### Case

#### SMRs are prolif resistant – multiple features

Kuznetsov 8 – former Lead Researcher at the Kurchatov Institute (Russia) (Vladimir, March-August. “Options for small and medium sized reactors (SMRs) to overcome loss of economies of scale and incorporate increased proliferation resistance and energy security” Progress in Nuclear Energ Vol 50 issues 2-6, p 248. ScienceDirect)

For many less developed countries, these are the features of enhanced proliferation resistance and increased robustness of barriers for sabotage protection that may ensure the progress of nuclear power. All NPPs with innovative SMRs will provide for the implementation of the established safeguards veriﬁcation procedures under the agreements of member states with the IAEA. In addition to this, many innovative SMRs offer certain intrinsic proliferation resistance features to prevent the misuse, diversion or undeclared production of ﬁssile materials and/or to facilitate the implementation of safeguards (IAEA, 2006b). For example, many of water-cooled SMRs employ low enrichment uranium and once-through fuel cycle as basic options. Therefore, the features contributing to proliferation resistance of such SMRs are essentially similar to that of presently operated PWRs and BWRs. They also include an unattractive isotopic composition of the plutonium in the discharged fuel, and radiation barriers provided by the spent fuel. The intrinsic proliferation resistance features common to all HTGRs include high fuel burn-up (low residual inventory of plutonium, high content of 240 Pu); a difﬁcult to process fuel matrix; radiation barriers; and a low ratio of ﬁssile to fuelblock/fuel-pebble mass. Although several HTGRs make a provision for reprocessing of the TRISO fuel, the corresponding technology has not been established yet and, until such time as when the technology becomes readily available, the lack of the technology is assumed to provide an enhanced proliferation resistance. All liquid metal cooled SMRs are fast reactors that can ensure a self-sustainable operation on ﬁssile materials or realize fuel breeding to feed other reactors present in nuclear energy systems. In both cases, and if the fuel cycle is closed, the need of fuel enrichment and relevant uranium enrichment facilities would be eliminated, which is a factor contributing to enhanced proliferation resistance. Other features to enhance proliferation resistance of fast reactors are the following: No separation of plutonium and uranium at any fuel cycle stage and leaving a small (1e2% by weight) fraction of ﬁssion products permanently in the fuel; Denaturing of the ﬁssile materials, e.g., through the optimization of the core design to achieve a higher content of 238 Pu in the plutonium, to preclude the possibility of weapon production via securing an inadmissibly high level of residual heat of the plutonium fuel e the 238 Pu/Pu ratio needed to achieve this still needs to be deﬁned adequately.

### 2AC – God DA

#### Extinction outweighs

Bok 88 (Sissela, Professor of Philosophy at Brandeis, Applied Ethics and Ethical Theory, Rosenthal and Shehadi, Ed.)

The same argument can be made for Kant’s other formulations of the Categorical Imperative: “So act as to use humanity, both in your own person and in the person of every other, always at the same time as an end, never simply as a means”; and “So act as if you were always through your actions a law-making member in a universal Kingdom of Ends.” No one with a concern for humanity could consistently will to risk eliminating humanity in the person of himself and every other or to risk the death of all members in a universal Kingdom of Ends for the sake of justice. To risk their collective death for the sake of following one’s conscience would be, as Rawls said, “irrational, crazy.” And to say that one did not intend such a catastrophe, but that one merely failed to stop other persons from bringing it about would be beside the point when the end of the world was at stake. For although it is true that we cannot be held responsible for most of the wrongs that others commit, the Latin maxim presents a case where we would have to take such responsibility seriously – perhaps to the point of deceiving, bribing, even killing an innocent person, in order that the world not perish. To avoid self-contradiction, the Categorical Imperative would, therefore, have to rule against the Latin maxim on account of its cavalier attitude toward the survival of mankind. But the ruling would then produce a rift in the application of the Categorical Imperative. Most often the Imperative would ask us to disregard all unintended but foreseeable consequences, such as the death of innocent persons, whenever concern for such consequences conflicts with concern for acting according to duty. But, in the extreme case, we might have to go against even the strictest moral duty precisely because of the consequences. Acknowledging such a rift would post a strong challenge to the unity and simplicity of Kant’s moral theory.

#### Turn – their reliance on christianty as the path to god is not only offensive but really alienates a lot of the values of the debate community that is supposed to be the safe space for sexual, religious and political tolerance - RVI, know you hate it

#### Copeland

Christians must again understand that their first task is not to make the world better or more just, but to recognize what the world is and why it understands the political task as it does. The first social task of the church is to provide the space and time necessary for developing skills of interpretation and discrimination sufficient to help us recognize the possibilities and limits of our society. In developing such skills, the church and

Christians must be uninvolved in the politics of our society and involved in the polity that is the church

the Christian community is a community of a shared moral vocabulary centered around the loving sacrifice of God in Jesus Christ. Such a foundation calls for a posture of openness and trust. This is diametrically opposed to the distrustful, fearful foundation of political liberalism. The opposition between these two realms counsels for recognition of the fact that the religiously motivated citizen is not to transform a society whose fundamental underpinnings are so at odds with its own foundation. There

#### If God Exists, It’s Proven That It Won’t Interact With Our Reality, Meaning There’s No Impact

Infidels.org 3 [“An Introduction to Atheism,” February 24, [www.infidels.org/news/atheism/intro.html](http://www.infidels.org/news/atheism/intro.html)]

If God interacts with our universe in any way, the effects of his interaction must have some physical manifestation. Hence his interaction with our universe must be in principle detectable. If God is essentially non-detectable, it must therefore be the case that he does not interact with our universe in any way. Many atheists would argue that if God does not interact with our universe at all, it is of no importance whether he exists or not. A thing which cannot even be detected in principle does not logically exist. Of course, it could be that God is detectable in principle, and that we merely cannot detect him in practice. However, if the Bible is to be believed, God was easily detectable by the Israelites. Surely he should still be detectable today? Why has the situation changed? Note that I am not demanding that God interact in a scientifically verifiable, physical way. I might potentially receive some revelation, some direct experience of God. An experience like that would be incommunicable, and not subject to scientific verification -- but it would nevertheless be as compelling as any evidence can be. But whether by direct revelation or by observation, it must surely be possible to perceive some effect caused by God's presence; otherwise, how can I distinguish him from all the other things that don't exist?

#### Permutation do both – the plan is such an insignificant part of God’s plan

#### We also affirm life

#### Without alternative options the security sector will be dominated by the most conservative policymakers especially the HARD RIGHT CHRISTIAN CONSERVATIVES

Knudsen 1 [Olav F. Knudsen, Prof @ Södertörn Univ College, ‘1 [Security Dialogue 32.3, “Post-Copenhagen Security Studies: Desecuritizing Securitization,” p. 366]

A final danger in focusing on the state is that of building the illusion that states have impenetrable walls, that they have an inside and an outside, and that nothing ever passes through. Wolfers’s billiard balls have contributed to this misconception. But the state concepts we should use **are in no need of** such an illusion. Whoever criticizes the field for such sins in the past needs to **go back to the literature**. Of course, we must continue to be open to a frank and unbiased assessment of the transnational politics which significantly in- fluence almost every issue on the domestic political agenda. The first decade of my own research was spent studying these phenomena – and I disavow none of my conclusions about the state’s limitations. Yet I am not ashamed to talk of a domestic political agenda. Anyone with a little knowledge of Euro- pean politics knows that Danish politics is not Swedish politics is not German politics is not British politics. Nor would I hesitate for a moment to talk of the role of the state in transnational politics, where it is an important actor, though only one among many other competing ones. In the world of transnational relations, the exploitation of states by interest groups – by their assumption of roles as representatives of states or by convincing state representatives to argue their case and defend their narrow interests – is a significant class of phenomena, today as much as yesterday. Towards a Renewal of the Empirical Foundation for Security Studies Fundamentally, the sum of the foregoing list of sins blamed on the Copen- hagen school amounts to a lack of attention paid to just that ‘reality’ of security which Ole Wæver consciously chose to leave aside a decade ago in order to pursue the politics of securitization instead. I cannot claim that he is void of interest in the empirical aspects of security because much of the 1997 book is devoted to empirical concerns. However, the attention to agenda-setting – confirmed in his most recent work – draws attention away from the important issues we need to work on more closely if we want to contribute to a better understanding of European **security as it is** currently developing**.** That inevitably requires a more **consistent** interest in security policy in the making – not just in the development of alternative security policies. The dan- ger here is that, as alternative policies are likely to fail grandly on the political arena, crucial decisions may be made in the ‘**traditional’ sector of security** policymaking, **unheeded by any but the most uncritical minds.**

#### Religion Has Caused More Earthly Destruction, Conflict, And Suffering Than Any Other Force

Infidels.org 2003 [“An Introduction to Atheism,” February 24, www.infidels.org/news/atheism/intro.html

Religion represents a huge financial and work burden on mankind. It's not just a matter of religious believers wasting their money on church buildings; think of all the time and effort spent building churches, praying, and so on. Imagine how that effort could be better spent. Many theists believe in miracle healing. There have been plenty of instances of ill people being "healed" by a priest, ceasing to take the medicines prescribed to them by doctors, and dying as a result. Some theists have died because they have refused blood transfusions on religious grounds. It is arguable that the Catholic Church's opposition to birth control -- and condoms in particular -- is increasing the problem of overpopulation in many third-world countries and contributing to the spread of AIDS world-wide. Religious believers have been known to murder their children rather than allow their children to become atheists or marry someone of a different religion. Religious leaders have been known to justify murder on the grounds of blasphemy. There have been many religious wars. Even if we accept the argument that religion was not the true cause of those wars, it was still used as an effective justification for them.

#### If Evolution Is True, Then Everything In The Bible Is A Lie

Gitt ’95 [Werner, Creationist Information Scientist, “10 Dangers of theistic evolution,” Creation Ex Nihilo, vol 17 no 4, September-November, www.answersingenesis.org/docs/1305.asp)

The entire Bible bears witness that we are dealing with a source of truth authored by God (2 Timothy 3:16), with the Old Testament as the indispensable 'ramp' leading to the New Testament, like an access road leads to a motor free way (John 5:39). The biblical creation account should not be regarded as a myth, a parable, or an allegory, but as a historical report, because: Biological, astronomical and anthropological facts are given in didactic [teaching] form. In the Ten Commandments God bases the six working days and one day of rest on the same time-span as that described in the creation account (Exodus 20:8-11). In the New Testament Jesus referred to facts of the creation (e.g. Matthew 19:4-5). Nowhere in the Bible are there any indications that the creation account should be understood in any other way than as a factual report. The doctrine of theistic evolution undermines this basic way of reading the Bible, as vouched for by Jesus, the prophets and the Apostles. Events reported in the Bible are reduced to mythical imagery, and an understanding of the message of the Bible as being true in word and meaning is lost.

#### The Overwhelming Weight Of Experimental And Empirical Evidence Verifies Evolution

Talkorigins.org ’97 (The absolute best site on evolution on the internet, period, contributed to by biological scientists, “Five Major Misconceptions about Evolution,” October 1, talkorigins.org/faqs/faq-misconceptions.html)

Biologists define evolution as a change in the gene pool of a population over time. One example is insects developing a resistance to pesticides over the period of a few years. Even most Creationists recognize that evolution at this level is a fact. What they don't appreciate is that this rate of evolution is all that is required to produce the diversity of all living things from a common ancestor. The origin of new species by evolution has also been observed, both in the laboratory and in the wild. See, for example, (Weinberg, J.R., V.R. Starczak, and D. Jorg, 1992, "Evidence for rapid speciation following a founder event in the laboratory." Evolution 46: 1214-1220). The ["Observed Instances of Speciation" FAQ](http://talkorigins.org/faqs/faq-speciation.html) in the talk.origins archives gives several additional examples. Even without these direct observations, it would be wrong to say that evolution hasn't been observed. Evidence isn't limited to seeing something happen before your eyes. Evolution makes predictions about what we would expect to see in the fossil record, comparative anatomy, genetic sequences, geographical distribution of species, etc., and these predictions have been verified many times over. The number of observations supporting evolution is overwhelming. What hasn't been observed is one animal abruptly changing into a radically different one, such as a frog changing into a cow. This is not a problem for evolution because evolution doesn't propose occurrences even remotely like that. In fact, if we ever observed a frog turn into a cow, it would be very strong evidence against evolution.

#### God Doesn’t Exist—Paradox Of Causation Proves

Russell (Bertrand, philosopher, http://members.aol.com/JAlw/joseph\_alward.html)

"If everything must have a cause, then God must have a cause. If there can be anything without a cause, it may just as well be the world as God, so that there cannot be any validity in that argument. It is exactly of the same nature as the Hindu's view, that the world rested upon an elephant and the elephant rested upon a tortoise; and when they said, "How about the tortoise?" the Indian said, "Suppose we change the subject." The argument is really no better than that. There is no reason why the world could not have come into being without a cause; nor, on the other hand, is there any reason why it should not have always existed. There is no reason to suppose that the world had a beginning at all. The idea that things must have a beginning is really due to the poverty of our imagination. Therefore, perhaps, I need not waste any more time upon the argument about the First Cause

### 2AC – Consumption K

#### The framework for the debate is whether or not the plan is better than the status quo or a competitive policy option - this is critical to predictability, education and teaching opportunity cost. The use of non-competitive agents without specific plans for implementation make it impossible to get offense - kills clash and education.

#### Condo is a voter- results in argument irresponsibility, time and strat skews- no cost options in the 1nc make the 2ac impossible and kills in round education - dispo solves your offense

#### flow

#### We link turn their slave/dichtomoy argument because their evidence is about reliance on fossil fuels which we actively deconstruct

#### Only we solve overseas consumption, critical ecological presumptions don’t solve India – you’ve conceded that we are role players

#### Nuclear power solves desalination – prevents global water wars that cause extinction

Gray 9 [Johns Gray - Arizona State Law Journal, “Choosing the Nuclear Option: The Case for a Strong Regulatory Response to Encourage Nuclear Energy Development”, Spring 2009, 41 Ariz. St. L.J. 315, lexis, Chetan]

Another example deals with perhaps the only resource more precious than oil and gas: Water. Utilizing nuclear power plants for water desalinization would provide a solution to the world's water supply shortage. By some estimates, fifty percent of the global population, mostly in Asia and Africa, already lack a sufficient water supply, and studies suggest this figure will grow substantially by 2025. n85 As the global population continues to increase, the earth's usable water supply remains, at best, constant; at worst, continued pollution of the earth's precious fresh [\*331] water actually decreases usable water supply even as demand increases. n86 Similar to oil and natural gas, the apocalyptic impact of water shortage occurs long before supply actually falls to zero. As water supply decreases, countries could be willing to fight for the few remaining drops, creating a slew of water wars across Asia and Africa. n87 These wars will not solve the underlying resource competition, however. Conflicts eventually become larger, more frequent, and more likely to become global.

#### SMR’s are key to successful desalination – solves water wars

Solan et al 10 – Assistant Professor of Public Policy & Administration and Director of the Energy Policy Institute at Boise State University (David, June. “Economic and Employment Impacts of Small Modular Nuclear Reactors.” Energy Policy Institute, Center for Advanced Energy Studies. http://epi.boisestate.edu/media/3494/economic%20and%20employment%20impacts%20of%20smrs.pdf)

Besides electricity generation, additional applications may be well-suited for SMR systems in the future. While the applicability of nuclear energy to additional applications is not dependent on facility size, the actual use of large nuclear facilities does not occur due to economic considerations. Currently, only a few countries utilize nuclear energy for non-generation purposes, primarily desalination and district heating (IAEA, 2008). A brief overview of the application possibilities for SMRs is provided below. Desalination.&&The IAEA has identified desalination as possibly the leading non-electric civilian use for nuclear energy. Water scarcity is becoming an increasingly problematic global issue in both developed and developing countries. As noted in an IAEA (2007) report, Because of population growth, surface water resources are increasingly stressed in many parts of the world, developed and developing regions alike. Water stress is counter to sustainable development; it engenders disease; diverts natural flows, endangering flora and fauna of rivers, lakes wetlands, deltas and oceans; and it incites regional conflicts over water rights. In the developing world, more than one billion people currently lack access to safe drinking water; nearly two and a half billion lack access to adequate sanitation services. This would only get worse as populations grow. Water stress is severe in the developed world as well…In light of these trends, many opportunities in both developed and developing countries are foreseen for supply of potable water generated using nuclear process heat or off-peak electricity (p. 23).

#### Perm do the plan and reorient our relationship to consumption

#### A. Consumption focus fails---political action key

Bryant 12—prof of philosophy at Collin College (Levi, Black Ecology: A Pessimistic Moment, larvalsubjects.wordpress.com/2012/03/19/black-ecology-a-pessimistic-moment/)

So why is this an issue? It’s an issue because while environmentalists prescribe all sorts of action we need to take to avert the climate catastrophe, it seems to me that in failing to engage in an ecology of social and political institutions they are whistling past the graveyard by failing to address the question of the conditions under which action is possible. Here’s the part where everyone gets angry with me. Given the way in which government and corporations are today intertwined*, I don’t think there’s much we can do to avert the coming catastrophe*. As Morton says, referring to logical time, “the catastrophe has already happened”. So what would it mean, I wonder, to take Morton’s thesis seriously? Here I know Tim will disagree with me. When I look at environmental discussions in popular media and from many around me, I see the discussion revolving almost entirely around consumers. We’re told that we have to consume differently to solve this problem. I agree that we need to consume differently, but **I don’t see any feasible way in which**driving fuel efficient cars, **using less** heat and AC, eating less meat, etc **will solve these problems**. This is because the lion’s share of our climate change problems arise from the production and distribution end of the equation, rather than the consumption end. They are problems arising from agricultural practices, factories, and how we ship goods throughout countries and the world. The problem is that given the way in which governments and corporations are intertwined with one another, and given the way in which third world countries are dependent on fossil fuels for their development, andgiven the fact that only governmental solutions can address problems of production and distribution, **we’re left with no recourse for action**. We can only watch helplessly while our bought and sold politicians continue to fiddle as the world burns.

#### B. The perm radicalizes reformism

Doran and Barry 6 – worked at all levels in the environment and sustainable development policy arena - at the United Nations, at the Northern Ireland Assembly and Dáil Éireann, and in the Irish NGO sector. PhD--AND-- Reader in Politics, Queen's University School of Politics, International Studies, and PhilosophyPhD Glasgow (Peter and John, Refining Green Political Economy: From Ecological Modernisation to Economic Security and Sufficiency, Analyse and Kritik 28/2006, p. 250–275, [http://www.analyse-und-kritik.net/2006-2/AK\_Barry\_Doran\_2006.pdf](http://www.analyse-und-kritik.net/2006-2/AK_Barry_Doran_2006.pdf%22%20%5Ct%20%22_blank)) EM = Ecological Modernization

Viewed in isolation EM can be painted as a reformist and limited strategy for achieving a more sustainable economy and society, and indeed questions could be legitimately asked as to whether the development of a recognisably ‘green’ political economy for sustainable development can be based on it. In this paper,  it is contended that there are strategic advantages in seeking to build upon and radicalise EM. There are indications in the UK that the debate on sustainable consumption may lead to new deliberative fora for a re-negotiation of the meaning and ends of consumption. Could it be that ‘suﬃciency’ will emerge as the logical complement (on the consumer side) of the early production-side debate on EM on the limits of ‘eﬃciency’ without an ecological context? While there are various reasons one can give for this, in this conclusion we focus on two—one normative/principled the other strategic. From a strategic point of view, it is clear that, as Dryzek and his colleagues have shown, **if green and sustainability goals, aims and objectives are to be integrated within state policy, these need to attach themselves to one of the core state imperatives—accumulation/economic growth or legitimacy** (Dryzek et al. 2003; Barry 2003b). It is clear that the discourse of EM allows (some) green objectives to be integrated/translated into a policy language and framework which complements and does not undermine the state’s core imperative of pursuing orthodox economic growth. Therefore if (in the absence of a Green Party forming a government or being part of a ruling coalition, or even more unlikely of one of the main traditional parties initiating policies consistent with a radical understanding of sustainable development), the best that can be hoped for under current political conditions is the ‘greening of growth and capitalism’ i. e. a narrow, ‘business as usual’ version of EM. Or as Jonathan Porritt has put it, “We need more emphasis about the inherent unsustainability of our dominant economic model, even as we seek to improve the delivery of that model in the short to medium term” (Porritt 2004, 5). 23 On a more principled note, the adoption of EM as a starting point for the development of a model/theory of green political economy does carry with it the not inconsiderable beneﬁt of removing the ‘anti-growth’ and ‘limits to growth’ legacy which has (in our view) held back the theoretical development of a positive, attractive, modern conceptualisation of green political economy and radical conceptualisations of sustainable development. Here the technological innovation, the role of regulation driving innovation and eﬃciency,the promise that the transition to a more sustainable economy and society does not necessarily mean completely abandoning currently lifestyles and aspirations—strategically important in generating democratic support for sustainable development, and as indicated above, importance if the vision of a green sustainable economy is one which promotes diversity and tolerance in lifestyles and does not demand everyone conform to a putative ‘green’ lifestyle. Equally, this approach does not completely reject the positive role/s of a regulated market within sustainable development. However, it does demand a clear shift towards making the promotion of economic security (and quality of life) central to economic (and other) policy. Only when this happens can we say we have begun the transition to implementing the principles of sustainable development rather than fruitlessly seeking for some ‘greenprint’ of an abstract and utopian vision of the ‘sustainable society’.

####  Plan solve meltdowns

**Wheeler 10** – Workforce Planning Manager with Entergy; Producer “This Week in Nuclear” Podcast (John, 11/21 “Small Modular Reactors May Offer Significant Safety & Security Enhancements.” http://thisweekinnuclear.com/?p=1193)

They are smaller, so the amount of radioactivity contained in each reactor is less. So much less in fact, that even if the worst case reactor accident occurs, the amount of radioactive material released would not pose a risk to the public. In nuclear lingo we say SMRs have a smaller “source term.”  This source term is so small we can design the plant and emergency systems to virtually eliminate the need for emergency actions beyond the physical site boundaries.  Then, by controlling access to the site boundary, we can eliminate the need for off-site protective actions (like sheltering or evacuations). These smaller reactors contain less nuclear fuel.  This smaller amount of fuel (with passive cooling I’ll mention in a minute) slows down the progression of reactor accidents.  This slower progression gives operators more time to take action to keep the reactor cool.  Where operators in large reactors have minutes or hours to react to events, operators of SMRs may have hours or even days. This means the chance of a reactor damaging accident is very, very remote. Even better, most SMRs are small enough that they cannot over heat and melt down. They get all the cooling they need from air circulating around the reactor. This is a big deal because if SMRs can’t melt down, then they can’t release radioactive gas that would pose a risk to the public.  Again, this means the need for external emergency actions is virtually eliminated. Also, some SMRs are not water cooled; they use gas, liquid salt, or liquid metal coolants that operate at low pressures.  This lower operating pressure means that if radioactive gases build up inside the containment building there is less pressure to push the gas out and into the air.  If there is no pressure to push radioactive gas into the environment and all of it stays inside the plant, then it poses no risk to the public. SMRs are small enough to be built underground. This means they will have a smaller physical footprint that will be easier to defend against physical attacks.  This provides additional benefits of lower construction costs because earth, concrete and steel are less costly than elaborate security systems in use today, and lower operating costs (a smaller footprint means a smaller security force).

#### Meltdowns cause extinction

Lendman 11 – Research Associate of the Centre for Research on Globalization (Stephe, 3/13. “Nuclear Meltdown in Japan” The People’s Voice http://www.thepeoplesvoice.org/TPV3/Voices.php/2011/03/13/nuclear-meltdown-in-japan)

Reuters said the 1995 Kobe quake caused $100 billion in damage, up to then the most costly ever natural disaster. This time, from quake and tsunami damage alone, that figure will be dwarfed. Moreover, under a worst case core meltdown, all bets are off as the entire region and beyond will be threatened with permanent contamination, making the most affected areas unsafe to live in. On March 12, Stratfor Global Intelligence issued a "Red Alert: Nuclear Meltdown at Quake-Damaged Japanese Plant," saying: Fukushima Daiichi "nuclear power plant in Okuma, Japan, appears to have caused a reactor meltdown." Stratfor downplayed its seriousness, adding that such an event "does not necessarily mean a nuclear disaster," that already may have happened - the ultimate nightmare short of nuclear winter. According to Stratfor, "(A)s long as the reactor core, which is specifically designed to contain high levels of heat, pressure and radiation, remains intact, the melted fuel can be dealt with. If the (core's) breached but the containment facility built around (it) remains intact, the melted fuel can be....entombed within specialized concrete" as at Chernobyl in 1986. In fact, that disaster killed nearly one million people worldwide from nuclear radiation exposure. In their book titled, "Chernobyl: Consequences of the Catastrophe for People and the Environment," Alexey Yablokov, Vassily Nesterenko and Alexey Nesterenko said: "For the past 23 years, it has been clear that there is a danger greater than nuclear weapons concealed within nuclear power. Emissions from this one reactor exceeded a hundred-fold the radioactive contamination of the bombs dropped on Hiroshima and Nagasaki." "No citizen of any country can be assured that he or she can be protected from radioactive contamination. One nuclear reactor can pollute half the globe.Chernobyl fallout covers the entire Northern Hemisphere." Stratfor explained that if Fukushima's floor cracked, "it is highly likely that the melting fuel will burn through (its) containment system and enter the ground. This has never happened before," at least not reported. If now occurring, "containment goes from being merely dangerous, time consuming and expensive to nearly impossible," making the quake, aftershocks, and tsunamis seem mild by comparison. Potentially, millions of lives will be jeopardized. Japanese officials said Fukushima's reactor container wasn't breached. Stratfor and others said it was, making the potential calamity far worse than reported. Japan's Nuclear and Industrial Safety Agency (NISA) said the explosion at Fukushima's Saiichi No. 1 facility could only have been caused by a core meltdown. In fact, 3 or more reactors are affected or at risk. Events are fluid and developing, but remain very serious. The possibility of an extreme catastrophe can't be discounted. Moreover, independent nuclear safety analyst John Large told Al Jazeera that by venting radioactive steam from the inner reactor to the outer dome, a reaction may have occurred, causing the explosion. "When I look at the size of the explosion," he said, "it is my opinion that there could be a very large leak (because) fuel continues to generate heat." Already, Fukushima way exceeds Three Mile Island that experienced a partial core meltdown in Unit 2. Finally it was brought under control, but coverup and denial concealed full details until much later. According to anti-nuclear activist Harvey Wasserman, Japan's quake fallout may cause nuclear disaster, saying: "This is a very serious situation. If the cooling system fails (apparently it has at two or more plants), the super-heated radioactive fuel rods will melt, and (if so) you could conceivably have an explosion," that, in fact, occurred. As a result, massive radiation releases may follow, impacting the entire region. "It could be, literally, an apocalyptic event.

#### Consumption and consumerism are inevitable and build ethical democratic solidarity

Cohen 2 (Patricia, Writer for the New York Times, citing James B. Twitchell, Professor of English at the University of Florida, “In Defense Of Our Wicked, Wicked Way”, The New York Times, July 7, http://www.clas.ufl.edu/users/jtwitche/nytimesarticle.pdf)

"I CAN stand here and look at this for hours," said James B. Twitchell as he parked himself in front of the bottled water section in City Market, just past the jars of $30-per-pound teas and behind the eight-foot display of imported olive oils. Mr. Twitchell, a professor of English at the University of Florida in Gainesville, specializes in the Romantic poets, but his real obsession is shopping. Given the choice of reading literary theorists like Foucault or gazing at shelves stacked with artfully shaped bottles of water piled up like Jay Gatsby's beautifully tailored shirts, he would quickly choose the latter. "There is more that I can sustain myself with at the water aisle than in all of modern criticism," he said. In a series of books, the latest of which is "Living It Up: Our Love Affair With Luxury" (Columbia University Press), Mr. Twitchell has detailed the consumption habits of Americans with all the scholarly delight of a field anthropologist who has discovered the secret courting rituals of a remote tribe. He is exquisitely attuned to the subtle gradations of status conferred by the labels on what people wear, eat, drink, drive and freeze ice cubes in. And he is not alone. Whether prompted by the 90's spendathon or the endless fascination not only with shopping, but with reading about shopping, a new title by an academic or journalist on the subject appears practically every week. Burlington, where Mr. Twitchell grew up and where he now spends summers, was singled out by David Brooks in his wickedly funny "Bobos in Paradise" as a model Latte Town, a city that has perfectly reconciled the mercenary instincts of the bourgeoisie with the artistic spirit of the bohemians to create an upscale consumer culture. What distinguishes Mr. Twitchell's study of excessive consumerism, though, is that he applauds it. To him, Evian and Pellegrino, Vermont Pure and Dasani are evidence of what could be called his trickledown theory of luxury: that the defining characteristic of today's society is the average person's embrace of unnecessary consumption, superficial indulgence, wretched excess and endless status-seeking. Oh, earthly paradise! Once defined by exclusiveness, luxury is now available -- whether in the form of limited-edition coffee at Starbucks or Michael Graves tea kettles at Target -- to all. And that, Mr. Twitchell maintains, is a good thing. Sure, he argues in his book,buying essentially useless luxury items "is one-dimensional, shallow, ahistorical, without memory and expendable. But it is also strangelydemocratic and unifying. If what you want is peace on earth, a unifying system that transcends religious, cultural and caste differences, well, whoops!, here it is. The Global Village is not the City on the Hill, not quite the Emerald City, and certainly not quite what millennial utopians had in mind, but it is closer to equitable distribution of rank than what other systems have provided." That is, to say the least, a minority report. For centuries, philosophers, artists and clerics railed against luxury. Ecclesiastical courts forbade most people from eating chocolate, drinking coffee or wearing colors like Prussian blue and royal purple -- "luxuria" that signaled living above one's God-ordered place. Thorstein Veblen offered the first modern critique of "conspicuous consumption" in his 1899 treatise "The Theory of the Leisure Class." Post-World War II social critics and economists extended Veblen's critique to the expanding middle class. John Kenneth Galbraith warned in "The Affluent Society" of the binge afflicting the postwar generation. Unwitting consumers, he said, were essentially suckered by admen and salesmen into spending money on things they didn't need. In his 1970 study "The Cultural Contradictions of Capitalism" Daniel Bell argued that "the culture was no longer concerned with how to work and achieve, but with how to spend and enjoy." This trend, he warned, could end up undermining the very work ethic that made capitalism function That, obviously, did not happen. If anything people worked more so they could spend more. In "The Overspent American," Juliet B. Schor noted that people no longer compared themselves with others in the same income bracket, but with the richer and more famous they saw on television, propelling them to spend more than they could afford. To Mr. Twitchell, the naysayers are scolds and spoilsports. Indoor plumbing, sewing machines, dishwashers, college educations, microwaves, coronary bypasses, birth control and air travel all began as luxury items for the wealthy. Nor are buyers mindlessly duped by canny advertisers into buying items they don't really want, he said. Quite the opposite. They enjoy the sensual feel of an Hermes silk tie, the briny delicacy of Petrossian caviar or simply the sensation ofindulging themselves. These things may not bring happiness, but neither does their absence from the lives of people too poor to afford them. It may seem an odd moment to champion luxury. The spectacular boom of the 90's now looks as if it was partly built on spectacular sleight of hand, with Enron, Global Crossing, Adelphia and WorldCom all recently admitting that billions in reported profits were nonexistent. The moment seems ripe for a chastened culture to repent its indulgences. Reassessing the get-and-spend ethic -- not defending consumerism -- might well be the defining current of the next few years. The problem with Mr. Twitchell's view, said Robert H. Frank, author of "Luxury Fever," is that our sense of what we need to live comfortably keeps spiraling upward. It is not that luxury spending isn't good for particular individuals, but that it is bad for society overall. "It's like when everybody stands up for a better view, you don't see better than before," Mr. Frank said from his home in Ithaca. There's a lot of waste in luxury spending. Instead of building safer roads or providing better health care, we are spending that money on bigger diamonds and faster cars. Mr. Twitchell is unpersuaded, however. Walking down Church Street, Burlington's busy pedestrian mall, he pointed out the transformation that the consumer culture has wrought in his hometown. Lean and tanned, with cropped gray hair and rounded tortoise-shell glasses, Mr. Twitchell looks a bit like Dennis the Menace's father after Dennis has grown up, moved across the country and given his old man a few years to recover. "Church Street once serviced needs, now it services desires," Mr. Twitchell said. The optician's shop is gone, and so is Sears and JCPenney. He pointed out the Ann Taylor store, where the Masonic temple used to be. A chic French children's store sits in the old bank. "The key to modern luxe is that **most of us can have a bit of it on the plate**," Mr. Twitchell said. "I can't own a Lexus, but I can rent one. I can't go to Bermuda for a winter, but I can have a time share for a weekend. I don't own a yacht but I'm taking a Princess cruise." *The process of democratization* is mirrored in Mr. Twitchell's family history. His great-grandfatherAndrew A. Buell made his fortune building wooden boxes from Adirondack lumber. Driving up Lodge Road to "the hill," where Mr. Buell built a red stone Romanesque mansion with a copper-topped tower, Mr. Twitchell passed the Burlington Country Club, which his grandfather Marshall Coleman Twitchell helped found. The family's sprawling former home is now a women's dormitory, and the surrounding 66-acre estate serves as the University of Vermont's Redstone campus. A couple of blocks from the hilltop, both in location and status, is the relatively modest white wooden house that Mr. Twitchell, the son of Marshall Coleman Twitchell Jr., an ophthalmologist, and his sisters grew up in. At that time, said Mr. Twitchell, now 59, one's social place was determined by birth, or "what I call the lucky sperm culture." Today, birth-ordained status has been supplanted by store-bought status. Mr. Twitchell has no regrets about this lost world. "Though I was a beneficiary of it, I'm glad it's over," he said. "There is something refreshing about the material world that downtown Burlington opened up." Compared to the traditional ways of marking status -- race, parentage, accent, private schools -- one's purchases are a preferable way of telling who's up and who's down, he said. On that point, Mr. Twitchell is not alone. Gary Cross, a historian at Penn State University, said that consumer culture in one sense is "democracy's highest achievement, giving meaning and dignity to people when workplace participation, ethnic solidarity and even representative democracy have failed." Still, as Mr. Cross argued in 2000 in "An All-Consuming Century: Why Commercialism Won in Modern America," "most of us, no matter our politics, are repulsed by the absolute identity of society with the market and individual choice with shopping." True enough, Mr. Twitchell readily conceded. But he maintains the critics are missing the essential characteristic of luxury spending. "Luxury has very little to do with money or things," he said. "Luxury is a story we tell about things," and it's ultimately the story we are after. That is, our purchases are imbued with elaborate narratives about the life we want to live. It is advertisers and manufacturers who give objects meaning by constructing the stories about them, Mr. Twitchell said, and that meaning is as much a source of desire as the object itself. Think of the elaborate fantasies spun by marketers like Ralph Lauren and Martha Stewart. It goes for whatever you're buying, whether it's Jimmy Choo, Birkenstock or Payless shoes. When Mr. Twitchell, a dedicated factory outlet shopper, flashes his member's card at Sam's Club, "the allure is not just that I'm saving money," he said, "but that I'm smarter and savvier, that I'm duping the duper." Or consider an experiment he performed on his colleagues. He told some English professors that he was going to spend $6,000 to buy an 1850 copy of Wordsworth's "Prelude." Brilliant idea, everyone said. A few days later, Mr. Twitchell told the same colleagues that he had changed his mind and was going to use the $6,000 to buy a used BMW. "I could have said that I was investing in a collection of Beanie Babies comics or a diamond pinkie ring for the shocked response that I got," he wrote. Critics of consumption will say they are making a moral argument, Mr. Twitchell said, but "often what is condemned as luxury is really just a matter of taste."To Mr. Twitchell, as long as human beings crave sensation, they will desire material goods and luxurious ones at that, Wall Street scandals notwithstanding. "If this year it's Enron and WorldCom, then another year it was Long-Term Capital Management," he said. Recessions may come and go, but consumption is eternal. The ad slogan is right: Diamonds are forever.

#### Consumption good – western civilization wouldn’t exist without it

Glover and Economides 11 (– http://www.globalwarming.org/2011/12/12/energy-climate-wars-energy-consumption-is-good/

Without modern energy Western civilization would grind to a halt, literally. Your refrigerator would no longer keep cheap food chilled for weeks and months; you would need fresh food daily, with all the extra costs and the journeys that entails. Private cars would be obsolete. You would have to read by candlelight. Your home would have to be heated by burning wood or, if you had a local source of hydrocarbon fuels—what we call primary—burning oil, gas, or coal. In short, you would be subject to the technology of the mid-nineteenth century. At this point, an extreme idealist may naively insist that life was better in former generations than today. A less extreme idealist may claim that hydrocarbon fuels are no longer necessary and that we could switch, with the right social and political will, to alternative energy sources. The argument runs that, if only we could divest ourselves of our “addiction” to oil, gas, and coal (“fossil” fuels) we could, at a stroke, clean up our environment by making a wholehearted commitment to renewable, clean and “free” energy, wind, wave, hydro, solar, and geothermal power to solve our future energy needs. Only one problem with that: there’s more chance of Donald Duck becoming president of the United States. Just try to make that particular energy switchover and stand back and watch the lights go out all over the world. True, some radicals want it that way. They think it would be “quaint” to return to dark ages lifestyle, the same “quaint,” often poverty-stricken, lifestyles to which they would doom other societies who today are desperate to industrialize, as the West has. This is an easy pastime, of course, when you are an armchair eco-liberal enjoying the fruits of a post-industrial society. The reality of doing that which today’s anti-hydrocarbon eco-warriors demand in their relentless, ultimately pointless, war on carbon is that the developed nations would simply find themselves among the ranks of those nations whose low energy consumption meant that they never came out of the “dark ages” in the first place. While some environmental activists may perceive the “old ways” as simple, something to hanker after, they conveniently forget the high infant mortality rates, sickness, pollution, and shortness of life that went with that “quaint” lifestyle, a lifestyle that for many even today is an all too unpleasant, even deadly, daily reality. Ironic, is it not, that in an age when we live longer, healthier, more pollution-free lives than countless previous generations, we should have become even more angst-ridden and obsessive about our health and our environment? Yet such concerns, suffused with an unhealthy self-injected dose of idealism, are not only driving some modern Western governments to make mostly unnecessary and uneconomic social changes, but are also powerfully influencing global and national policies as they affect the world’s most important commodity: energy. The truth is, we owe our longer, greater, healthier life, indeed our economic prosperity in the West generally, to the Industrial Revolution and the economic development that resulted from it. And that prosperity is a direct consequence of our growing energy consumption of energy. Like it or not, the great energy-driven reality of our age is, whatever idealistic social engineers may desire, that modern civilization (and those societies currently undergoing their own industrialization) remain wholly dependent upon the per capita consumption of primary energy of oil, gas, and coal. What is more, they will continue to do so for decades to come…. In the modern world, there is a direct correlation between the level of energy consumption and national wealth creation. Indeed the relative wealth and poverty of nations is entirely definable by its per capita energy consumption. It is equally axiomatic that demand for energy is connected to wealth; the corollary is also true: use of energy promotes and generates wealth. Thus the perennial vilification of the US as the world’s largest consumer of energy (25 percent of global use) is wholly misguided, in that it is largely based on the fallacy that US energy demand is only the result of its wealth. Rather, energy demand is the cause of US wealth, as it is elsewhere. This is vital to understand. Especially in the light of the constant assertions made about the need to cut energy consumption when the right and proper aspiration of any modernizing country and government is to promote and sponsor the wealth, welfare, and prosperity of its constituent peoples. To achieve this, nations clearly have to increase their energy consumption. After all, isn’t an ever-improving standard of living and greater prosperity the goal to which every caring family and nation aspires?

#### US-lead development of nuclear power solves poverty – clean, affordable energy is key

**Robinson and Orient 4** - Professor of Chemistry and Founder of Oregon Institute of Science and Medicine AND \*\* executive director of the Association of American Physicians and Surgeons (Arthur and Jane, 6/14. The New American, “Science, Politics and Death.” <http://www.thenewamerican.com/node/358>)

Easily usable energy is the currency of human progress. Without it, stagnation, regression and untold human deaths will result. The lamentations of the popular press notwithstanding, there is no shortage of energy. Scientists define everything that man can perceive in the natural world as forms of "energy," including all physical objects. These forms of energy differ, however, in how easily mankind can make use of them by means of current technology. Nuclear power plants convert mass into electrical energy. This converted "nuclear energy" is, by far, the safest, cleanest and least expensive energy source available with current technology. Its use improves the standard of living, increases the quality and length of human life, and maximizes technological progress. The United States was once the world leader in the production of useful energy. Had that American leadership continued, our country and our world would be very different. Technological miracles that are only dreams today would have already taken place. Moreover, very large portions of the world's poor and underdeveloped people would have been able to lift themselves from poverty - provided they had a laboratory of liberty in which to do so - and to escape the horrible conditions in which they lead lives of desperation, constantly at the edge of death. Many people strongly desire to help humanity. They spend their lives in efforts to increase the quantity and quality of human life. Most other people, even though they do not work actively toward these goals, share the same values. They passively support things that improve human life. Those who understand energy production and its link to technological progress and who have positive humanitarian values support nuclear power. They are also in favor of hydrocarbon power derived from coal, oil and natural gas, and of hydroelectric power. Their interest in solar power, biofuel power, wind power and other alternatives is less because those methods cannot yet generate large quantities of inexpensive useful energy.

#### Plan solves colonization

**O’Neil 11** [Ian, PhD from University of Wales, founder and editor of Astroengine, space producer for Discovery News “'Suitcase' Nuclear Reactors to Power Mars Colonies,” August 30th, <http://news.discovery.com/space/mars-colonies-powered-by-mini-nuclear-reactors-110830.html>]

Nuclear power is an emotive subject -- particularly in the wake of the Fukushima power plant disaster after Japan's March earthquake and tsunami -- but in space, it may be an essential component of spreading mankind beyond terrestrial shores. On Monday, at the 242nd National Meeting and Exposition of the American Chemical Society (ACS) in Denver, Colo., the future face of space nuclear power was described. You can forget the huge reactor buildings, cooling towers and hundreds of workers; the first nuclear reactors to be landed on alien worlds to support human settlement will be tiny. Think less "building sized" and more "suitcase sized." "People would never recognize the fission power system as a nuclear power reactor," said James E. Werner, lead of the Department of Energy's (DOE) Idaho National Laboratory. "The reactor itself may be about 1 feet wide by 2 feet high, about the size of a carry-on suitcase. There are no cooling towers. A fission power system is a compact, reliable, safe system that may be critical to the establishment of outposts or habitats on other planets. Fission power technology can be applied on Earth's Moon, on Mars, or wherever NASA sees the need for continuous power." The joint NASA/DOE project is aiming to build a demonstration unit next year. Obviously, this will be welcome news to Mars colonization advocates; to have a dependable power source on the Martian surface will be of paramount importance. The habitats will need to have a constant power supply simply to keep the occupants alive. This will be "climate control" on an unprecedented level. Water extraction, reclamation and recycling; food cultivation and storage; oxygen production and carbon dioxide scrubbing; lighting; hardware, tools and electronics; waste management -- these are a few of the basic systems that will need to be powered from the moment humans set foot on the Red Planet, 24 hours 39 minutes a day (or "sol" -- a Martian day), 669 sols a year. Fission reactors can provide that. However, nuclear fission reactors have had a very limited part to play in space exploration up until now. Russia has launched over 30 fission reactors, whereas the US has launched only one. All have been used to power satellites. Radioisotope thermoelectric generators (RTGs), on the other hand, have played a very important role in the exploration of the solar system since 1961. These are not fission reactors, which split uranium atoms to produce heat that can then be converted into electricity. RTGs depend on small pellets of the radioisotope plutonium-238 to produce a steady heat as they decay. NASA's Pluto New Horizons and Cassini Solstice missions are equipped with RTGs (not solar arrays) for all their power needs. The Mars Science Laboratory (MSL), to be launched in November 2011, is powered by RTGs for Mars roving day or night. RTGs are great, but to power a Mars base, fission reactors would be desirable because they deliver more energy. And although solar arrays will undoubtedly have a role to play, fission reactors will be the premier energy source for the immediate future. "The biggest difference between solar and nuclear reactors is that nuclear reactors can produce power in any environment," said Werner. "Fission power technology doesn't rely on sunlight, making it able to produce large, steady amounts of power at night or in harsh environments like those found on the Moon or Mars. A fission power system on the Moon could generate 40 kilowatts or more of electric power, approximately the same amount of energy needed to power eight houses on Earth." "The main point is that nuclear power has the ability to provide a power-rich environment to the astronauts or science packages anywhere in our solar system and that this technology is mature, affordable and safe to use." Of course, to make these "mini-nuclear reactors" a viable option for the first moon and Mars settlements, they'll need to be compact, lightweight and safe. Werner contends that once the technology is validated, we'll have one of the most versatile and affordable power resources to support manned exploration of the solar system.

#### Colonization solves extinction

Schulze-Makuch and Davies 10 (Dirk Schulze-Makuch, Ph.D., School of Earth and Environmental Sciences, Washington State University and Paul Davies, Ph.D., Beyond Center, Arizona State University, “To Boldly Go: A One-Way Human Mission to Mars”, <http://journalofcosmology.com/Mars108.html>)

There are several reasons that motivate the establishment of a permanent Mars colony. We are a vulnerable species living in a part of the galaxy where cosmic events such as major asteroid and comet impacts and supernova explosions pose a significant threat to life on Earth, especially to human life. There are also more immediate threats to our culture, if not our survival as a species. These include global pandemics, nuclear or biological warfare, runaway global warming, sudden ecological collapse and supervolcanoes (Rees 2004). Thus, the colonization of other worlds is a must if the human species is to survive for the long term. The first potential colonization targets would be asteroids, the Moon and Mars. The Moon is the closest object and does provide some shelter (e.g., lava tube caves), but in all other respects falls short compared to the variety of resources available on Mars. The latter is true for asteroids as well. Mars is by far the most promising for sustained colonization and development, because it is similar in many respects to Earth and, crucially, possesses a moderate surface gravity, an atmosphere, abundant water and carbon dioxide, together with a range of essential minerals. Mars is our second closest planetary neighbor (after Venus) and a trip to Mars at the most favorable launch option takes about six months with current chemical rocket technology.

#### Growth is sustainable and solves resource depletion

**Emerson 10** (Patrick, Associate Professor of Economics – Oregon State University, “Economic Growth: The Planet's Poor Need Sustainable Expansion,” Oregon Live, 8-7, <http://www.oregonlive.com/opinion/index.ssf/2010/08/economic_growth_the_planets_po.html>)

Does economic growth represent the biggest threat to the planet, or its salvation? In a recent op-ed ("The fallacy of growth in a finite world," Aug. 1), Jack Hart argues that the goal of economic growth is antithetical to a sustainable world. Hart's views reveal a wealthy-country bias about what growth means and fail to appreciate the perspective of poor countries. His characterization of growth is also inaccurate and perpetuates a common misconception about economic growth -- that it necessarily means resource depletion. Finally, his anti-growth agenda would leave the world more imperiled: Economic growth represents the world's best hope to meet the challenges of the future. What does growth mean for the stark realities of life in a low-income society? High-income countries enjoy an average life expectancy of almost 80 years, while in low-income countries it's just 53 years. In developing countries an estimated 900 million people do not have enough food, 1 billion people have no access to safe drinking water, 2.4 billion people have inadequate sanitation and 10,000 children die every day from diseases caused by contaminated water. The infant mortality rate in high-income countries is 7 per 1,000, compared with 114 in low-income countries. These sobering facts of poverty result from a lack of growth. What economic growth has brought to those of us fortunate to live in a wealthy country is not just big TVs and fancy cars, but a safe, secure and long life for ourselves and our children. These statistics are real measures of despair for most of the world's population. The myth of the happy peasant is an arrogant conceit of the wealthy that has existed for centuries to justify income inequality, and it is no truer today than it was in feudal times. Hart argues that the growth of the 19th and 20th centuries has come largely through the depletion and degradation of the earth's natural resources. Growth does not mean resource depletion, however; this is but one way to accomplish growth. Becoming more efficient -- in other words, conserving our resources -- is another. Anything that provides value produces growth. A better, more energy-efficient light bulb, a time-saving personal computer and a better electric car are all ways through which growth can be achieved. Poverty and population growth are highly correlated because poor families in developing countries need children to provide the social safety net that their governments do not. Societies that have experienced economic growth, however, have seen population growth rates decline precipitously. And more people doesn't necessarily represent a problem; it represents a challenge, an incentive and a resource. More people means an increased emphasis on finding more efficient ways to live; it means more potential talent -- brainpower and creativity -- to help solve the very problems we face. Not only does growth not mean resource depletion, but creating more efficient technologies is necessarily growth-enhancing. This is why growth represents the hope of the future, not the challenge to it. Much of the recent growth in developed countries has been achieved not through resource depletion but through the microcomputer and information technology revolution, through designing more efficient buildings and machines, and through substantial improvements in transportation efficiency. This is what will typify 21st century growth: doing more with less. High-income countries, led by the United States, do use the lion's share of the world's energy. But the U.S. produces a lot more value per unit of energy than does China. And high-income countries are making the biggest investment in renewable-energy technology, because our wealth causes us to place increased value on the environment.

#### Nuclear images enhance the value of life – the only way to love is to experience fear

**Fox 85** (Michael Allen, Professor of Philosophy – Queen’s University, Editor – Queen’s Quarterly, and Ph.D. – University of Toronto, Nuclear War: Philosophical Perspectives, Edited by M. Fox and L. Groarke, p. 127)

Nor can we rid ourselves of the conditions that cause the unique fear and anxiety of the nuclear age. It is unlikely that the bomb will go away, and even if it does, the knowledge of how to make it won't; nor will the Russians disappear. There remains but one choice: we must seek a reduction of world tensions, mutual trust, disarmament, and peace." Security is not the absence of fear and anxiety, but a degree of stress and uncertainty with which we can cope and remain mentally healthy. For security, understood in this way, to become a feature of our lives, we must admit our nuclear fear and anxiety and identify the mechanisms that dull or mask our emotional and other responses. It is necessary to realize that we cannot entrust security to ourselves, but, strange as it seems and however difficult to accept, must entrust it to our adversary. Just as the safety and security of each of us, as individuals, depends upon the good will of every other, any one of whom could harm us at any moment, so the security of nations finally depends upon the good will of other nations, whether or not we willingly accept this fact. The disease for which we must find the cure also requires that we continually come face to face with the unthinkable in image and thought and recoil from it. In this manner we can break its hold over us and free ourselves to begin new initiatives. As Robert Jay Lifton points out, **"**confronting massive death" helps us bring ourselves "more in touch with what we care most about in life. We [will then] find ourselves in no way on a death trip, but rather responding to a call for personal and professional actions and commitments on behalf of that wondrous and fragile entity we know as human life."37 I have tried to show what we are up against. The first step toward change is to know what constraints are acting on us and to isolate those within our control because they are of our own making. Awareness of these conditions is often the road to their transcendence.

### 2AC – CP

#### We link turn the net benefit because the SMRs are put on military bases OVERSEAS which means as opposed to large reactors that would displace native American land, we return that land for their use

#### -- Perm – do both.

#### Endorse the plan and the alternative.

#### It solves – it makes land return the “first priority” – along with the plan. It’s top of the docket.

#### Even if it isn’t “first priority”, there’s no impact –

#### 1. “First priority” is only necessary so that land return happens – which we fiat

#### 2. “Second priority” is still great – it privileges land over literally everything else – there’s no impact to a marginal difference

#### 3. Being a “high priority” is good enough – Churchill concedes

Churchill 2 (Ward, Neg Author, Struggle for the Land: Native North American Resistance to Genocide, Ecocide and Colonization, p. 278)

Ultimately, stopping the processes of uranium extraction in Indian Country and consequent nuclear proliferation elsewhere will be impossible so long as the structure of colonial domination on the reservations is maintained. This means that coordinative and brokering organizations like CERT and the prevailing system of “tribal governance” must be opposed right along with the non-Indian governments and corporations which invented and sustain them. A top priority—probably the first priority—for the anti-nuclear movement, the broader environmental movement, and for North American progressivism in general, must be the decolonization of Native North America. To accomplish this, those representing indigenous liberation struggles must be accorded a central role in setting the agenda for and defining the priorities of radical social change on this continent.

#### -- Perm – do the plan and the alternative in all other areas. Net-beneficial: the plan is the last act of government. It’s symbolically important.

#### -- Perm – do the alternative, and then do the plan. It makes decolonization the “first priority” and solves the case.

#### -- Alt vagueness is a voter –

#### They don’t specific the agent or process of kicking the USFG off the planet – makes it shifty and impossible to research or read offense against. 2AC strategy is key – its the basis for the whole debate.

#### -- Turn – dependence – decolonization makes natives vulnerable to ethnic cleansing. Colonization has eliminated any defense against external threats.

Porter 98 (Robert B., Associate Professor of Law and Director of the Tribal Law and Government Center – University of Kansas, “A Proposal to the Hanodaganyas to Decolonize Federal Indian Control Law”, University of Michigan Journal of Law Reform, Summer, 31 U. Mich. J.L. Reform 899, Lexis)

Finally, the Self-Governance Act does not adequately address the reality that not all Indian nations will be able to reassume a full or significant measure of their former self-governing powers. The cold, hard truth of the matter is that a significant number of Indian nations have been so vanquished by colonization that they are truly "domestic dependent nations." **[483](http://www.lexis.com/research/retrieve?_m=f6a74d51fc4ad2a07037a53ba93a71c8&docnum=1&_fmtstr=FULL&_startdoc=1&wchp=dGLzVtz-zSkAz&_md5=8198838a49cd9d83adf9ea596abe64dd&focBudTerms=not%20all%20indian%20nations%20will%20be&focBudSel=all" \l "n483" \t "_self)** The Self-Governance Policy preserves the possibility that the federal government will one day again respect the full measure of tribal sovereignty. But, as Johnson and Hamilton note: "As the castle walls of paternalism crumble, what should be done about the tribes left inside?" **[484](http://www.lexis.com/research/retrieve?_m=f6a74d51fc4ad2a07037a53ba93a71c8&docnum=1&_fmtstr=FULL&_startdoc=1&wchp=dGLzVtz-zSkAz&_md5=8198838a49cd9d83adf9ea596abe64dd&focBudTerms=not%20all%20indian%20nations%20will%20be&focBudSel=all" \l "n484" \t "_self)** Although it appears that Johnson and Hamilton were thinking only of those Indian nations who are inside the "castle walls" for purposes of federal financial support, the bigger problem lies in dealing with the reality that some Indian nations will be inside the "castle walls" either because they choose to be there, or because they will be unable to leave. This is a significant policy quandary with no easy solution. It is inevitable that the federal trust responsibility must be preserved in some modified form to respect the underlying  [\*980]  treaty obligations and to ensure the survival of the Indian nations. Given the territorial limitation on tribal sovereignty, the federal government must remain involved to protect Indian lands, resources, and sovereignty from external threats. But as the Self-Governance Policy encourages some Indian nations to self-determine and decolonize, the heretofore unacknowledged barrier between those Indian nations inside and outside of the "castle walls" will become more prominent. The Self-Governance Policy has begun the process of dividing the Indian nations into two categories: "domestic autonomous nations" and "domestic dependent nations." If the United States is prepared to continue its colonial policies to ensure some increasingly weak vestige of tribal self-government for the "domestic dependent nations," then perhaps there is little to be concerned about. If not, then all of the Indian nations must be prepared for the possibility that the weaker nations will be the first ones "terminated" under some future effort to "ethnically cleanse" the United States of the weakest Indian nations within its boundaries - that is, those most assimilated and least equipped to administer their own territory and affairs.

#### -- Turn – remediation focus – “giving the land back” cannot undo past harm to natives – only locks in a cycle of guilt and hostility

Espinoza and Harris 97 (Leslie, Associate Professor of Law – Boston College Law School and Angela P., Professor of Law – University of California, Berkeley School of Law, “Embracing the Tar-Baby - LatCrit Theory and the Sticky Mess of Race”, California Law Review, October, 85 Calif. L. Rev. 1585, Lexis)

Interracial justice in Yamamoto's sense may also require that we question the underlying assumption of the oppression sweepstakes: that the competition is for more and special goodies from the state, and that these will be distributed in accordance with a remedial paradigm in a zero-sum game. A narrow focus on securing a privileged place within the existing legal framework prevents us from challenging the framework itself; the oppression sweepstakes ignores the possibility that liberation is not a zero-sum game. **[191](http://www.lexis.com/research/retrieve?_m=1aeeea8422dc0173d223d66d258a7b36&docnum=5&_fmtstr=FULL&_startdoc=1&wchp=dGLbVtz-zSkAb&_md5=70c114391a759ff4dc2bdba808330bf4&focBudTerms=native%20america%21%20or%20indian%20w/35%20land%20back&focBudSel=all" \l "n191" \t "_self)** And like an unremitting focus on past injury in therapeutic discourse, the remedial paradigm endorsed by the Supreme Court in anti-discrimination law and furthered by various reparations movements has its dangers. It is important to acknowledge past injury; yet true remediation is impossible, both politically and symbolically. No amount of money distributed to present-day African Americans can undo the loss of forty acres and a mule at the end of the [\*1644]  Civil War. Present-day Indian nations will never be given all of their land back, and even if they were, no land transfer could undo the genocide and the spirit-murder that Indian conquest wrought. The search for remediation as the way to undo the wounds of the past threatens to lock whites and nonwhites into a never-ending tango of guilt, despair, and hostile denial.

#### -- Turn – sell-back – natives will lease land back to corporations, magnifying exploitation

Leonard 97 (Louis G. III, Executive Editor – Boston College Third World Law Journal, “Sovereignty, Self-Determination, And Environmental Justice In The Mescalero Apache's Decision To Store Nuclear Waste”, Boston College Environmental Affairs Law Review, Spring, 24 B.C. Envtl. Aff. L. Rev. 651, Lexis)

As the extensive natural resources from the West began to dwindle during this century, Native reservations again became attractive to the land and resource hungry United States marketplace. Reservation land covered over fifty-six million acres in the continental United States, within 310 reservations, and to the surprise of the federal government, much of this land turned out to be rich with mineral deposits as well as timber, grazing, and agricultural land. **[11](http://www.lexis.com/research/retrieve?_m=668274af8658eafb9713fb3499ee234c&docnum=2&_fmtstr=FULL&_startdoc=1&wchp=dGLzVtz-zSkAz&_md5=3722f57f2192ce9f427954e25cb2a763&focBudTerms=as%20a%20result%20of%20market%20pressure&focBudSel=all" \l "n11" \t "_self)** As a result of market pressure, a large percentage of reservation land is presently leased out to private, non-Indian interests. These entrepreneurial interests (including the federal government) dramatically over-harvest the  [\*654]  land through long-term leases often paying a fraction of the market worth. **[12](http://www.lexis.com/research/retrieve?_m=668274af8658eafb9713fb3499ee234c&docnum=2&_fmtstr=FULL&_startdoc=1&wchp=dGLzVtz-zSkAz&_md5=3722f57f2192ce9f427954e25cb2a763&focBudTerms=as%20a%20result%20of%20market%20pressure&focBudSel=all" \l "n12" \t "_self)**

#### -- Turn – backlash –

#### Returning land to natives causes a violent backlash from the majority and inter-racial fighting

Bradford 3 (William, LLM – Harvard Law School and Assistant Professor of Law – Indiana University, “"With a Very Great Blame on Our Hearts": Reparations, Reconciliation, and an American Indian Plea for Peace with Justice”, American Indian Law Review, 27 Am. Indian L. Rev. 1, Lexis)

Until the majority comes to accept not only the role of the United States and its laws in the deliberate destruction of Indian populations, property rights, and cultures but also the responsibility to repair the interdependent relationship between Indian self-determination and U.S. legitimacy, Indian reparations, a moral shibboleth through the shadow of which the dominant social group is unwilling to tread, will be viewed as nothing more than a underserved handout to the losers of a long-ago struggle for the continental landmass. **[612](http://www.lexis.com/research/retrieve?_m=e4b49a6253d6016e263713dfa1ea327e&csvc=bl&cform=searchForm&_fmtstr=FULL&docnum=1&_startdoc=1&wchp=dGLzVzz-zSkAt&_md5=c84102d539d0c75c3d7e09b8a9b84382" \l "n612" \t "_self)** A destabilizing reallotment of the American economic and territorial pie on this basis is likely to provoke violent political backlash at flashpoints along a wide spectrum of self-interested white Americans, **[613](http://www.lexis.com/research/retrieve?_m=e4b49a6253d6016e263713dfa1ea327e&csvc=bl&cform=searchForm&_fmtstr=FULL&docnum=1&_startdoc=1&wchp=dGLzVzz-zSkAt&_md5=c84102d539d0c75c3d7e09b8a9b84382" \l "n613" \t "_self)** as well as ethnic elbowing **[614](http://www.lexis.com/research/retrieve?_m=e4b49a6253d6016e263713dfa1ea327e&csvc=bl&cform=searchForm&_fmtstr=FULL&docnum=1&_startdoc=1&wchp=dGLzVzz-zSkAt&_md5=c84102d539d0c75c3d7e09b8a9b84382" \l "n614" \t "_self)** from uncompensated and as-yet-aggrieved minority racial groups, including, inter alia, African-Americans and Hispanics. **[615](http://www.lexis.com/research/retrieve?_m=e4b49a6253d6016e263713dfa1ea327e&csvc=bl&cform=searchForm&_fmtstr=FULL&docnum=1&_startdoc=1&wchp=dGLzVzz-zSkAt&_md5=c84102d539d0c75c3d7e09b8a9b84382" \l "n615" \t "_self)**

#### Impact is global nuclear war

Masotti 69 (Louis H. Professor of Political Science – Case Western Reserve University, et al., A Time to Burn?, p. x-xi)

To a very great extent, riots are a cry of utter despair, pleading for someone to hear and respond. Yet our response has been more talk, more unfulfilled promises, more tokenism, and recently, more suppression. And while we are talking, the disillusionment and frustration of the ghetto is accelerating at a frightening pace. The civil rights efforts of the past decade and the continual bombardment of the mass media have heightened the consciousness and raised the expectations of the Negro far beyond the level of our response. Those who say that riots have nothing to do with the civil rights movement are either engaging in enormous self-delusion or are attempting to protect the good name of a phase of the movement which is more palatable to themselves and the American public. They are blind to a long history of social revolutions which have often begun as broad-based nonviolent efforts to change institutionalized injustices, only to merge as violent social revolutions when more moderate efforts failed. As a minority of slightly more than ten per cent of the population, Negroes stand little chance of winning in a violent confrontation. But before the militant leaders push the Negro community beyond the point of no return, we must do some sober thinking about the consequences of such a confrontation. American society itself would be the ultimate loser. We would become the captives of fear and hate of a magnitude that would make Nazi Germany and apartheid South Africa seem like meccas for civil libertarians. Such a confrontation would make a mockery of the American Revolution and the entire history of our experiment in democracy. But even this might be a relatively minor consequence. In a mood of rage and hate, the balance of power in this nation might very well shift into the reckless hands of those who would disrupt the precarious balance of peace between the nuclear powers and **plunge the whole world into nuclear holocaust**.

#### -- Turn – infighting –

#### A) Decolonization splits native nations – some fight it

Porter 98 (Robert B., Associate Professor of Law and Director of the Tribal Law and Government Center – University of Kansas, “A Proposal to the Hanodaganyas to Decolonize Federal Indian Control Law”, University of Michigan Journal of Law Reform, Summer, 31 U. Mich. J.L. Reform 899, Lexis)

Much of the difficulty in implementing a federal Indian Decolonization Policy will arise because many Indian nations will resist it. Having spent such a long time in a dependent relationship, many Indian nations will exercise their sovereign prerogative to resist any change in the status quo. If the United States chooses to recognize an Indian nation's choice to remain dependent upon it, there will likely never be any mechanism to effectuate the decolonization of that Indian nation in the future. In my view, the federal government need not engage in an endless debate with the Indian nations over whether it should implement a Decolonization Policy. Instead, the United States should engage in one final colonial act: it should unilaterally adopt a Decolonization Policy and force the Indian nations either to choose the path of independence or to preserve the status quo of dependence. As a practical matter, then, Congress should simply repeal a number of its colonial enactments, such as those set forth above, **[590](http://www.lexis.com/research/retrieve?_m=7cb7a4a74301907cda3e18183c5be1d9&csvc=bl&cform=searchForm&_fmtstr=FULL&docnum=1&_startdoc=1&wchp=dGLzVtz-zSkAz&_md5=09c0b6769cb0d12671a4d1427da4bca5" \l "n590" \t "_self)** and give the Indian nations one year before the repeal becomes effective. If an Indian nation chooses to preserve the status quo and maintain a more dependent relationship, then there would be no change in the legal relationship between the United States and that nation. If, on the other hand, an Indian nation is looking to expand its self-determination, the one-year time period would spur the development of the necessary infrastructure to reassume the aspect of government responsibility at issue. In this way, the Indian nations could make strategic multi-year decisions about which areas to develop, and could maintain the application of the federal Indian control law up until the time is right for them to apply their own law. Maybe, for the first time ever, they would have to take a deep, hard look at whether they are really able to assume responsibilities previously exercised by the federal government or the states. It is unlikely that any but the handful of independently wealthy Indian nations would be able to afford to displace federal and state authority immediately. Indeed, it may be imprudent to eliminate all restrictive federal legislation, case law, and executive orders. The bigger problem, however, is that in many instances, the anticipated trauma of assuming governmental responsibility over matters that may not have been handled in generations would be so great that some Indian nations would likely resist the proposed change, either because  [\*1001]  they could not administratively or financially assume such new responsibility, or because they may have grown accustomed to being dependent upon the federal or state governments. This dependence is a critical defect in any modern effort to decolonize federal Indian control law. Given the changes forced upon Indian people during the last 200 years, there has been a commensurate change in the native conception of sovereignty. **[591](http://www.lexis.com/research/retrieve?_m=7cb7a4a74301907cda3e18183c5be1d9&csvc=bl&cform=searchForm&_fmtstr=FULL&docnum=1&_startdoc=1&wchp=dGLzVtz-zSkAz&_md5=09c0b6769cb0d12671a4d1427da4bca5" \l "n591" \t "_self)** While many Indian nations today may embrace a firm and clear conception of their own sovereignty, others may not. **[592](http://www.lexis.com/research/retrieve?_m=7cb7a4a74301907cda3e18183c5be1d9&csvc=bl&cform=searchForm&_fmtstr=FULL&docnum=1&_startdoc=1&wchp=dGLzVtz-zSkAz&_md5=09c0b6769cb0d12671a4d1427da4bca5" \l "n592" \t "_self)** For the latter, sovereignty may not even have any meaning in the face of overwhelming pressures to satisfy individual - rather than tribal - needs and desires. Unfortunately, some Indian nations may be such in name only. In short, colonization has transformed tribal conceptions of self-government so dramatically that some Indian nations may simply have no idea what it means to assume greater authority over their own affairs.

#### B) That causes native extinction

Porter 97 (Robert B., Associate Professor of Law and Director of the Tribal Law and Government Center – University of Kansas, “Strengthening Tribal Sovereignty Through Government Reform: What are the Issues”, Kansas Journal of Law & Public Policy, Winter, 7 Kan. J.L. & Pub. Pol'y 72, Lexis)

Against this backdrop, infighting can be a matter of life or death for tribal sovereignty. If an Indian nation is overwhelmed with acrimony, infighting and civil war, it cannot possibly  [\*93]  muster enough strength to repel the forces that would seek its destruction. Even in those instances where there might be an enemy obvious enough to unify opposing factions, the days, months, and years of prior conflict will have had a long-term corrosive effect that would make those moments when unity is necessary terribly difficult to achieve. Put simply, divided and dysfunctional tribal governments are weak tribal governments, and weak tribal governments are unable over the long haul to protect and defend their membership from the continuing onslaught of over 500 years of American colonization. If we are too divided to have the ability to control our own affairs and determine our future course, then we simply cannot expect to survive very long as sovereign nations.

#### -- Turn – private tyrannies –

#### A) Eliminating the state causes corporate fill-in – private groups will ramp up exploitation in far worse ways

Chomsky 98 (Noam, Professor of Linguistics – MIT, The Common Good: Noam Chomsky Interviewed by David Barsamian, p. 84-85)

So Argentina is “minimizing the state”–cutting down public expenditures, the way our government is doing, but much more extremely. Of course, when you minimize the state, you maximize something else –and it isn’t popular control. What gets maximized is private power, domestic and foreign. I met with a very lively anarchist movement in Buenos Aires, and with other anarchist groups as far away as northeast Brazil, where nobody even knew they existed. We had a lot of discussions about these matters. They recognize that they have to try to use the state--even though they regard it as totally illegitimate. The reason is perfectly obvious. When you eliminate the one institutional structure in which people can participate to some extent--namely the government--you're simply handing over power to unaccountable private tyrannies that are much worse. So you have to make use of the state, all the time recognizing that you ultimately want to eliminate it. Some of the rural workers in Brazil have an interesting slogan. They say their immediate task is "expanding the floor of the cage." They understand that they're trapped inside a cage, but realize that protecting it when it's under attack from even worse predators on the outside, and extending the limits of what the cage will allow, are both essential preliminaries to dismantling it. If they attack the cage directly when they're so vulnerable, they'll get murdered. That's something that anyone ought to be able to understand who can keep two ideas in their head at once, but some people here in the US tend to be so rigid and doctrinaire that they don’t understand the point. But unless the left here is willing to tolerate that level of complexity, we’re not going to be of any use to people who are suffering and need our help—or, for that matter, to ourselves.

#### B) Turns the alt – economic vulnerability uniquely impacts Native Americans

Hanson 1 (Randel, Assistant Professor of Justice Studies – Arizona State University, American Indian Culture and Research Journal, 25)

The marketing of nuclear waste to American Indians as a means of economic development is the latest chapter in the story of radioactive colonization, just as the process by which hit is marketed arguably represents a new stage in US-Indian relations win which voluntarism is the hallmark of dispossession. Capitalism, whether industrial or post-industrial, is a shape-shifting force that continues to open up new opportunities for itself. The invitation to American Indians by the US government and corporations to step more centrally into the market relations of capitalism and more fully apply it in appraising the future of Indian lands and peoples is an example of that shape-shifting. At the end of the Cold War, according to the US government and corporations, tribal sovereignty may mean that Native Americans will face increasing onslaughts in the forms of “invitations” to take the toxic wastes of dominant society. Ironically, while this may allow Native Americans to retain their lands and increase their sovereignty over them, the very survivability of those lands may be jeopardized by the toxic threats, which confront them.

#### C) Extinction

Boggs 97 (Carl, Professor of Political Science – National University, Theory & Society 26, December, p. 773-4)

The decline of the public sphere in late twentieth-century America poses a series of great dilemmas and challenges. Many ideological currents scrutinized here ^ localism, metaphysics, spontaneism, post- modernism, Deep Ecology – intersect with and reinforce each other. While these currents have deep origins in popular movements of the 1960s and 1970s, they remain very much alive in the 1990s. Despite their different outlooks and trajectories, they all share one thing in common: a depoliticized expression of struggles to combat and overcome alienation. The false sense of empowerment that comes with such mesmerizing impulses is accompanied by a loss of public engagement, an erosion of citizenship and a depleted capacity of individuals in large groups to work for social change. As this ideological quagmire worsens, urgent problems that are destroying the fabric of American society will go unsolved – perhaps even unrecognized – only to fester more ominously into the future. And such problems (ecological crisis, poverty, urban decay, spread of infectious diseases, technological displacement of workers) cannot be understood outside the larger social and global context of internationalized markets, finance, and communications. Paradoxically, the widespread retreat from politics, often inspired by localist sentiment, comes at a time when agendas that ignore or side- step these global realities will, more than ever, be reduced to impotence. In his commentary on the state of citizenship today, Wolin refers to the increasing sublimation and dilution of politics, as larger numbers of people turn away from public concerns toward private ones. By diluting the life of common involvements, we negate the very idea of politics as a source of public ideals and visions.74 In the meantime, **the fate of the world hangs in the balance**. The unyielding truth is that, even as the ethos of anti-politics becomes more compelling and even fashionable in the United States, it is the vagaries of political power that will **continue to decide** the fate of human societies. This last point demands further elaboration. The shrinkage of politics hardly means that corporate colonization will be less of a reality, that social hierarchies will somehow disappear, or that gigantic state and military structures will lose their hold over people's lives. Far from it: the space abdicated by a broad citizenry, well-informed and ready to participate at many levels, can in fact be **filled by authoritarian and reactionary elites** – an already familiar dynamic in many lesser- developed countries. The fragmentation and chaos of a Hobbesian world, not very far removed from the rampant individualism, social Darwinism, and civic violence that have been so much a part of the American landscape, could be the prelude to a powerful Leviathan designed to impose order in the face of disunity and atomized retreat. In this way **the eclipse of politics might set the stage for a reassertion of politics in more virulent guise** – or it might help further rationalize the existing power structure. In either case, the state would likely become what Hobbes anticipated: the embodiment of those universal, collective interests that had vanished from civil society.75

#### -- Turn – global secession –

#### Granting native rights is perceived globally – causes secession

Ryan 00 (Missy, “Will the Ambassador From Navajo Yield?”, The National Journal, 6-3, Lexis)

In general, though, the State Department is just plain suspicious about Indians' insistence on legal self-determination
internationally. If the trend toward more recognition of native peoples continues, it could raise all sorts of problems with how Washington deals with separatist groups all over the world. Moreover, the State Department takes a far dimmer view of Indians' quest for recognition than do other Clinton Administration agencies, including the Interior and Justice departments. Although some degree of self-government and territorial autonomy for Indian tribes, similar to that which individual states wield, is recognized by many federal agencies, the State Department sees Indian tribes as domestic protectorates in international questions. In its view tribes shouldn't deal with any foreign nation. For State Department diplomats, expanding Indian rights also increases the risk of more balkanizations here and around the globe. Although American Indians protest that they aren't after secession, native groups in other parts of world, such as in the volatile Chiapas region of southern Mexico, are much more likely to take any such rights and run with them.

#### Global nuclear war

Shehadi 93 (Kamal, Research Associate at the International Institute for Strategic Studies, December, Ethnic Self Determination and the Break Up of States, p. 81)

This paper has argued that self-determination conflicts have direct adverse consequences on international security. As they begin to tear nuclear states apart, the likelihood of nuclear weapons falling into the hands of individuals or groups willing to use them, or to trade them to others, will reach frightening levels. This likelihood increases if a conflict over self-determination **escalates into a war between two nuclear states**. The Russian Federation and Ukraine may fight over the Crimea and the Donbass area; and India and Pakistan may fight over Kashmir. Ethnic conflicts may also spread both within a state and from one state to the next. This can happen in countries where more than one ethnic self-determination conflict is brewing: Russia, India and Ethio­pia, for example. The conflict may also spread by contagion from one country to another if the state is weak politically and militarily and cannot contain the conflict on its doorstep. Lastly, there is a real danger that regional conflicts will erupt over national minorities and borders.

#### -- Turn – economy –

#### Giving the land back collapses growth

Nelson 94 (Katharine F., Associate Professor – Widener University School of Law, “Resolving Native American Land Claims And The Eleventh Amendment: Changing The Balance Of Power”, Villanova Law Review, 39 Vill. L. Rev. 525, Lexis)

Negotiated settlements are particularly important in Indian land disputes. While the federal courts may be well-suited to determine the parties' legal ownership rights, they are not well-suited to deal with the complex political and social issues that these disputes raise or to fashion appropriate relief in cases where the tribal claimants prevail. **[176](http://www.lexis.com/research/retrieve?_m=69f201c3dff9985aa7babe9ce2537d38&docnum=143&_fmtstr=FULL&_startdoc=101&wchp=dGLzVtz-zSkAz&_md5=4a5c1326d43c4bde82e1e67eccd7f9db&focBudTerms=native%20american%20or%20indian%20w/35%20decolonization%20or%20land%20back&focBudSel=all" \l "n176" \t "_self)** Tribal property rights generally depend on interpreting federal statutes, treaties and common law, together with determining the facts surrounding land transactions and tribal status. These are traditional court functions. However, Indian land claims frequently seek large tracts of land currently inhabited by private homeowners, businesses, local municipalities and the state. In most cases, none of these people were alive, let alone participated in, the transactions under scrutiny. **[177](http://www.lexis.com/research/retrieve?_m=69f201c3dff9985aa7babe9ce2537d38&docnum=143&_fmtstr=FULL&_startdoc=101&wchp=dGLzVtz-zSkAz&_md5=4a5c1326d43c4bde82e1e67eccd7f9db&focBudTerms=native%20american%20or%20indian%20w/35%20decolonization%20or%20land%20back&focBudSel=all" \l "n177" \t "_self)** This makes transferring the claimed lands back to the Indians virtually impossible as a practical and equitable matter, even when the current owners are parties to the suit. Forcing whole communities to abandon their homes and businesses would create economic and social chaos. Moreover, the courts have no real way to enforce their orders. **[178](http://www.lexis.com/research/retrieve?_m=69f201c3dff9985aa7babe9ce2537d38&docnum=143&_fmtstr=FULL&_startdoc=101&wchp=dGLzVtz-zSkAz&_md5=4a5c1326d43c4bde82e1e67eccd7f9db&focBudTerms=native%20american%20or%20indian%20w/35%20decolonization%20or%20land%20back&focBudSel=all" \l "n178" \t "_self)**  [\*558]

#### Global nuclear war

Mead 92 (Walter Russell, Senior Fellow – Council on Foreign Relations, New Perspectives Quarterly, Summer, p. 30)

The failure to develop an international system to hedge against the possibility of worldwide depression- will open their eyes to their folly. Hundreds of millions-billions-of people around the world have pinned their hopes on the international market economy. They and their leaders have embraced market principles-and drawn closer to the West-because they believe that our system can work for them. But what if it can't? What if the global economy stagnates, or even shrinks? In that case, we will face a new period of international conflict: South against North, rich against poor. Russia. China. India-these countries with their billions of people and their nuclear weapons will pose a much greater danger to world order than Germany and Japan did in the 1930's.

#### -- Throw out their evidence – Churchill is a liar and a plagiarist – zero credibility

Volokh 5 (Eugene, Professor of Law – UCLA School of Law, “Professors Not Opposed to Academic Fraud and Terrorism”, The Volokh Conspiracy, 2-28, http://volokh.com/archives/archive\_2005\_02\_27-2005\_03\_05.shtml)

[It] is perfectly obvious to to anyone who has been reading Colorado newspapers over the last several weeks--that Churchill is a consummate liar. There is overwhelming evidence--which Churchill has failed to refute in even a minimally plausible way--of the following falsehoods by Churchill: As detailed by Lamar University's Thomas Brown, Churchill's writings claim that the U.S. Army deliberately caused an 1837 smallpox epidemic among the Sioux by distributing infected blankets. Yet the very sources cited by Churchill state that the epidemic was accidentally spread by travelers and that the army had nothing to do with it. As detailed by the University of New Mexico law school's John LaVelle in the American Indian Quarterly and the Wicazo Sa Review, Churchill has lied about the 1887 General Allotment Act (falsely claiming that the Act required proof of a certain percentage of Indian blood in order for a person to be eligible to be allotted personal land on Indian reservations) .. LaVelle further demonstrates multiple instances of plagiarism by Churchill and of citing sources for the opposite of what they really said. Churchill's academic career has also included time as Instructor of studio art and art history at Black Hills State College, and he promoted himself as an "Indian artist" until a 1990 law federal prohibited non-Indians from selling their work as Indian art. As detailed detailed by KCNC television, Churchill's 1981 serigraph "Winter Attack" is plagiarized from a nearly identical painting by the renowned artist Thomas Mails. Churchill merely reversed the left-to-right imagery, and colored a bush green. "Professor Churchill's right to speak what he believes to be the truth" does not protect Churchill's apparently false claims that he received paratrooper training the Vietnam War, and that he served in a long-range reconnaissance patrol unit--although his military records show that he was instead in the motor pool. Mount Holyoke history professor Joseph Ellis was stripped of his endowed chair and suspended without pay for a year because of similar lies about his own Vietnam record. As detailed by KHOW's radio's Dan Caplis and Craig Silverman and by the Pirate Ballerina weblog, Churchill's entire academic career has been based on advancement through his bogus claim to be part Indian.

#### -- Turn – transition wars – kicking the government off the planet results in massive violence

Woodcock 92 (George, Author of The Anarchist Reader, Anarchism & Anarchists)

In other words, there is little prospect of immediate success for an insurrection. Most likely, it would be suppressed immediately. But, even supposing it attained some initial success, seized certain towns, won over troops, obtained a proportion of heavy armor, it is still unlikely that success would be complete, that there would not remain a great mass of specialist troops armed with the majority of the planes, tanks, and artillery. To win final victory, to “consolidate the revolution,” the advocates of violence demand a continuance of conflict. In other words, they advocate a civil war. But civil wars are fatal to revolutions, whether they are won or lost. In most cases, it is a foregone conclusion that the trained military forces will win in a short period, although in special circumstances the struggle may continue for years before final defeat, as in Spain, or even result in victory for the so-called revolutionaries as in Russia. But, in any event, a civil war is always destructive to the ends of a revolution. This is because the successful conduct of war demands forms of organization which negate the revolutionary principles of liberty, equality, and fraternity. There is nothing so effective in degrading revolution into a dictatorship as a period of military adventure.