie **Hirst 20**, Lecturer in International Relations Theory and Methods in the Department of War Studies at King’s College in London, “States of play: evaluating the renaissance in US military wargaming,” Critical Military Studies, published online 1/9/20

Preferring Deleuze, Tschumi, Debord, and Bataille to Derrida, he continues, in the IDF critical ‘methods are projected in order to **conceive of forms of tactical attack in an ‘enemy’ city**. Education in the humanities, often believed to be the best lasting weapon with which to combat imperialism, has been **adopted as imperialism’s own weapon’** (Weizman 2006, 15). Building on these insights, in this final section I argue that US military wargaming similarly **appropriates the means** of critical/postpositivist approaches **in the service of the conventional ends** of defence analysis. By using these methods to impact upon players, it concludes, wargaming **contributes to the militarization of them**. It develops this account by exploring three key challenges posed by wargaming to OR: the latter’s claims to prediction, objectivity, and rationalism.

Just as critical/postpositivist approaches in the social sciences have **criticized positivist approaches** for **inflating their predictive capacities**, so too has wargaming argued that OR has never been convincing in its **claim to predict the future.** Davis, for example, notes that ‘even quantitative models are often loaded with subjective guestimates’(Pournelle 2017, 15). Similarly, Perla argues that

there is hidden subjectivity even in physical science. That subjectivity manifests itself in the assumptions underlying the model (usually mathematical) the scientist constructs to represent the phenomenon, as well as in the means the scientist uses to define, collect and interpret physical data. This subjectivity tends to be swept under the rug when analysts present their results by emphasizing the mathematical rigor of the calculations themselves rather than the assumptions that lay behind them (in Pournelle and Deaton 2018, 75).

**Paradoxically**, then, it is precisely in wargaming’s rejection of the quantitative methods which frequently but erroneously claim to have predictive capacities that its novel potential for DoD analysis lies. The architects of the 3OS recognized that models which contain rather than reduce structural uncertainties are the most promising for forecasting uncertain but possible multiple futures.

As this suggests, a division or ‘schism’ (Pournelle 2017, 13) exists within the DoD analysis community regarding whether or not wargaming should be considered a subset of modelling. This debate cuts to the heart of the epistemological and methodological raised by the recent renaissance in wargaming. The conventional account is that the quantitative approaches associated with modelling and simulation are objective, while wargaming’s qualitative status limits it to subjective claims (Lawson III 2016, 8). By bringing wargaming closer to the quantitative-objective side of the epistemological continuum, it has been suggested, wargaming can be improved: ‘the integration of S&T [science and technology] skillsets to facilitate data exploitation (e.g. operations research, science and engineering) . . . will not only increase the quality of wargames and their products, but will facilitate data-driven exploration of military utility for new and integrated S&T concepts’ (Bestard 2016, 13). A large proportion of wargaming CoP is, however, less convinced about such an integration, and argue in ways that perhaps surprisingly chime with postpositivist critiques of positivist social science in the civilian academy, that quantitative methods do not yield objective results.

Speaking at the 2016 MORS Special Meeting on Wargaming, Davis claimed that Work’s call to reinvigorate wargaming was ‘the result of senior officials not being satisfied with what was coming from the ‘analysis community’ or, more specifically, the ‘modelling community’. Work’s memo, he continued, ‘was directed specifically toward the goal of innovation’ and was driven by ‘dissatisfaction with what was being delivered’ (in Pournelle 2017, 13). The dissatisfaction in question was directed at the limitations of the results produced by quantitative analysis, which had dominated the DoD since the mid-20th century. Just as in the social sciences, in the 1950s the defence analysis community underwent a shift towards quantitative methods which prized mathematical, statistical, and ‘scientific’ approaches. The result of this was the rise of Operations Research (OR), associated with Robert McNamara’s period in office as Secretary of Defense, a style of defence analysis which claimed to be a science rather than an art (Allen 1989, 124). As Davis explains, ‘in this period defense modelling and systems analysis ‘emphasized being scientific, rigorous, quantitative, and tied to mathematics. This was to be an antidote for handwaving subjective assertions. That desire translated into an emphasis on “closed” models with no human interactions, which allowed reproducibility.’ Accompanying this shift, he continues, came a devaluation of methods perceived as less scientific and objective. Quantitative analysts became ‘disdainful of such other forms of modelling as the historybased formula models of Trevor Dupuy and the commercial board games of Jim Dunnigan and Mark Herman. These alternative approaches [were] seen as somehow ‘lesser,’ because they were allegedly less rigorous and scientific (in Pournelle 2017, 14). ‘Attacks’ of this kind have persisted to the present day (Perla in Pournelle and Deaton 2018, 78).

This approach advocated a rationalist framework in which ‘the most rational possible decisions’ would be programmed into computers, ‘which would quickly calculate the outcomes of many such decisions’ (Perla 1990, 109). Humans, with their unruly and unpredictable tendencies, were to be kept ‘out of the loop’ so as to ensure these maximally rational inputs and outputs. This led to a situation in which there was more maths that common sense (Harrigan and Kirschenbaum 2016, xxxiv). As Hanley explains, in the late 1960s and early 1970s ‘military modelers concentrated on modeling combat and logistical processes as though they were physics problems. As computer speeds increased exponentially with Moore’s Law, these models were aggregated into ever more complicated campaign simulations, losing sight of the Operation Research Group’s cautions and methods for estimating confidence factors’ (in Pournelle and Deaton 2018, 65). OR models thustook 14 A. HIRST humans entirely out of the equation, rejecting a focus on actual decision-making processes in favour of ideal ones.

This approach has been challenged by the wargaming CoP in ways which **mirror post positivist critiques of positivist orthodoxies in the social sciences**. They note that the results produced by various models created by different analysts lead to a wide range of conclusions, which themselves were not verifiable or refutable (Allen 1989, 245). Quantitative methods, they claim, are not effective in conditions of uncertainty; some aspects of conflict are not amenable to rationalization because, as Peterson puts it, ‘they reflect the unfathomable depths of interpersonal relationships’ (in Harrigan and Kirschenbaum 2016, 15). Thus, as Nakaruma puts it, despite the hubris of quantitative social science, its fruits prove limited and the gap between simulation and ‘truth’ persists (in Harrigan and Kirschenbaum 2016, 43).

The wargaming renaissance has thus precipitated a profound challenge to the prevailing methods used in DoD analysis. As one report states, ‘DoD modelling has been too dominated by a narrow approach. The analytic community should take this seriously and reform, as suggested here. This will include incorporating human gaming in the larger activity of modelling, simulation, and analysis, and also using modelling to inform the design and execution of human gaming’ (Davis in Pournelle 2017, 16). In an era of complexity, models which rely on mathematics and try to make predictions are **limited** by their inability to cope with uncertainties in inputs and the effects of such uncertainties on outputs (Perla 1990, 238). As Perla more recently explained, wargaming does not advocate

the reductionist disassembling of problems into their component and quantitative parts. Instead, it is about the holistic integration of problems and the human beings who have to confront and act to overcome them . . . Here is where most of the classic forms of modeling and simulation fall down. They cannot forecast outcomes that are not already embedded in the underlying mathematical constructs of the model or simulation . . . They do not, in fact, generate new knowledge . . . Wargaming is a far better tool for going beyond old knowledge and exploring unforeseen consequences [and] . . . illuminat[ing] dark corners of future possibilities (in Harrigan and Kirschenbaum 2016, 178).

What is required, then, according to the wargaming CoP, is a fresh approach which **explores**, rather than avoids or ignores, **the** **complexity**, **uncertainty**, and **unpredictability** of the contemporary security environment.

The key area of study in the new security environment is, they claim, that of human decision-making. It is not the results of games framed quantitively in terms of wins/ losses/hits and so forth which matter but rather the mapping of decisions taken, and paths not taken. The player, then, is the object of the game, standing in for whoever might be taking equivalent decisions in a ‘real-world’ conflict. Importantly, wargaming works as a process of teaching player how to make decisions, and in some cases, what decisions to take: ‘Wargaming across different time horizons will also serve a crucial educational function by bringing together teams of defense professionals to think critically about potential future challenges’ (Work 2015b, 2).

As this suggests, wargaming has incorporated a series of **reflexive methods** usually associated by **critical/postpositivist traditions** into the military’s analytic toolkit. To return to a noteworthy example, TRADOC’s 'Applied Critical Thinking Handbook contains such chapter headings as ‘Self-Awareness’; ‘Fostering Cultural Empathy’; and ‘Critical Thinking’, and such sub-headings as ‘Interpersonal Communication’; ‘Cultural Awareness’; ‘Ethnocentrism’; ‘Groupthink Mitigation’; ‘Ways of Seeing’; ‘Empathetic Questions’; ‘Cognitive Biases’; and ‘Telling Stories’. This mirrors Wiezman’s account of IDF learning materials which contain such headlines as ʻDifference and Repetition – The Dialectics of Structuring and Structureʼ; ʻFormless Rival Entitiesʼ; ʻFractal Maneuverʼ; ʻVelocity vs. Rhythmsʼ; ʻThe Wahhabi War Machineʼ; ʻPost-modern Anarchistsʼ; ʻNomadic Terroristsʼ – phrases which mainly reference the work of Deleuze and Guattari (Weizman 2006, 11).

The Handbook’s purpose, its authors explain, is to ‘**challenge students to examine things they hold sacrosanct**. We expose them to the **ethnocentrism** of their own thinking, their **overreliance on method**, their tendency to **default to Western/Aristotelian logic**, their lack of appreciation for the **frames that subconsciously capture their thinking’** (TRADOC 2015, 5). This again reflects Weizman’s account; one IDF educator he interviewed noted that ‘[s]everal of the concepts in A Thousand Plateaus became instrumental for us . . . allowing us to explain contemporary situations in a way that we could not have otherwise explained. It problematized our own paradigms . . . Most important was the distinction they have pointed out between the concepts of ʻsmoothʼ and ʻstriatedʼ space . . . [that accordingly reflect] the organizational concepts of the ʻwar machineʼ and the ʻstate apparatusʼ (Weizman 2006, 11). Such themes and intentions would seem more at home in a critical theory and methods module guide than a military training manual.

Explicitly drawing upon the thought of figures including Carl Jung, Clifford Geertz, Claude Levi-Strauss, and Bertrand Russel, the Handbook is intended to impact upon the human dimension: ‘[P]eople and organizations court failure in predictable ways, that they do so by degrees, almost imperceptibly, and that they do so according to their mindsets, biases, and experience, which are formed in large part by their own culture and context. The sources of these failures are simple, observable, and lamentably, often repeated’ (TRADOC 2015, 1). What is necessary to rectify this problem, it continues, is to cultivate new decision-making processes:

We believe that good decision processes are essential to good outcomes. To that end, our curriculum is rich in divergent processes, red teaming tools, and liberating structures, all aimed at decision support. We educate people to develop a disposition of curiosity, and help them become aware of biases and behavior that prevent them from real positive change in the ways they seek solutions and engage others. We borrow techniques, methods, frameworks, concepts, and best practices from several sources and disciplines to create an education, and practical applications, that we find to be the best safeguard against individual and organizational tendencies toward biases, errors in cognition, and groupthink (TRADOC 2015, 1).

Clearly indicated here is the mobilization of critical/postpositivist **methods** in the service of military **ends**. In concert with such approaches, wargaming is framed as cultivating a **reflexive subject** who **problematizes inherited assumptions** and seeks to **mitigate implicit bias**. Contrary to critical/postpositivist traditions, however, these skills are to be **deployed in the service of conventional security/military purposes**. Indeed, such reflexivity is **useless**, the Handbook explains, **unless tied to specific goals:** red-teaming aims at ‘improving cultural understanding with the goal of enhancing the chances of successful outcomes in military planning . . . It is only meaningful when regarded as part of a larger body of thought (e.g. strategy, design, campaign planning). Cultural analysis is part of the larger intellectual process of war fighting and peace keeping’ (TRADOC 2015, 38). Such a sentiment in 16 A. HIRST echoed in Weizman’s account: the IDF **uses ‘particular strands of left-wing theories . . . in order to project power, not to subvert it’ (**Weizman 2006, 15). As Naveh told him:

We must differentiate between the **charm** and even some values within Marxist ideology and **what can be taken from it for military use**. The theories do not only strive at a utopian sociopolitical ideal that we may like or dislike, but are based upon a **methodology** that wants to **disrupt** and **subvert** the existing political, social, cultural or military order. The **disruptive capacity** **in theory** [elsewhere he mentions the term ʻnihilistʼ] is the **aspect of theory that we like and use**. . . . **This theory is not married to its socialist ideals** (Weizman 2006, 15).

This clearly demonstrates the extent to which such traditions are **appropriable** by state/ military institutions. As the above has shown, the integration of these methods reflects the limitations of quantitative approaches in the complex and uncertain security environment. As Christiansson suggests, this implies that the **breakdown of rationalist methods** is a condition of getting ahead in reflexive modernity (2018, 274–5). **The cost of this development** is that the **critical tools** of postpositivist approaches are **turned against their creators** as **hegemonic actors harness their analytical purchase for their own ends**. We might view this ‘post-quantitative’ approach as a step towards the **militarization of the methods** developed and used in critical/postpositivist social science.

Conclusion

This paper has argued that key elements of critical/postpositivist theory are at work in US military wargaming, and that this has resulted in both a profound challenge to prevailing methodological and epistemological approaches to defence analysis in the US and, by using them to impact upon players, the **militarization** of these approaches. It began by locating the origins of this renaissance in the Defence Innovation Initiative and Third Off-Set Strategy. It demonstrated that the appeal of wargaming for the military lies in its capacity to **transcend** several of the **limitations of OR defence analysis**; because it insists on a human in the loop, wargaming allows a focus on **critical thinking**, **multiple futures**, and **reflexive decision-making** which quantitative approaches cannot. Mirroring critical/postpositivist critiques of positivism across the social sciences – in particular its claims to **prediction**, **objectivity**, and **rationalism** – the paper argued that wargaming demonstrates the limitations of quantitative defence analysis. By **decoupling** critical/postpositivist means from their **intended ends**, and using them instead to impact upon players, **wargaming demonstrates the appropriability of these methods for conventional security purposes.**

### 1NC – Decoupling

#### Cap key to CCS – we are over the tipping point and it link-turns every impact.

Graciela ‘16 (/16 – Professor of Economics and of Statistics at Columbia University and Visiting Professor at Stanford University, and was the architect of the Kyoto Protocol carbon market (being interviewed by Marcus Rolle, freelance journalist specializing in environmental issues and global affairs, “Reversing Climate Change: Interview with Graciela Chichilnisky,” http://www.globalpolicyjournal.com/blog/01/09/2016/reversing-climate-change-interview-graciela-chichilnisky)//cmr

GC: Green capitalism is a new economic system that values the natural resources on which human survival depends. It fosters a harmonious relationship with our planet, its resources and the many species it harbors. It is a new type of market economics that addresses both equity and efficiency. Using carbon negative technology™ it helps reduce carbon in the atmosphere while fostering economic development in rich and developing nations, for example in the U S., EU, China and India. How does this work? In a nutshell Green Capitalism requires the creation of global limits or property rights nation by nation for the use of the atmosphere, the bodies of water and the planet’s biodiversity, and the creation of new markets to trade these rights from which new economic values and a new concept of economic progress emerges updating GDP as is now generally agreed is needed. Green Capitalism is needed now to help avert climate change and achieve the goals of the 2015 UN Paris Agreement, which are very ambitious and universally supported but have no way to be realized within the Agreement itself. The Carbon Market and its CDM play critical roles in the foundation of Green Capitalism, creating values to redefine GDP. These are needed to remain within the world’s “CO2 budget” and avoid catastrophic climate change. As I see it, the building blocks for Green Capitalism are then as follows; (1) Global limits nation by nation in the use of the planet’s atmosphere, its water bodies and biodiversity - these are global public goods. (2) New global markets to trade these limits, based on equity and efficiency. These markets are relatives of the Carbon Market and the SO2 market. The new market create new measures of economic values and update the concept of GDP. (3) Efficient use of Carbon Negative Technologies to avert catastrophic climate change by providing a smooth transition to clean energy and ensuring economic prosperity in rich and poor nations. These building blocks have immediate practical implications in reversing climate change and can assist the ambitious aims of Paris COP21 become a reality. MR: What is the greatest advantage of the new generation technologies that can capture CO2 from the air? GC: These technologies build carbon negative power plants, such as Global Thermostat, that clean the atmosphere of CO2 while producing electricity. Global Thermostat is a firm that is commercializing a technology that takes CO2 out of air and uses mostly low cost residual heat rather than electricity to drive the capture process, making the entire process of capturing CO2 from the atmosphere very inexpensive. There is enough residua heat in a coal power plant that it can be used to capture twice as much CO2 as the plant emits, thus transforming the power plant into a “carbon sink.” For example, a 400 MW coal plant that emits 1 million tons of CO2 per year can become a carbon sink absorbing a net amount of 1 million tons of CO2 instead. Carbon capture from air can be done anywhere and at any time, and so inexpensively that the CO2 can be sold for industrial or commercial uses such as plastics, food and beverages, greenhouses, bio-fertilizers, building materials and even enhanced oil recovery, all examples of large global markets and profitable opportunities. Carbon capture is powered mostly by low (85°C) residual heat that is inexpensive, and any source will do. In particular, renewable (solar) technology can power the process of carbon capture. This can help advance solar technology and make it more cost-efficient. This means more energy, more jobs, and it also means economic growth in developing nations, all of this while cleaning the CO2 in the atmosphere. Carbon negative technologies can literally transform the world economy. MR: One final question. You distinguish between long-run and short-run strategies in the effort to reverse climate change. Would carbon negative technologies be part of a short-run strategy? GC: Long-run strategies are quite different from strategies for the short-run. Often long-run strategies do not work in the short run and different policies and economic incentives are needed. In the long run the best climate change policy is to replace fossil fuel sources of energy that by themselves cause 45% of the global emissions, and to plant trees to restore if possible the natural sources and sinks of CO2. But the fossil fuel power plant infrastructure is about 87% of the power plant infrastructure and about $45-55 trillion globally. This infrastructure cannot be replaced quickly, certainly not in the short time period in which we need to take action to avert catastrophic climate change. The issue is that CO2 once emitted remains hundreds of years in the atmosphere and we have emitted so much that unless we actually remove the CO2 that is already there, we cannot remain long within the carbon budget, which is the concentration of CO2 beyond which we fear catastrophic climate change. In the short run, therefore, we face significant time pressure. The IPCC indicates in its 2014 5th Assessment Report that we must actually remove the carbon that is already in the atmosphere and do so in massive quantities, this century (p. 191 of 5th Assessment Report). This is what I called a carbon negative approach, which works for the short run. Renewable energy is the long run solution. Renewable energy is too slow for a short run resolution since replacing a $45-55 trillion power plant infrastructure with renewable plants could take decades. We need action sooner than that. For the short run we need carbon negative technologies that capture more carbon than what is emitted. Trees do that and they must be conserved to help preserve biodiversity. Biochar does that. But trees and other natural sinks are too slow for what we need today. Therefore, negative carbon is needed now as part of a blueprint for transformation. It must be part of the blueprint for Sustainable Development and its short term manifestation that I call Green Capitalism, while in the long run renewable sources of energy suffice, including Wind, Biofuels, Nuclear, Geothermal, and Hydroelectric energy. These are in limited supply and cannot replace fossil fuels. Global energy today is roughly divided as follows: 87% is fossil, namely natural gas, coal, oil; 10% is nuclear, geothermal, and hydroelectric, and less than 1% is solar power — photovoltaic and solar thermal. Nuclear fuel is scarce and nuclear technology is generally considered dangerous as tragically experienced by the Fukushima Daichi nuclear disaster in Japan, and it seems unrealistic to seek a solution in the nuclear direction. Only solar energy can be a long term solution: Less than 1% of the solar energy we receive on earth can be transformed into 10 times the fossil fuel energy used in the world today. Yet we need a short-term strategy that accelerates long run renewable energy, or we will defeat long-term goals. In the short term as the IPCC validates, we need carbon negative technology, carbon removals. The short run is the next 20 or 30 years. There is no time in this period of time to transform the entire fossil infrastructure — it costs $45-55 trillion (IEA) to replace and it is slow to build. We need to directly reduce carbon in the atmosphere now. We cannot use traditional methods to remove CO2 from smokestacks (called often Carbon Capture and Sequestration, CSS) because they are not carbon negative as is required. CSS works but does not suffice because it only captures what power plants currently emit. Any level of emissions adds to the stable and high concentration we have today and CO2 remains in the atmosphere for years. We need to remove the CO2 that is already in the atmosphere, namely air capture of CO2 also called carbon removals. The solution is to combine air capture of CO2 with storage of CO2 into stable materials such as biochar, cement, polymers, and carbon fibers that replace a number of other construction materials such as metals. The most recent BMW automobile model uses only carbon fibers rather than metals. It is also possible to combine CO2 to produce renewable gasoline, namely gasoline produced from air and water. CO2 can be separated from air and hydrogen separated from water, and their combination is a well-known industrial process to produce gasoline. Is this therefore too expensive? There are new technologies using algae that make synthetic fuel commercially feasible at competitive rates. Other policies would involve combining air capture with solar thermal electricity using the residual solar thermal heat to drive the carbon capture process. This can make a solar plant more productive and efficient so it can out-compete coal as a source of energy. In summary, the blueprint offered here is a private/public approach, based on new industrial technology and financial markets, self-funded and using profitable greenmarkets, with securities that utilize carbon credits as the “underlying” asset, based on the KP CDM, as well as new markets for biodiversity and water providing abundant clean energy to stave off impending and actual energy crisis in developing nations, fostering mutually beneficial cooperation for industrial and developing nations. The blueprint proposed provides the two sides of the coin, equity and efficiency, and can assign a critical role for women as stewards for human survival and sustainable development. My vision is a carbon negative economy that represents green capitalism in resolving the Global Climate negotiations and the North–South Divide. Carbon negative power plants and capture of CO2 from air and ensure a clean atmosphere together innovation and more jobs and exports: the more you produce and create jobs the cleaner becomes the atmosphere. In practice, Green Capitalism means economic growth that is harmonious with the Earth resources.

#### Yes decoupling---best and most recent studies AND leakage is wrong.

Zeke Hausfather 21, Director, Climate and Energy at The Breakthrough Institute, "Absolute Decoupling of Economic Growth and Emissions in 32 Countries," Breakthrough Institute, 04/06/2021, https://thebreakthrough.org/issues/energy/absolute-decoupling-of-economic-growth-and-emissions-in-32-countries.

The past 30 years have seen immense progress in improving the quality of life for much of humanity. Extreme poverty — the number of people living on less than $1.90 per day — has fallen by nearly two-thirds, from 1.9 billion to around 650 million. Life expectancy has risen in most of the world, along with literacy and access to education, while infant mortality has fallen. Despite perceptions to the contrary, the average person born today is likely to have access to more opportunities and have a better quality of life than at any other point in human history. Much of this increase in human wellbeing has been propelled by rapid economic growth driven largely by state-led industrial policy, particularly in poor-to-middle income countries.

However, this growth has come at a cost: between 1990 and 2019, global emissions of CO2 increased by 56%. Historically, economic growth has been closely linked to increased energy consumption — and increased CO2 emissions in particular — leading some to argue that a more prosperous world is one that necessarily has more impacts on our natural environment and climate. There is a lively academic debate about our ability to “absolutely decouple” emissions and growth — that is, the extent to which the adoption of clean energy technology can allow emissions to decline while economic growth continues.

Over the past 15 years, however, something has begun to change. Rather than a 21st century dominated by coal that energy modelers foresaw, global coal use peaked in 2013 and is now in structural decline. We have succeeded in making clean energy cheap, with solar power and battery storage costs falling 10-fold since 2009. The world produced more electricity from clean energy — solar, wind, hydro, and nuclear — than from coal over the past two years. And, according to some major oil companies, peak oil is upon us — not because we have run out of cheap oil to produce, but because demand is falling and companies expect further decline as consumers increasingly shift to electric vehicles.

The world has long been experiencing a relative decoupling between economic growth and CO2 emissions, with the emissions per unit of GDP falling for the past 60 years. This is the case even in countries like India and China that have been undergoing rapid economic growth. But relative decoupling alone is inadequate in a world where global CO2 emissions need to peak and decline in the next decade to give us any chance at limiting warming to well below 2℃, in line with Paris Agreement targets.

Thankfully, there is increasing evidence that the world is on track to absolutely decouple CO2 emissions and economic growth — with global CO2 emissions potentially having peaked in 2019 and unlikely to increase substantially in the coming decade. While an emissions peak is just the first and easiest step towards eventually reaching the net-zero emissions required to stop the world from continuing to warm, it demonstrates that linkages between emissions and economic activity are not an immutable law, but rather simply a result of our current means of energy production.

In recent years we have seen more and more examples of absolute decoupling — economic growth accompanied by falling CO2 emissions. Since 2005, 32 countries with a population of at least one million people have absolutely decoupled emissions from economic growth, both for terrestrial emissions (those within national borders) and consumption emissions (emissions embodied in the goods consumed in a country). This includes the United States, Japan, Mexico, Germany, United Kingdom, France, Spain, Poland, Romania, Netherlands, Belgium, Portugal, Sweden, Hungary, Belarus, Austria, Bulgaria, El Salvador, Singapore, Denmark, Finland, Slovakia, Norway, Ireland, New Zealand, Croatia, Jamaica, Lithuania, Slovenia, Latvia, Estonia, and Cyprus. Figure 1, below, shows the declines in territorial emissions (blue) and increases in GDP (red).

To qualify as having experienced absolute decoupling, we require countries included in this analysis to pass four separate filters: a population of at least one million (to focus the analysis on more representative cases), declining territorial emissions over the 2005-2019 period (based on a linear regression), declining consumption emissions, and increasing real GDP (on a purchasing power parity basis, using constant 2017 international $USD). We chose not to include 2020 in this analysis because it is not particularly representative of longer-term trends, and consumption and territorial emissions estimates are not yet available for many countries.

There is a wide range of rates of economic growth between 2005-2019 among countries experiencing absolute decoupling. Somewhat counterintuitively, there is no significant relationship between the rate of economic growth and the magnitude of emissions reductions within the group. While it is unlikely that there is not at least some linkage between the two factors, there are plenty of examples of countries (e.g., Singapore, Romania, and Ireland) experiencing both extremely rapid economic growth and large reductions in CO2 emissions.

One of the primary criticisms of some prior analyses of absolute decoupling is that they ignore leakage. Specifically, the offshoring of manufacturing from high-income countries over the past three decades to countries like China has led to “illusory” drops in emissions, where the emissions associated with high-income country consumption are simply shipped overseas and no longer show up in territorial emissions accounting. There is some truth in this critique, as there was a large increase in emissions embodied in imports from developing countries between 1990 and 2005. After 2005, however, structural changes in China and a growing domestic market led to a reversal of these trends; the amount of emissions “exported” from developed countries to developing countries has actually declined over the past 15 years.

This means that, for many countries, both territorial emissions and consumption emissions (which include any emissions “exported” to other countries) have jointly declined. In fact, on average, consumption emissions have been declining slightly faster than territorial emissions since 2005 in the 32 countries we identify as experiencing absolute decoupling. Figure 2, below, shows the change in consumption emissions (teal) and GDP (red) between 2005 and 2019.

There is a pretty wide variation in the extent to which these countries have reduced their territorial and consumption emissions since 2005. Some countries — such as the UK, Denmark, Finland, and Singapore – have seen territorial emissions fall faster than consumption emissions, while the US, Japan, Germany, and Spain (among others) have seen consumption emissions fall faster. Figure 3 shows reductions in consumption and territorial emissions for each country, with the size of the dot representing the size of the population in 2019.

[Chart omitted]

Absolute decoupling is possible. There is no physical law requiring economic growth — and broader increases in human wellbeing — to necessarily be linked to CO2 emissions. All of the services that we rely on today that emit fossil fuels — electricity, transportation, heating, food — can in principle be replaced by near-zero carbon alternatives, though these are more mature in some sectors (electricity,

#### Growth is sustainable—newest data.

Pearce, 22—environment and development correspondent for the Breakthrough Institute, writing regularly for Yale Environment 360 among others, citing Narasimha Rao, Associate Professor of Energy Systems, Yale School of the Environment (Fred, “Green Growth Won’t Kill the Planet,” Breakthrough Journal, No. 15, Winter 2022, dml)

Rao’s findings ought to have a profound impact on the divisive discourse on climate change, which continues to pit the attempts of developing countries to eliminate poverty by mimicking Western modes of development against many in the West who see this path as ruinous for the planet and ultimately self-defeating for the poor. They are both wrong. In truth, there need be no incompatibility. Ecomodernists are right: humanity can have its cake and eat it, too.

Rao, who grew up in a middle-class family in Mumbai but with poverty around him, is now at Yale University and the International Institute for Applied Systems Analysis (IIASA), an Austria-based intergovernmental think tank. He has spent years as what he calls an “interdisciplinary scholar,” addressing both technological advances and social equity and how they might interact.

He says that, until recently, little climate-change analysis, social research, or futurology has seriously addressed whether climate and living standards can be fixed together. Ecomodernists stepped in with strong belief in the power of transformative technology to both deliver abundant energy and break the umbilical cord linking prosperity to pollution. But theirs is a predominantly supply-side and top-down perspective, which can lead to a presumption that the benefits of prosperity and abundant energy will trickle down to deliver decent living standards for all.

Critics like Anna Walnycki and Tucker Landesman at the International Institute for Environment and Development say a top-down perspective risks increasing social and economic inequality unless “policies are shaped around the needs of ordinary citizens,” especially those in low-income urban communities. Moreover, as Rao points out, energy inequality around the world is even greater than income inequality. And by some measures, more income seems to only increase energy inequalities, according to analysis by researchers at the University of Leeds.

To grapple with such issues, Rao’s work, centered in the Decent Living Energy project, takes a bottom-up approach. It starts with an assessment of the hard material needs for eliminating poverty—particularly for the billion-plus people living in informal urban settlements without decent housing, sanitation, water, and other basic services—and does the work of separating out the energy needs for eradicating poverty from those to meet the demands of affluence.

In this way, Rao has added real numbers to the idea of a decent living, upending past global measures of poverty, which were removed from the real lives and material needs of the poor. The most widely used is based on the single metric of daily income per head. Once a dollar a day, the cutoff has now become $1.90 per day for extreme poverty, with a higher threshold of $5.50 per day used by the World Bank for upper-middle-income countries. Almost half the world’s population does not achieve this standard. But what you can buy with those dollars varies vastly round the world, as does what you need to purchase to achieve a decent standard of living. Other measures have looked to well-being outcomes, most influential among them being the UN’s Human Development Index, which is based on life expectancy, years of schooling, and income. But it does not set a threshold level, or measure what material requirements are needed to get to an “acceptable” (different from “good”) outcome.

Rao, with his colleague Jihoon Min, attempts to do better by identifying a shopping bag of material requirements, or “satisfiers,” that are as near as possible universal prerequisites for a decent modern life. They call these requirements “material conditions that people everywhere ought to have, no matter what their intentions or conception of a good life, or what other rights they may claim.”

Those material needs fit into 10 broad indicators of basic human well-being: nutrition, shelter, living conditions, clothing, health care, air quality, education, access to information and communication services, mobility, and freedom to gather and dissent. A person who achieves them does not necessarily have a life that a wealthy person in the West would recognize as comfortable. But they would have a life that could be called decent and dignified.

Many of these requirements derive from widely accepted benchmarks, but others go further. For instance, nutrition requires not just sufficient calories, but also vitamins and minerals and a refrigerator to store food safely. There’s also the need for a cooker that does not fill the home with smoke, part of the air-quality category.

Shelter and adequate living conditions require not just a roof over your head, but also sufficient floor space (depending on household size, typically 30 square meters per person), durable home construction, and sufficient heating and cooling equipment for “thermal comfort.” Also required is “sufficient clothing to achieve basic comfort” and access to a washing machine.

Health care and living conditions requirements include on-premises sanitation and water supplies (50 liters per head per day), plus access to adequate health care facilities and a minimum of one physician per 1,000 people.

The social well-being criteria include not just nine years of education, but also access to communication networks including one phone and one television or computer per household. These new needs, Rao and Min say, may not appear essential to life, but are “globally desired by an overwhelming majority of people,” so not to have them risks social disengagement and ostracism. The electronics need not be personally owned, they note, but access is vital.

The same holds for mobility, which they regard as necessary for social engagement and employment or selling wares. The decent living requirement is set at access to motorized transport, such as a bus or motorbike, sufficient for an average of around 25 kilometres per person per day.

Rao and his colleagues’ analysis of needs is often surprisingly granular. Current thinking holds that households of a similar income level around the world generally want the same appliances. His household surveys nuance that. While most people in most places do want a TV, cellphone, and refrigerator, his study with Kevin Ummel found washing machines are less universally desired, and ovens and tumble driers even less so. Race, culture, and religion are all factors. Patterns also differ depending on whether people live in urban areas and on the status of women; urbanity and greater equality both drive up demand for appliances connected with cooking and washing. People who consume a lot of milk products—such as Sikhs in India—want a refrigerator more than those who do not.

White people, Rao and Ummel note, are more fixated on white goods—that is, large electrical appliances. But they care less about motorbikes and some cooking equipment such as rice cookers, which are much more widespread in Asia.

It is impossible to say what proportion of the world’s population meets all Rao’s standards—or none. Some places far outstrip the basics. The average American has almost six times the “decent” level of floor space and consumes almost seven times as much water. Germans average four and 2.5 times those “decent” levels, respectively. But Rao’s estimates suggest that only two-thirds of people have attained half of them, with nutrition the most achieved and mobility the least. In fact, “the majority of the global population does not currently have decent levels of motorized transport,” coauthor Jarmo Kikstra of Imperial College London, has pointed out.

All this confirms findings from Rao and his colleagues’ analysis published in the September Environmental Research Letters that “more people are deprived of DLS [decent living standards] than are income-poor.” Worldwide, more than three billion people lack access to clean cooking options, space cooling, sanitation, and transport, and more than two billion lack cold storage, decent housing, and proper access to clean water.

In sub-Saharan Africa, over 60 percent of people do not have access to eight of the requirements for a decent standard of living, with deficits for cooling, sanitation, transport, water access, cold storage, housing, television, and clean cooking. In South Asia, over half the population lacks adequate sanitation, transport, cooling, clean cooking, water access, and cold storage.

Most standards are almost universally met in rich nations. Yet the data also show that a third of North Americans and 44 percent of Western Europeans miss out on transport needed for mobility, while in both regions about a tenth miss out on decent sanitation. This means that, around the world, in every corner of it, hundreds of millions of people need more, and no green transition that denies it to them could be considered sustainable or just.

The Cost of Decency

But can the gaps in access around the world be filled—and without crashing the climate?

To be sure, creating a world where everyone can have a decent living standard will require new public infrastructure and more private energy use. As Rao points out, much of the progress will only be achievable collectively—through public water supply and sanitation services, clinics, schools, public transit, cellphone networks, and so on. Much else will be best secured—and with lowest energy needs—collectively as well, with better public transport rather than an automobile in front of every house, for instance.

But the great takeaway is that truly essential needs are, as Rao says, mostly “cheap in terms of energy.” Doing some calculations based on the information in Rao and his coauthors’ Environmental Research Letters article, the infrastructure needed to meet decent living standards worldwide by 2040 will add less than 4 percent to current consumer energy demand. Half of that will be for improved housing, a quarter for public transit systems. Annual requirements to sustain those living standards would add a further 17 percent, making a total increase in energy needs to meet decent living standards of the world of just around 20 percent. That compares with an expected increase in energy demand, without ensuring decent living standards for all, of around 50 percent.

Put another way, these authors say, “essential energy needs to meet everyone’s basic needs . . . could constitute a small share of projected energy growth, namely, around an order of magnitude lower than current US energy demand.” And their analysis, the authors point out, assumes “only modest efficiency improvements, rather than relying on an ideal, high-tech future.”

The energy needed, in other words, may be even less than the headline figures suggest. For the poorest billion or so on the planet, reductions in deprivation will often come with reductions in energy use and environmental impact. Marta Baltruszewicz and her coauthors at the University of Leeds have recently shown from studies in Nepal, Vietnam, and Zambia that the households with higher well-being indicators used more energy than households with lower well-being. Without access to electricity or gas, the researchers found, low well-being households burned more firewood and charcoal than their higher well-being neighbors, resulting in more pollution and deforestation. And lacking clean drinking water, they were forced to constantly boil dirty water to make it safe. Overall, the study found that “households achieving well-being have 60%-80% lower energy footprint of residential fuel use” than the average in those countries.

The bottom line, according to Rao’s coauthor Alessio Mastrucci of IIASA, is that “we do not have to limit energy access to basic services. . . . even under very ambitious poverty eradication and climate mitigation scenarios, there is quite a lot of energy still available for affluence.”

Just how much, of course, matters a great deal for those of us in the rich world with energy-intensive lifestyles and a social conscience. But even before considering any energy technology transformation that can provide more power with fewer emissions, there is hopeful news.

The affluent still consume most of the planet’s resources, with the wealthiest tenth of the planet’s population consuming 20 times more energy than the poorest tenth. But there has been increasing discussion about whether some rich nations are reaching “peak stuff,” a tipping point beyond which material needs no longer rise with wealth—and may even fall. For example, Jesse Ausubel of Rockefeller University has long argued that Western societies in general are starting to dematerialize.

And the evidence is growing, as studies increasingly call into question the presumed ratchet linking wealth and energy demands. For example, Europeans consumed 18 percent fewer raw materials in 2020 than they did in 2008, according to the European Commission. The British government’s Office for National Statistics calculated that the personal materials footprint of the average Brit—in food, textiles, construction materials, metals, fossil fuels, and so on—fell from 24.2 metric tons in 2001 to 13.4 metric tons in 2020.

Some of this decoupling is due to long-standing trends in improved technological efficiency, combined with more recent digital innovation. A single smartphone replaces a computer, a compass, a newspaper, and an alarm clock—not to mention a radio, a camera, a magnifying glass, a flashlight, and a music player. One optical fiber can do the work of a thousand copper phone wires. Global digital camera sales have declined by 87 percent in the past decade, as cameras in phones take their place.

Both public and private consumption patterns are changing in other ways, too. In the public domain, the assembly of infrastructure tends to peak as economies rapidly industrialize, and then falls. (That is why China has, in recent years, consumed 20 times more cement than America, and around eight times more steel too.) Even US president Joe Biden’s trillion-dollar infrastructure plans may not reverse this, since those appear to have less to do with cement and steel structures than broadband connectivity and power grids.

And American consumers are increasingly spending their money on experiences rather than on disposable material goods, according to McKinsey & Company analysts. Their findings suggest that, whereas prior generations defined themselves through their possessions, we now define ourselves more through our experiences, both real and virtual. The new car in the driveway matters less than the vacation you take with it. We don’t eat more, but instead go to more and better restaurants. We don’t buy ever more cheap furniture; we buy quality. Other modern lifestyle choices may also drive down material and energy requirements: eating less meat, going to the gym, and meeting up remotely rather than in person, for instance. People were driving less even before the COVID-19 lockdown.

If such trends continue, and if energy becomes less carbon-intensive, it would not be a stretch to imagine a world that can achieve decent living standards for all with few environmental tradeoffs.

### 1NC – Glaude

#### Government action is key—reform can pursue genuine equality - defeatist attitudes ensure that the world stays the same and cede politics.

Eddie S. GLAUDE Jr., Professor of African American Studies and Religion at Princeton and a PhD in Religion from Princeton, 16 [*Democracy in Black: How Race Still Enslaves*, p. 185-197]

CHANGE HOW WE VIEW GOVERNMENT For more than three decades, we have been bludgeoned with an idea of government that has little to no concern for the public good. Big government is bad, we are told. It is inefficient, and its bloated bureaucracies are prone to corruption. Even Democrats, especially since Bill Clinton, have taken up this view. For example, Obama says, "We don't need big government; we need smart government." For some on the right, big government is bad because it aims to distribute wealth to those who are lazy and undeserving. "Big government" is just a shorthand for dreaded entitlement programs-all too often coded language for race. In this view, "big government" is the primary agent of enforcing racial equality, taking hard-earned stuff from white Americans and giving it to undeserving others. Government cannot do such a thing, they argue, without infringing on the rights of white Americans. And even government-mandated redistribution will not solve the problem. As Barry Goldwater put the point in 1964, "No matter how we try, we cannot pass a law that will make you like me or me like you. The key to racial and religious tolerance lies not in laws alone but, ultimately, in the hearts of men." From this perspective, government plays no role in changing our racial habits. Why would we want to make it bigger? But Goldwater failed to realize that governmental indifference can harden hearts, and government action can create conditions that soften them. People's attitudes aren't static or untouchable. They are molded by the quality of interactions with others, and one of the great powers of government involves shaping those interactions-not determining them in any concrete sense, but defining the parameters within which people come to know each other and live together. Today, for example, most Americans don't believe women should be confined to the home raising children, or subjected to crude advances and sexist remarks by men. The women's-rights movement put pressure on the government, which in turn passed laws that helped change some of our beliefs about women. Similarly, the relative progress of the 1960s did not happen merely by using the blunt instruments of the law. Change emerged from the ways those laws, with grassroots pressure, created new patterns of interactions, and ultimately new habits. Neither Obama's election to the presidency nor my appointment as a Princeton professor would have happened were it not for these new patterns and habits. None of this happens overnight. It takes time and increasing vigilance to protect and secure change. I was talking with a dose friend and he mentioned a basic fact: that we were only fifteen years removed from the passage of the Voting Rights Act of 1965 when Ronald Reagan was elected president and Republicans began to dismantle the gains of the black freedom struggle. Civil rights legislation and the policies of the Great Society had just started to reshape our interactions when they started to be rolled back. We barely had a chance to imagine America anew-to pursue what full employment might look like, to let the abolition of the death penalty settle in, to question seriously the morality of putting people in prison cells, and to enact policies that would undo what the 1968 Kerner Commission described as "two Americas"­ before the attack on "big government" or, more precisely, the attack on racial equality was launched. The objective was to shrink the size of government ("to starve the beast") and to limit its domestic responsibilities to ensuring economic efficiency and national defense. Democrats eventually buckled, and this is the view of government, no matter who is in office, that we have today. It has become a kind of touchstone of faith among most Americans that government is wasteful and should be limited in its role-that it shouldn't intrude on our lives. Politicians aren't the only ones who hold this view. Many Americans do, too. Now we can't even imagine serious talk of things like full employment or the abolition of prisons. We have to change our view of government, especially when it comes to racial matters. Government policy ensured the vote for African Americans and dismantled legal segregation. Policy established a social safety net for the poor and elderly; it put in place the conditions for the growth of our cities. All of this didn't happen simply because of individual will or thanks to some abstract idea of America. It was tied up with our demands and expectations. Goldwater was wrong. So was Reagan. And, in many ways, so is Obama. Our racial habits are shaped by the kind of society in which we live, and our government plays a big role in shaping that society. As young children, our community offers us a way of seeing the world; it lets us know what is valuable and sacred, and what stands as virtuous behavior and what does not. When Michael Brown's body was left in the street for more than four hours, it sent a dear message about the value of black lives. When everything in our society says that we should be less concerned about black folk, that they are dangerous, that no specific policies can address their misery, we say to our children and to everyone else that these people are "less than"-that they fall outside of our moral concern. We say, without using the word, that they are niggers. One way to change that view is to enact policies that suggest otherwise. Or, to put it another way, to change our view of government, we must change our demands of government. For example, for the past fifty years African American unemployment has been twice that of white unemployment. The 2013 unemployment rate for African Americans stood at 13.1 percent, the highest annual black unemployment rate in more than seventy years. Social scientists do not generally agree on the causes of this trend. Some attribute it to the fact that African Americans are typically the "last hired and first fired." Others point to changes in the nature of the economy; still others point to overt racial discrimination in the labor market. No matter how we account for the numbers, the fact remains that most Americans see double-digit black unemployment as "normal."However, a large-scale, comprehensive jobs agenda with a living wage designed to put Americans, and explicitly African Americans, to work would go a long way toward uprooting the racial habits that inform such a view. It would counter the nonsense that currently stands as a reason for long-term black unemployment in public debate: black folk are lazy and don't want to work. If we hold the view that government plays a crucial role in ensuring the public good-if we believe that all Americans, no matter their race or class, can be vital contributors to our beloved community-then we reject the idea that some populations are disposable, that some people can languish in the shadows while the rest of us dance in the light. The question ''Am I my brother's or my sister's keeper?" is not just a question for the individual or a mantra to motivate the private sector. It is a question answered in the social arrangements that aim to secure the goods and values we most cherish as a community. In other words, we need an idea of government that reflects the value of all Americans, not just white Americans or a few people with a lot of money. We need government seriously committed to racial justice. As a nation, we can never pat ourselves on the back about racial matters. We have too much blood on our hands. Remembering that fact-our inheritance, as Wendell Berry said-does not amount to beating ourselves over the head, or wallowing in guilt, or trading in race cards. Remembering our national sins serves as a check and balance against national hubris. We're reminded of what we are capable of, and our eyes are trained to see that ugliness when it rears its head. But when we disremember-when we forget about the horrors of lynching, lose sight of how African Americans were locked into a dual labor market because of explicit racism, or ignore how we exported our racism around the world-we free ourselves from any sense of accountability. Concern for others and a sense of responsibility for the whole no longer matter. Cruelty and indifference become our calling cards. We have to isolate those areas in which long-standing trends of racial inequality short-circuit the life chances of African Americans. In addition to a jobs agenda, we need a comprehensive government response to the problems of public education and mass incarceration. And I do mean a government response. Private interests have overrun both areas, as privatization drives school reform (and the education of our children is lost in the boisterous battles between teachers' unions and private interests) and as big business makes enormous profits from the warehousing of black and brown people in prisons. Let's be clear: private interests or market-based strategies will not solve the problems we face as a country or bring about the kind of society we need. We have to push for massive government investment in early childhood education and in shifting the center of gravity of our society from punishment to restorative justice. We can begin to enact the latter reform by putting an end to the practice of jailing children. Full stop. We didn't jail children in the past. We don't need to now. In sum, government can help us go a long way toward uprooting racial habits with policies that support jobs with a living wage, which would help wipe out the historic double-digit gap between white and black unemployment; take an expansive approach to early childhood education, which social science research consistently says profoundly affects the life chances of black children; and dismantle the prison-industrial complex. We can no longer believe that disproportionately locking up black men and women constitutes an answer to social ills. This view of government cannot be dismissed as a naive pipe dream, because political considerations relentlessly attack our political imaginations and limit us to the status quo. We are told before we even open our mouths that this particular view won't work or that it will never see the light of day. We've heard enough of that around single payer health care reform and other progressive policies over the Obama years. Such defeatist attitudes conspire to limit our imaginations and make sure that the world stays as it is. But those of us who don't give a damn about the rules of the current political game must courageously organize, advocate, and insist on the moral and political significance of a more robust role for government. We have to change the terms of political debate. Something dramatic has to happen. American democracy has to be remade. John Dewey, the American philosopher, understood this: The very idea of democracy, the meaning of democracy, must be continually explored afresh; it has to be constantly discovered and rediscovered, remade and reorganized; while the political and economic and social institutions in which it is embodied have to be remade and reorganized to meet the changes that are going on in the development of new needs on the part of human beings and new resources for satisfying these needs. Dewey saw American democracy as an unfinished project. He knew that the aims and purposes of this country were not fixed forever in the founding documents, but the particular challenges of our moment required imaginative leaps on behalf of democracy itself. Otherwise, undemocratic forces might prevail; tyranny in the form of the almighty dollar and the relentless pursuit of it might overtake any commitment to the idea of the public good; and bad habits might diminish our moral imaginations. The remaking of America will not happen inside the Beltway. Too many there have too much invested in the status quo. A more robust idea of government will not emerge from the current political parties. Both are beholden to big money. Substantive change will have to come from us. Or, as the great civil rights leader Ella Baker said, "we are the leaders we've been looking for"-a model of leadership that scares the hell out of the Reverena Sharpton. We will have to challenge the status quo in the streets and at the ballot box. In short, it will take a full-blown democratic awakening to enact this revolution. On February 7, 2014, I flew to Raleigh, North Carolina, to join with tens of thousands of other like-minded people to protest the draconian laws passed by the North Carolina state legislature. Since 2010, while many people-especially black people-were still reeling from the 2008 recession/depression, Republicans eliminated Medicaid coverage for half a million North Carolinians, passed a voter-ID law designed to disenfranchise primarily African American voters, transferred $90 million from public schools to voucher schools and cut pre-K for 30,000 children, passed a law requiring women about to have an abortion to listen to the heartbeat of the fetus, repealed the earned income tax credit for 900,000 people, and constitutionally banned gay marriage. North Carolina Republicans had declared war. They represented clear examples of those who hold a view of government that hardens hearts and reinforces racial habits. I watched from afar as the Forward Together moral movement took shape in response. People from all across North Carolina organized and mobilized to take back the state from extremists. The state NAACP, with its charismatic leader, Reverend William Barber II, built a movement from the ground up to challenge what they took to be an allout assault on the moral and social fabric of the state. The movement was not simply a reaction to Tea Party Republicans. "We started this when the Democrats were in power," Barber said. "We put out the word. The state had not complied with the Leandro decision [a 1994 publiceducation-equity lawsuit]. We still had not given public employees collective bargaining rights. We didn't have a racial justice act." But the actions of the North Carolina GOP intensified the group's efforts. More than 900 people who engaged in nonviolent civil disobedience to protest the Republican agenda were arrested during the 2013 legislative session. Reverend Barber put out a call across the country for a massive march in February to launch the 2014 Forward Together campaign. Eighty thousand to 100,000 people answered. It was the largest mass demonstration in the South since the Selma march in 1965. I arrived early. It was cold, and clouds blocked the sun as organizers began to set up. A few people worked on their signs. One sign read PROTECT ALL N.C. CITIZENS with different examples of vulnerable groups written underneath (the mentally ill, the unemployed, teachers, the elderly, students, prisoners, the uninsured, minorities). I was struck from the beginning by the cross-section of people there. Old and young, straight and gay, black, white, and Latino all began to gather. I asked a few of them why they were marching. Leslie Boyd, a white woman from Asheville, North Carolina, told me about her son, Michael Danforth. He had suffered from a birth defect that made it next to impossible for him to get health insurance. He died in the hospital, and ever since, she has dedicated her life to health care activism. She started a small nonprofit called Western North Carolina Health Advocates, through which she met Reverend Barber. He asked her to join the movement. The cold weather drove me into the nearby McDonald's, where several people sipped coffee while they waited for the march to begin. I struck up a conversation with Martin Marshall from Atlanta, Georgia, and Ron Gray from Rock Hill, South Carolina. Martin told me a story about his childhood experiences with racism, about the wall that divided his white community from the black community, and how racism was still alive today. "Voter restrictions and access to health care " were · the reasons he was marching. Ron was less talkative. He said, "I will give you the short form: injustice. I am here because it is the right place to be." Sitting next to Martin and Ron was an older white couple, Bill and Betsy Crittendon from Chapel Hill, North Carolina. They were members of an interracial choir called the United Voices of Praise. They had been involved in interracial social issues for a number of years and found the "regressive policies that have come about in this state [to be] just awful, absolutely awful. They have completely reversed the course of this state." Mrs. Crittendon wasn't too optimistic that the march would change the minds of state legislators, but she and her husband understood the long-term significance of the march and the Forward Together movement. "People need to see and hear what this is all about .... Every step along the way is a building step [to clear] the way for justice issues." These were people from different walks of life who understood the common ground of suffering in this country. For them, that understanding did not require anyone to leave the particulars of their suffering at the door. Anti-racism remained a part of their advocacy whether they struggled for universal health care or a living wage. They joined with others to urge a fundamental change in North Carolina and the country that could help break down racial habits. Reverend Barber thinks of their efforts in this way: [It's] about showing people the intersectionality of their lives; the intersectionality of their moving together . ... We have a phrase: we is the most important word in the justice vocabulary. The issue is not what I can do, but what we can do when we stand together, fight together, pray together, and work together, and we feel movement together. As I finished the conversations in McDonald's, I looked outside. Busload after busload of people had begun to arrive. Before the march began, speakers rallied the crowd. The topics were wide-ranging, from LGBT concerns, the state of public education, issues of immigration and the status of undocumented workers, to racist voter-ID laws. It was an in-the-flesh performance of a multiracial, multi-issue coalition. And whenever someone shouted, "Forward together," the crowd replied, "Not one step back." Initially, to an outsider looking in, the moment resembled the traditional theater of contemporary American protest. A march serves as a moment of catharsis. People gather, tensions are released, folks go back to business as usual, and the men (and it is typically always men) who lead the march leverage the spotlight for personal gain. But a brief glance beneath the surface of this particular gathering revealed something much more expansive. The march was just the tip of an organizing iceberg. Reverend Barber declared, "The Moral March inaugurates a fresh year of grassroots empowerment, voter education, litigation, and nonviolent direct action." In other words, this march wasn't a culmination but a catalyst: it dramatized an organizing effort (which preceded the gathering) that encompassed the courtroom, the ballot box, and the streets. For Barber, the work of democracy doesn't happen through marches or backroom deals but through concerted efforts "to change the context in which power operates." Of course, voting matters. But democracy is about the commitment to get one's hands dirty, and that work is often selfless and thankless. At the heart of those efforts is a more robust conception of government-a belief that government has the capacity to transform lives through focused legislation-and an insistence that we shift the center of moral gravity in North Carolina and in the nation. Five demands guide this insistence: (1) secure pro-labor, anti-poverty policies that ensure economic sustainability; (2) provide well-funded, quality public education to all; (3) stand up for the health of every North Carolinian by promoting health care access and environmental justice across all the state's communities; (4) address the continuing inequalities in the criminal justice system and ensure equality under the law for every person, regardless of race, class, creed, documentation, or sexual preference; and (5) protect and expand voting rights for people of color, immigrants, the elderly, and students to safeguard fair democratic representation. Each demand carries with it an expectation of the role of government in safeguarding the public good and an affirmation of the dignity and standing of all Americans. If we were to embrace these demands as policy, we would be well on our way to a revolution of value. As we marched from historic Shaw University, the place where the Student Non-Violent Coordinating Committee was founded in April 1960, to the state capitol, Americans from all walks of life expressed a radically egalitarian vision of this country. This vision did not require African Americans to leave their experiences at the door. Alongside demands for marriage equality, cries for support of public education, and calls for a more robust commitment to labor, marchers embraced the call for an anti-racist politics. As Reverend Barber said, "Some people wanted us to emphasize poverty instead of race. But you have to speak the truth. [Race] can be the Achilles' heel of the movement or lend itself to your moral positioning." We have to confront white supremacy, or what Barber calls "the corruption of the spirit and the conscience," as a fundamental contradiction of American democracy, or face the consequences of our silence. As the march concluded, I stood amazed at the power of ordinary people. Thousands of people had come together, for a moment, to declare their commitment to a radical vision of democracy. This is what has been missing in contemporary American politics. Reverend Barber's inspiring remarks struck a chord that reached back to the nineteenthcentury abolitionists, black and white, who decided to become traitors in the name of American democracy. They turned their backs on the slave regime. Barber called us to do the same with the political extremists of our times. We need the kind of language that's not left or right or conservative or liberal, but moral, fusion language that says look: it's extreme and immoral to suppress the right to vote. It's extreme and immoral to deny Medicaid for millions of poor people. . .. It's extreme and immoral to raise taxes on the working poor by cutting earned income taxes and to raise taxes on the poor and middle class in order to cut taxes for the wealthy. It's extreme and immoral to use power to cut off poor people's water in Detroit. That's immoral! What we need to cut off is that kind of abusive power! It's extreme and immoral to re-segregate our schools and underfund our public schools. It's extreme and immoral for people who came from immigrants to now have a mean amnesia and cry out against immigrants and the rights of children . ... That's not just bad policy, it's against the common good and a disregard for human rights. It's a refusal to lean toward the angels of our better selves . ... In policy and politics in America, we face two choices. One is the low road to political destruction, and the other is the pathway to higher ground. Barber finished speaking-preaching, really. The crowd joined hands to sing "We Shall Overcome." The voices were full of emotion and faith, not the sound of trepidation heard in the voices of those who sang the song after Reagan's speech in the Rose Garden. For much of the march, the day had been cloudy and cold. But as he spoke, the sun finally broke through. "The sun has come out," Reverend Barber started to shout. "The sun has come out. We are on our way to higher ground. Even the universe blesses this day. Even the universe says yes to justice, yes to equality, yes to higher ground." Marchers shouted. In front of me stood a white Episcopalian preacher in tears. I wiped my own eyes. This is the kind of social movement that will transform our idea of government. It insists on the dignity and standing of black people and other marginalized groups, and it argues for a dramatic change in what we as Americans care" most about. To be sure, the Forward Together moral movement isn't the only form of struggle we need. (In some ways, Reverend Barber represents the long-standing tradition of the charismatic preacher as leader, although he happens to be aware of the pitfalls of the model of leadership even as he exemplifies it.) It represents just one example of what a democratic awakening must do if we are to change the terms of political debate in this country: it must enact a different way of thinking about government and its relation to the most vulnerable among us.

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### FW

#### Their affirmation of linguistic indeterminacy and sovereignty challenges to the state feed the conservative playbook---their supposed transgressiveness gives neo-cons justification for unrestrained executive warmaking

**Passavant 10** - Associate Professor of Political Science Habart and William Smith College

(Paul, “Yoo's Law, Sovereignty, and Whatever,” Constellations, 17 doi: 10.1111/j.1467-8675.2010.00614.x)

For some on the left, it has become conventional to celebrate, if not cultivate, pluralism, whether this means multiple forms of being or multiple interpretive possibilities with regard to texts. It has also become conventional to be critical of “sovereignty” and of “law.” Multiplicity is thought to be a threat to sovereignty, and this threat is thought to be democratizing or a force that resists oppression. The Italian philosopher Giorgio Agamben exemplifies these tendencies within contemporary political and legal theory. In some of his earlier and less well-known work, he aspires toward a “coming community” that he calls “whatever being.” Whatever being embraces the infinite communicative possibilities of language as pure means beyond a preoccupation with true or false propositions.∂ In his best-known work, Agamben links sovereignty to the production of rightless subjects and the Nazi death camps. He urges us to rethink the very ontological basis of politics in the West, creating a human being beyond sovereignty or law, in order to avoid perilous outcomes. One key to surpassing the logic of sovereignty, according to Agamben, is whatever being's positive relation to the singularities of life and the multiplicities of communication.∂ Whatever being is also being outside of law. If “law” persists in this “coming community,” it would be a “law” that has become deactivated and deposed from its prior purposes. “Law” will have become an object for play – something to be toyed with the way that children might come upon a disused object and play with it by putting it to uses disconnected from whatever purpose this object might once have had.∂ Why does the fact of playful communicative possibilities lead to either more democracy or a less brutal world? The most conservative United States Supreme Court justices have recently embraced the fact that texts are open to multiple interpretations. For example, Samuel Alito has suggested that the meaning of public monuments is open to multiple interpretations that may shift over time to avoid a potential First Amendment establishment clause problem over a monument of the Ten Commandments in a public park.1 Yet, as the late Justice Blackmun has written regarding state endorsement of religion, “government cannot be premised on the belief that all persons are created equal when it asserts that God prefers some.”2 Recognizing the possibility of multiple interpretations, as this instance shows, does not lead necessarily to outcomes friendly to democracy.∂ In this essay, I investigate how playing with the multiplicity of communicative possibilities can, contrary to Agamben's expectations, actually facilitate aspirations for unitary sovereign power. My argument unfolds in the context of the legal arguments put forward by Bush administration lawyer John Yoo, particularly those enabling torturous interrogations.∂ Those, like Agamben, who favor interpretive pluralism in itself rarely, if ever, have right-wing supporters of unchecked presidentialism in mind. Reading the scholarship and legal memoranda of John Yoo, formerly in the Bush administration's Office of Legal Counsel (OLC) and presently a University of California, Berkeley law professor, however, approaches an experience of pure mediality or of law that has become deposed or disconnected from its purposes. Yoo is well known as the author of the key legal memoranda asserting the president's discretionary power to make war, to engage in warrantless surveillance, and, most infamously, justifying torturous methods of interrogation. Some scholars refer to Lewis Carroll's Alice in Wonderland to describe the experience of reading Yoo's legal memos.3 Is John Yoo an exemplar of the whatever being and pure mediality that Agamben describes and to which he contends politics should aspire?∂ In this paper, I describe how Yoo gestures toward pure mediality,as he indicates the experience of language itself as pure communicability or as pure means in his legal work when he emphasizes the openness of law to being exposed to new, different, flexible, or plural interpretive possibilities. I argue, however, that Yoo is not well described as whatever being. His work repeats too consistently in the direction of absolute presidential decisionism to be open to whatever.∂ Instead, Yoo's work may capture a broader development within our society that Agamben describes as the emergence of whatever being. Without saying that there has been no resistance to the Bush administration's warrantless wiretapping and policies of torturous interrogations, the contrast between the response to the Nixon administration and the Bush administration is striking. Richard Nixon resigned one step ahead of impeachment in the midst of mass protests against his presidency. The articles of impeachment, for instance, addressed how Nixon engaged in warrantless wiretapping, and refused to execute laws passed by Congress faithfully while repeatedly engaging in conduct that violated the constitutional rights of citizens. Congress also passed major acts of legislation to prevent a president such as Nixon from ever again abusing power the way he had. These laws include the War Powers Act of 1973, the Budget Impoundment and Control Act of 1974, and the Foreign Intelligence Surveillance Act (FISA) of 1978.∂ In contrast, almost no one seems to have noticed that the Bush administration claimed power to make war at the president's sole discretion. Additionally, upon learning that the Bush administration engaged in criminal acts of surveillance, Congress amended FISA in the summer of 2008 to expand the government's power to spy on Americans, while immunizing from legal accountability non-state actors who collaborated with the then-criminal acts of government officials who followed Bush's illegal orders. Congress tried to make it impossible for those detained to question, legally, their detention or to bring the torturous treatment they endured to a court's attention, while allowing the intelligence agencies to continue to engage in torturous acts by passing the Military Commissions Act of 2006 (MCA). This complicity on the part of Congress cannot be explained on partisan grounds as many Democrats voted in favor of the MCA, and upon becoming the majority party in Congress, they have not rescinded it. Indeed, it was a Democratic-controlled Congress that brushed the Bush administration's illegal surveillance under the rug in 2008.4 Moreover, upon taking power in 2006, the Democratic leadership immediately stated that they would not pursue impeachment. Former Reagan administration Department of Justice lawyer Bruce Fein has decried the lack of outrage at the Bush administration's illegalities by suggesting that the nation has become a collection of constitutional “illiterates.”5 Perhaps law is being deposed as Agamben suggests.∂ Both Agamben's and Fein's observations may also indicate a failure of what Michel Foucault would call disciplinary power – the power to constitute subjects capable of exercising power, here the powers of liberal democracy – a failure that Gilles Deleuze has identified with the emergence of societies of control, and a subjective and ontological diversity that Michael Hardt and Antonio Negri call the “multitude.”6 They also indicate practices of textual “interpretation” where interpretative acts extricate legal texts from the narratives that once oriented their purposes and animated these texts for a republican and anti-monarchical polity. Robert Cover argues, however, that law is part of a narrative practice constitutive of subjects and a way of life.7 Insofar as interpretive practices become extricated from the possibility of narrative, then, we may indeed doubt the continuing existence of “law,” as Agamben posits. Psychoanalytic theory also identifies a loss of a structuring meaning in contemporary society and describes this as the decline of symbolic efficiency.8∂ In sum, there appears to be a phenomenon emerging in contemporary society that a variety of different theoretical and political perspectives are struggling to grasp and evaluate. While Agamben welcomes the failures of disciplinary powers as enabling the emergence of whatever being and the “coming community,” it is a cause for concern among those seeking to keep the faith with republicanism, with liberal democracy, or with a Constitution representing these aspirations. In this light, we can be more specific than Agamben about the kind of threat that whatever being poses to the state or to sovereignty.

#### Debate does not change the fundamental values of its participants, but it does trend them away from over-reliance on their initial, unvetted gut reactions to symbolic politics in favor of more complex, deep understandings of issues – that takes out their link turn and magnifies the link

Niemeyer 11 [Simon Niemeyer, Centre for Deliberative Global Governance, Research School of Social Sciences, The Australian National University. The Emancipatory Effect of Deliberation: Empirical Lessons from Mini-Publics. 2011. https://unige.ch/sciences-societe/socio/files/2114/0533/6108/002.pdf]

The results of the two case studies in this article suggest that deliberation does not fundamentally change individuals or inculcate a sense of moral duty. The particular values that prevailed in both issues were always present (and measurable), even if they were latent in expressed preferences. Before deliberation, most participants believed they were acting in the public interest,69 but good intentions alone are not sufficient to formulate civic-minded preferences. Predeliberative preferences were more strongly influenced by discourses associated with symbolic politics. Following deliberation, symbolic cues reduced the “cost” of arriving at a decision,70 but the cognitive shortcut resulted in positions that did not properly reflect participants’ overall subjectivity.

Before deliberation, symbolic politics—or at least the mere presence of potent symbols—distorted participants’ preferences. This process may be manipulative and overt, as in the case of the Bloomfield Track, or incidental, as in the case of the Fremantle Bridge. Deliberation successfully corrected the influence of symbolic politics because it provided both the incentive and the means to develop positions on an intersubjective set of recognized issues that extended beyond the narrow set of unhelpful symbolic ones. The mechanism whereby this occurred did not so much involve changing incentive structures, as predicted by institutional rational choice.71 Rather, it changed the decision pathway from a casual understanding of emotionally appealing content to a deeper understanding that allowed participants to better express their own subjectivity. The change was as much a function of stripping away the impact of symbolic arguments as it was due to participants’ increased ability and willingness to deal with issue complexity. This suggests that the transformative effect might be more easily replicated in the wider public sphere than is ordinarily supposed.