# 1AC

#### Same as round 1 and 3

#### Cyber with alliance and arms race

# 2AC

## T – Prohibit

#### Restrict and regulate are synonymous

Paust ’08 (Mike & Teresa Baker Law Center Professor, University of Houston)

Jordan 14 U.C. Davis J. Int'l L. & Pol'y 205

The primacy of customary international law is also evident in an opinion by Justice Chase in 1800. In Bas v. Tingy, Justice Chase recognized that "if a general war is declared [by Congress], its extent and operations are only restricted and regulated by the jus belli, forming a part of the law of nations ... ." n47 Therefore, the law of nations (and, in particular, the law of war) necessarily restricts and regulates congressional authorization of war's extent and operations. n48 In 1798, Albert Gallatin had recognized similarly: "By virtue of ... [the war power], Congress could ... [act], provided it be according to the laws of nations and to treaties." n49 And in 1804, counsel had argued before the Supreme Court that "as far as Congress have thought proper to legislate us into a state of war, the law of nations in war is to apply." n50 The restrictive role of the laws of war [\*221] apparently formed the basis for Justice Story's statement in 1814 that conduct under a relevant act of Congress "was absorbed in the more general operation of the law of war" and was permissible "under the jus gentium" or law of nations. n51 Although there was no clash between the act and the laws of war, the laws of war recognizably had a higher, "more general" absorbing effect.

#### Counter-interp: Statutory restrictions are legislative limits

Law dictionary No Date

http://thelawdictionary.org/statutory-restriction/

STATUTORY RESTRICTION?

Limits or controls that have been place on activities by its ruling legislation

#### Neg interp impossible: Congress CANNOT prohibit

Colella ‘88

Frank SPRING, 1988 54 Brooklyn L. Rev. 131

Because the subsequent versions of the amendment sought to deny the executive any latitude in supporting the Contras, they seem to be examples of congressional overreaching. Congress may regulate aspects of "foreign covert action," but it cannot totally bar the president from carrying them out. n151 One commentator incisively observes, "[C]ongress cannot deny the President the capacity to function effectively in this area any more than it could deny the courts the capacity to carry out their independent constitutional duties." n152 The restrictions contained in later versions of the amendments n153 make it apparent that Congress prevented effective execution of the president's policy objectives.

## Legalism K

**2. a. Life should be valued as apriori – it precedes the ability to value anything else**

Amien **Kacou. 2008**. WHY EVEN MIND? On The A Priori Value Of “Life”, Cosmos and History: The Journal of Natural and Social Philosophy, Vol 4, No 1-2 (2008) cosmosandhistory.org/index.php/journal/article/view/92/184

Furthermore, that manner of **finding things good** that is in pleasure **can certainly not exist in any world without consciousness (i.e., without “life,”** as we now understand the word)—slight analogies put aside. In fact, we can begin to develop a more sophisticated definition of the concept of “pleasure,” in the broadest possible sense of the word, as follows: it is the common psychological element in all psychological experience of goodness (be it in joy, admiration, or whatever else). In this sense, pleasure can always be pictured to “mediate” all awareness or perception or judgment of goodness: there is pleasure in all consciousness of things good; pleasure is the common element of all conscious satisfaction. In short, it is simply the very experience of liking things, or the liking of experience, in general. In this sense, **pleasure is, not only uniquely characteristic of life but also, the core expression of goodness in life—the most general sign or phenomenon for favorable conscious valuation**, in other words. This does not mean that “good” is absolutely synonymous with “pleasant”—what we value may well go beyond pleasure. (The fact that we value things needs not be reduced to the experience of liking things.) However, what we value beyond pleasure remains a matter of speculation or theory. Moreover, we note that a variety of things that may seem otherwise unrelated are correlated with pleasure—some more strongly than others. In other words, there are many things the experience of which we like. For example: the admiration of others; sex; or rock-paper-scissors. But, again, what they are is irrelevant in an inquiry on a priori value—what gives us pleasure is a matter for empirical investigation. Thus, we can see now that, in general, **something primitively valuable is attainable in living—that is, pleasure itself.** And it seems equally clear that we have a priori logical reason to pay attention to the world in any world where pleasure exists. Moreover, **we can now also articulate a foundation for a security interest in our life: since the good of pleasure can be found in living** (to the extent pleasure remains attainable),[17] **and only in living, therefore, a priori, life ought to be continuously (and indefinitely) pursued at least for the sake of preserving the possibility of finding that good.** However, this platitude about the value that can be found in life turns out to be, at this point, insufficient for our purposes. It seems to amount to very little more than recognizing that our subjective desire for life in and of itself shows that life has some objective value. For what difference is there between saying, “living is unique in benefiting something I value (namely, my pleasure); therefore, I should desire to go on living,” and saying, “I have a unique desire to go on living; therefore I should have a desire to go on living,” whereas the latter proposition immediately seems senseless? In other words, “life gives me pleasure,” says little more than, “I like life.” Thus, we seem to have arrived at the conclusion that **the fact that we already have some (subjective) desire for life shows life to have some (objective) value.** But, if that is the most we can say, then it seems our enterprise of justification was quite superficial, and the subjective/objective distinction was useless—for all we have really done is highlight the correspondence between value and desire. Perhaps, our inquiry should be a bit more complex.

**b. Our impacts o/w the K, cross apply my analysis done on case.**

#### 3. Debating about specific policies is essential to promote more ethical and accountable policymaking – their abstract politics promotes disengagement and poor argumentation skills

 David Chandler. 2007. Centre for the Study of Democracy, Westminster, Area, Vol. 39, No. 1, p. 118-119

This disjunction between the human/ethical/global causes of post-territorial political activism and the capacity to 'make a difference' is what makes these individuated claims immediately abstract and metaphysical – there is no specific demand or programme or attempt to build a collective project. This is the politics of symbolism. The rise of symbolic activism is highlighted in the increasingly popular framework of 'raising awareness'– here there is no longer even a formal connection between ethical activity and intended outcomes (Pupavac 2 006). Raising awareness about issues has replaced even the pretense of taking responsibility for engaging with the world – the act is ethical in-itself. Probably the most high profile example of awareness raising is the shift from Live Aid, which at least attempted to measure its consequences in fund-raising terms, to Live 8 whose goal was solely that of raising an 'awareness of poverty'. The struggle for 'awareness' makes it clear that the focus of symbolic politics is the individual and their desire to elaborate upon their identity – to make us aware of their 'awareness', rather than to engage us in an instrumental project of changing or engaging with the outside world. It would appear that in freeing politics from the constraints of territorial political community there is a danger that political activity is freed from any constraints of social mediation (see further, Chandler 2004a). Without being forced to test and hone our arguments, or even to clearly articulate them, we can rest on the radical 'incommunicability' of our personal identities and claims – you are 'either with us or against us'; engaging with those who disagree is no longer possible or even desirable. It is this lack of desire to engage which most distinguishes the unmediated activism of post-territorial political actors from the old politics of territorial communities, founded on struggles of collective interests (Chandler 2004b). The clearest example is old representational politics – this forced engagement in order to win the votes of people necessary for political parties to assume political power. Individuals with a belief in a collective programme knocked on strangers' doors and were willing to engage with them, not on the basis of personal feelings but on what they understood were their potential shared interests. Few people would engage in this type of campaigning today; engaging with people who do not share our views, in an attempt to change their minds, is increasingly anathema and most people would rather share their individual vulnerabilities or express their identities in protest than attempt to argue with a peer.This paper is not intended to be a nostalgic paean to the old world of collective subjects and national interests or a call for a revival of territorial state-based politics or even to reject global aspirations: quite the reverse. Today, politics has been 'freed' from the constraints of territorial political community – governments without coherent policy programmes do not face the constraints of failure or the constraints of the electorate in any meaningful way; activists, without any collective opposition to relate to, are free to choose their causes and ethical identities; protest, from Al Qaeda, to anti-war demonstrations, to the riots in France, is inchoate and atomized. When attempts are made to formally organize opposition, the ephemeral and incoherent character of protest is immediately apparent.

#### 4. Perm – do both. Social movements must work with and along-side legal institutions. Rejection of the law kills solvency.

Peter Gabel, former President and Professor of Law at New College of California, 2009 (“LAW AND ECONOMICS, CRITICAL LEGAL STUDIES, AND THE HIGHER LAW: CRITICAL LEGAL STUDIES AS A SPIRITUAL PRACTICE.” 36 Pepp. L. Rev. 515. Lexis )

This calls not for a rejection of past CLS work, but for a reclaiming of the spiritual dimension of that work. And this in turn requires a reunderstanding of the indeterminacy critique as being merely an analytical moment within the synthesis of a moral critique, as a kind of analytical insight that indicates that the world is open-textured but not going nowhere, and that legal reasoning's claims that would fix the world in idealized, reified abstractions legitimizing injustice and alienation are actually a passivizing defense against the freedom and creative challenge of social vulnerability and uncharted possibility. [\*530] But this also requires a new agenda for our movement that cooperates with the world-wide spiritual-political initiatives that have sprung up since the post-'60s era from which CLS first emerged, and that would be tremendously supportive of our efforts. These spiritual-political initiatives include the religious renewal movements that are linking the spiritual ideal of the beloved community to social action and social change; spiritually informed secular movements like the Network of Spiritual Progressives that are trying to invent new forms of spiritual activism while rethinking foreign and domestic social policy reforms to emphasize spiritual transformation rather than merely liberal redistribution of resources and rights; 31 and the efforts of the environmental and ecology movements to link the redemption of the planet with social healing and sustainable, cooperative economies. All of these efforts require a new legal culture that links justice with explicitly spiritual outcomes - outcomes that foster empathy, compassion, and social connection rather than the vindication of liberal rights in a legal order founded upon the fear-based separation of self and other. One lesson that CLS scholarship itself has taught is that it is impossible for a social transformation movement to be successful without an ability to express its own ideals as also ideals of justice that can achieve legitimate political expression through legal culture. Without that, as Karl Klare, Alan Freeman, and many others have shown, 32 the movement's radical ideals will be recast and stolen away by the liberal interpretations those movements will suffer through the prism of legal assumptions that actually contradict them. Thus while the movement must create the "parallel universe" that can affirm the ontological/epistemological validity of the possibility of a society based on love and mutual recognition, the movement also requires a legal expression of itself that declares this same realization of love and mutual recognition to be indispensable to just outcomes of social conflicts. Such a parallel justice system has already begun to sprout up across the legal landscape, alongside the antagonism of self and other, presupposed and reinforced by the mainstream's adversary system. Among its manifestations are the truly remarkable restorative justice movement, which understands crime and social violence as expressive of a breakdown in community and aspires to apology and forgiveness through direct encounters between victims and offenders as a means of restoration of the communal fabric; 33 the transformative and understanding-based mediation movements that make compassion a central objective to the resolution of civil conflicts; 34 the new [\*531] forms of spiritually-informed law practice that are redefining the lawyer-client relationship as a non-technical, holistic relationship in which lawyers bring a substantive moral and healing vision to bear on the client's perception of his or her "interests," and the relation of those interests to the well-being of the larger community; 35 and the transformation of legal education away from a focus on the mere manipulation of existing rules and doctrine, toward a more humane and spiritually integrated conception of law and justice. What these new efforts need from a revitalized critical legal studies movement is a scholarship and pedagogy that provides in every field a critique of existing law and legal culture that reveals the limitations of the liberal world-view out of which the existing order was constructed in the centuries since the Enlightenment, and that points toward the socially connected community that ought to be its successor. It is this intellectual piece of the puzzle that is lacking from all of the recent efforts to transform legal practice in the ways I have just described; all of these efforts without exception, as far as I know, challenge the individualized, antagonistic, and despiritualized character of the adversary system without challenging the substantive content of existing law or the analytical thought process of legal reasoning. Both of these elements of legal culture - the critique of the substance of legal rules and doctrine, and the critique of detached, analytical rule-application through abstract, logical technique resting on a normative foundation - require a cadre of intellectuals to help disassemble what is and point to what ought to be, as a "moment" in the transformation from the individualistic, liberal world we inhabit to a post-liberal socially connected, loving, and compassionate world to which we aspire. So, for example, a CLS course in Contracts should subordinate its use of the indeterminacy critique to a meaning-centered critique emphasizing how the rules presupposing the legitimacy and desirability of individualistic, self-interested bargains (adjusted by a touch of concern for "the reliance interest") among an infinite number of socially disconnected strangers bound by no common moral purpose or spiritually bonded social community outside their respective blood relatives are rapidly destroying the planet, in part, by making use of liberal abstractions like freedom of choice that make it appear that this lonely destiny is what people really want. Or a course in [\*532] Torts should make it clear to students that there is more to the obligations born of our essential connection to each other as social beings than the duty to not pull chairs out from under each other as we are about to sit down to dinner, or not to smash into each others' cars, or injure each other with exploding Coke bottles - that the bond of recognition itself, and what Emmanuel Levinas calls the ethical demand of the face of the Other, 36 means we have a duty to "rescue" each other, that we must take care of each other, including the poor, the homeless, and those who lack health care. CLS scholars and teachers should extend - and in many instances already have extended - this kind of critical analysis to every area of law, including developing a critical reflection on the Constitution as a liberal and individualistic document that was a great advance in its time but now must be transformed to embrace a newly evolving vision of spiritual community that was not even conceived of as a universal necessity in the late eighteenth century when it was drafted. Concomitant with the transformation of doctrine must come a transformation of remedy, beyond money damages passed between socially separated litigants conceived as interested only in material outcomes, and beyond a due process model of civil and criminal procedure that links justice to merely the vindication of rights through the dutiful monitoring of a fact-based public hearing that leaves the parties as disconnected or more disconnected than when their legal process began. And finally, supporting such a re-visioning of doctrine, remedy, and process must be a rethinking of legal reasoning itself that goes beyond the normative circularity of the application of indeterminate rules presupposing the legitimacy of the secular liberal order toward a morally grounded reflection anchored in the common effort to realize the values of love, compassion, and mutual concern and well-being that are being carried forward by the movement itself as it tries to link the transformative element of its own social being with a new legal knowledge that would be expressive of it. If CLS would embrace the moral and spiritual agenda that I'm proposing here, it would instantly revitalize itself. Everywhere today there are law students and young legal scholars trying to figure out how to devote their lives and work to addressing the problems of global warming and the destruction of the environment, to overcoming the social violence and irrationality of religious fundamentalism and pathological, secular nationalism, and to challenging the human indifference of corporate globalization and its blind and reeling world markets. But Marxist materialism can no longer speak to these new generations of potential activists who have become aware that these problems require a spiritually grounded solution, and after a thirty-year assault by the New Right, no one [\*533] believes any longer in the model of regulatory government as morally capable of containing and altering a civil society founded upon Fear of the Other and private self-interest. A new spiritual activism actually connecting Self and Other is clearly what is needed, and it is already coming into being in hundreds of hopeful incarnations. If CLS were to rediscover itself as the legal-intellectual expression of that world-wide effort, it could once again challenge legal education and legal scholarship to become vehicles of the creation of a better world, connecting the worthwhile body of work already produced by its older generations with new, more spiritually confident work yet to be written by the young.

#### 5. Critical legal philosophy is non-empirical, cherry-picked garbage

John Stick 86, Assistant Professor of Law at Tulane University School of Law, “Can Nihilism Be Pragmatic?”, Harvard Law Review, Vol. 100, No. 2 (Dec., 1986), pp. 332-401, JSTOR

This Article examines the relationship between the critical legal nihilists and the philosophers they rely upon for support. The nihilists' use of philosophy is important, because their critique is at bottom conceptual and not empirical. Legal nihilists do not study the work of large numbers of practicing attorneys or judges to discover the extent of agreement about whether particular legal arguments are valid. Instead, they parse the words of theorists and appellate judges to discover contradictions and opposed values. This selective parsing of the language of a few theorists and judges (neglecting the hundreds of thousands of practicing attorneys) is itself far from adequate empirical technique. More important, the nihilists' leap from the general inconsistencies they discover to a claim that law does not follow standards of rationality is unconvincing without philosophical argument. Nihilists rarely attempt to supply that argument themselves; if they feel any need of further discussion they usually rely upon theorists outside the discipline of law.9 ¶ This Article demonstrates that the nihilists misuse much of the philosophy they attempt to appropriate. In order to focus the discussion, this Article concentrates on one comprehensive statement of nihilism and the major intellectual influences upon it. The best and most complete exposition of the nihilist critique of law was written by Joseph Singer in a recent article in the Yale Law Journal.10 His article is the most philosophically sophisticated and judicious work to date. Singer states that he relies heavily on the analysis of the philosophers Richard Bernstein, Michael Sandel, and Roberto Unger,11 but he acknowledges that he owes his greatest intellectual debt to Richard Rorty, 12 a scholar who identifies his own position with pragmatism. 13 I focus on the relationship between Singer and Rorty not only because Singer claims that Rorty has had the greatest influence on his thought, but also because Rorty is the closest in spirit to Singer.14 For example, Bernstein,15 Sandel,16 and Unger17 all allow rationality and shared values larger roles in political and moral argument than does Rorty. If Singer is too much of an irrationalist for Rorty, then a fortiori Singer is too much of an irrationalist for the others.

## Paranoia K

#### 5. Our impacts aren’t constructed until they prove it.

Yudkowsky 6 – Eliezer Yudkowsky, Research Fellow at the Singularity Institute for Artificial Intelligence that has published multiple peer-reviewed papers on risk assessment. Cognitive biases potentially affecting judgment of global risks Forthcoming in Global Catastrophic Risks, eds. Nick Bostrom and Milan Cirkovic. August 31, 2006.

Every true idea which discomforts you will seem to match the pattern of at least one psychological error. Robert Pirsig said: “The world’s biggest fool can say the sun is shining, but that doesn’t make it dark out.” If you believe someone is guilty of a psychological error, then demonstrate your competence by first demolishing their consequential factual errors. If there are no factual errors, then what matters the psychology? The temptation of psychology is that, knowing a little psychology, we can meddle in arguments where we have no technical expertise – instead sagely analyzing the psychology of the disputants. If someone wrote a novel about an asteroid strike destroying modern civilization, then someone might criticize that novel as extreme, dystopian, apocalyptic; symptomatic of the author’s naive inability to deal with a complex technological society. We should recognize this as a literary criticism, not a scientific one; it is about good or bad novels, not good or bad hypotheses. To quantify the annual probability of an asteroid strike in real life, one must study astronomy and the historical record: no amount of literary criticism can put a number on it. Garreau (2005) seems to hold that a scenario of a mind slowly increasing in capability, is more mature and sophisticated than a scenario of extremely rapid intelligence increase. But that’s a technical question, not a matter of taste; no amount of psychologizing can tell you the exact slope of that curve. It’s harder to abuse heuristics and biases than psychoanalysis. Accusing someone of conjunction fallacy leads naturally into listing the specific details that you think are burdensome and drive down the joint probability. Even so, do not lose track of the real- world facts of primary interest; do not let the argument become about psychology. Despite all dangers and temptations, it is better to know about psychological biases than to not know. Otherwise we will walk directly into the whirling helicopter blades of life. But be very careful not to have too much fun accusing others of biases. That is the road that leads to becoming a sophisticated arguer – someone who, faced with any discomforting argument, finds at once a bias in it. The one whom you must watch above all is yourself. Jerry Cleaver said: “What does you in is not failure to apply some high-level, intricate, complicated technique. It’s overlooking the basics. Not keeping your eye on the ball.” Analyses should finally center on testable real-world assertions. Do not take your eye off the ball.

#### 6. Even if predictions in the abstract are wrong, policy debates is productive, improves predictive accuracy, and solves cession of the debate to cloistered experts

Tetlock and Gardner 2011 (Philip Tetlock is a professor of organizational behavior at the Haas Business School at the University of California-Berkeley, AND Dan Gardner is a columnist and senior writer for the Ottawa Citizen and the author of The Science of Fear, received numerous awards for his writing, including the Michener Award, M.A. History from York, "OVERCOMING OUR AVERSION TO ACKNOWLEDGING OUR IGNORANCE" July 11 www.cato-unbound.org/2011/07/11/dan-gardner-and-philip-tetlock/overcoming-our-aversion-to-acknowledging-our-ignorance/)

The optimists are right that there is much we can do at a cost that is quite modest relative to what is often at stake. For example, why not build on the IARPA tournament? Imagine a system for recording and judging forecasts. Imagine running tallies of forecasters’ accuracy rates. Imagine advocates on either side of a policy debate specifying in advance precisely what outcomes their desired approach is expected to produce, the evidence that will settle whether it has done so, and the conditions under which participants would agree to say “I was wrong.” Imagine pundits being held to account. Of course arbitration only works if the arbiter is universally respected and it would be an enormous challenge to create an analytical center whose judgments were not only fair, but perceived to be fair even by partisans dead sure they are right and the other guys are wrong. But think of the potential of such a system to improve the signal-to-noise ratio, to sharpen public debate, to shift attention from blowhards to experts worthy of an audience, and to improve public policy. At a minimum, it would highlight how often our forecasts and expectations fail, and if that were to deflate the bloated confidence of experts and leaders, and give pause to those preparing some “great leap forward,” it would be money well spent. But the pessimists are right, too, that fallibility, error, and tragedy are permanent conditions of our existence. Humility is in order, or, as Socrates said, the beginning of wisdom is the admission of ignorance. The Socratic message has always been a hard sell, and it still is—especially among practical people in business and politics, who expect every presentation to end with a single slide consisting of five bullet points labeled “The Solution.” We have no such slide, unfortunately. But in defense of Socrates, humility is the foundation of the fox style of thinking and much research suggests it is an essential component of good judgment in our uncertain world. It is practical. Over the long term, it yields better calibrated probability judgments, which should help you affix more realistic odds than your competitors on policy bets panning out.

#### 7. Our risk assessment critical to transforming the public sphere—leads to democratic decision making

Borraz, 2007 [OLIVIER BORRAZ Centre de Sociologie des Organisations, Sciences Po-CNRS, Paris, “Risk and Public Problems,” Journal of Risk Research, 10, 7, Oct 2007, 941-957]

These studies seem to suggest that risk is a way of framing a public problem in such a way as to politicize the search for solutions. This politicization entails, in particular, a widening of the range of stakeholders, a reference to broader political issues and debates, the search for new decision- making processes (either in terms of democratization, or renewed scientific expertise), and the explicit mobilization of non-scientific arguments in these processes. But if this is the case, then it could also be true that risk is simply one way of framing public problems. Studies in the 1990s, in particular, showed that a whole range of social problems (e.g., poverty, housing, unemployment) had been reframed as health issues, with the result that their management was transferred from social workers to health professionals, and in the process was described in neutral, depoliticized terms (Fassin, 1998). Studies of risk, on the contrary, seem to suggest that similar social problems could well be re-politicized, i.e., taken up by new social movements, producing and using alternative scientific data, calling for more deliberative decision-making procedures, and clearly intended to promote change in the manner in which the state protects the population against various risks (health and environment, but also social and economic). In other words, framing public problems as risks could afford an opportunity for a transformation in the political debate, from more traditional cleavages around social and economic issues, to rifts stemming from antagonistic views of science, democracy and the world order.

#### 8. Depicting scenarios for nuclear war creates a fear that drives people to action and arouses anger at injustices – the alternative creates irresponsibility and inaction

**Grinspoon 1986** [Lester, Professor of Psychiatry, Harvard Medical School, (The Long Darkness: Psychological and Moral Perspectives on Nuclear Winter) p. 3-4]

The late Archibald MacLeish wrote, "Knowledge without feelings is not knowledge, and can only lead to public irresponsibility and indifference, conceivably to ruin. . . . [When] the fact is dissociated from the feel of the fact . . . that people, that civilization is in danger" (Atlantic Monthly 203 [1959]:40-46). Many **people repress** their **fear**, anger, and rebelliousness **in response to the nuclear threat**; instead they anesthetize themselves. **They avoid acquiring information that would make vague fears specific enough to require decisive action**; they contrive to ignore the implications of the information they do allow to get through; they resign their responsibilities to leaders and experts; they treat the accelerating nuclear arms race as simply none of their business and convince themselves that there is nothing they can do about it. Just as some dangers are too slight to arouse concern, this one is, paradoxically, too vast to arouse concern. It is not an easy task to help people grasp affectively as well as cognitively the immensity of the danger. This is not just because we are all so psychologically well equipped to defend ourselves against anxiety that might threaten to overwhelm, but also because the horror itself is so abstract. Physicians, even though their work is often pressured and stressful, continue to be the professional group that smokes the least, and among physicians, thoracic surgeons have the lowest prevalence of smoking. Clearly, direct exposure to the consequences of smoking makes it difficult to deny them. Similarly, physicians have been in the vanguard of the movement to arouse the consciousness of the populace to the dangers of nuclear war. Working in the emergency room makes suffering from blast, fire, cold, radiation sickness, starvation, and infectious disease less of an abstraction. People who have or have had such experience are less likely to suffer from this failure of imagination. We have to confront the truth in this unprecedented situation. We must rouse ourselves from complacency and passivity and assume responsibility**. We need the courage to be afraid** and to make our friends, neighbors, and colleagues afraid-with a fear that is not neurotic and panicky but thoughtful, a fear not so much for ourselves as for our children, for civilization, and for this precious world. **A problem for anyone who** fully **assimilates a consciousness of the nuclear threat is that it requires us to redirect our thoughts and change our lives** in certain ways-a demand that many people understandably prefer to avoid. **It means** taking some time that we would like to devote to interesting, selffulfilling work with obvious rewards and devoting it instead to what seems a frustrating, unfulfilling **struggle** with few intrinsic rewards and an uncertain chance of success. It does not even bring the pleasure of correcting a visible injustice or relieving visible suffering. In fact, like some techniques of psychotherapy, it heightens suffering in the short run for everyone who is shaken out of numbness or self-delusion and into confrontation of the reality.

#### 9. Fear of nuclear weapons is key to space, solves extinction

Bainbridge 1985

(William, phd national science foundation, “beyond bureaucratic policy,” people in space mysite.verizon.net/william.bainbridge/dl/beyond.htm)

At present, the public spaceflight organizations are inoffensive and practically impotent. The profusion of activist groups does much to keep the universe in the public eye, and they may accomplish modest technical projects of some value to the future. Social conditions do not currently seem to exist which these groups could exploit to achieve further great leaps in space. Progressive militarization may produce the large orbital launch fleet required to support a system of beam-weapon battle stations. Colonization of the planets and exploration of the galaxy require the mobilization of extraordinary social forces. Barring some utterly unexpected technical breakthrough, conquest of the universe would require Earth to invest perhaps $100 trillion without a significant economic return. Only a mighty upheaval of the human spirit can accomplish this. Toward an Interstellar Civilization Interstellar civilization would represent a level of organization and culture immeasurably beyond anything yet achieved on our tiny planet. We may be incapable of imagining the stages of societal evolution that would bridge the immense gap from the present to that distant future. If interstellar civilization were easy, then the Earth would long since have been colonized from outside. But this does not appear to be the case. I suspect most intelligent species kill themselves or merely fade away, dying with a bang or a whimper. Maybe one in a thousand (or a million) bursts out of the confines of its solar system, driven by a radical religion, political movement, or internal conflict, to colonize a whole galaxy. Although the power to voyage across the stars implies the power of self-annihilation, a rare postindustrial society may somehow sail the tight course between quick immolation and slow decay. We generally assume the current international balance of terror is a bad thing. The chance of sudden species death is all too real. But if we take seriously the conjecture that most technical civilizations that avoid violent suicide achieve the same thing more slowly through stasis, another perspective becomes plausible. Ours may be the best of all possible worlds, after all - or at least the best this side of Andromeda. Today's dire atomic threat may be historically necessary as a precondition for ultimate success. Perhaps the military phase of astronautics must proceed until large launch systems have been developed, and a transcendent social movement can take charge of colonization of the solar system, in turn providing the economic and technical base for interstellar travel. This must happen quickly, if the fall into stasis is to be avoided, so the course of history must run very close to Armageddon until the planets and their moons are won. Ordinary bureaucratic policy will never take us to the stars. Perhaps a new religious denomination will appear, marching to the faith that the gods dwell somewhere across the universe waiting for us to visit them. Or perhaps the hope that will focus our energies skyward will be the belief that other civilizations have solved the problems which threaten to destroy us, and that they will give us guidance if only we can contact them. The first phase of space progress was achieved by a social movement operating outside the ordinary institutions of society, but exploiting them whenever possible. Future revolutionary progress may follow the same course. In the end, the earthbound governments that currently set modest space policies may have to be transcended or abandoned. At present, the movement is biding its time, rallying public support and achieving small gains, waiting for those cataclysmic social conditions which might be exploited in a new rush forward.

# 1AR

## Paranoia K

#### 14. Ignoring the threat causes panic – worse than fear, stops solvency, turns their state power arguments

**Sandman and Lanard, 2003**

Peter M. PhD in Communications and Professor at Rutgers specializing in crisis communication; Jody, Psychiatrist, 28 April, “Fear Is Spreading Faster than SARS — And So It Should!”

China is universally condemned for covering up SARS and putting the world at risk. **Covering up an epidemic is about as bad a communication strategy as we can imagine**. Among its outcomes: **China actually does face a panic problem, as its people confront not just a raging epidemic but a government that lies to them about it. The West’s “soft cover-up” is much gentler and less dishonest** — a cover-up of over-reassurance and minimization rather than of lies. **But if SARS does keep getting worse in the West**, as it has in China, **the soft cover-up will also fail ... and may also provoke panic. Public anxiety can lead to genuine panic or to astonishing resilience**. The paradox is that efforts **to squelch the anxiety** (“allay the public’s fear” is the usual phrase) **can actually induce the panic it aims to prevent. Resilience is likelier when authorities ally with the anxiety, harness it,** and steer it instead of trying to prevent it. Of course even superb handling of the public’s fears may not prevent panic if the epidemic gets bad enough. There has often been some panic during the great epidemics of the past. But **panic will be likelier and more widespread if the authorities have been minimizing the risk than if they have been acknowledging it candidly** and compassionately.