## 1

#### Pain is bad, Pleasure is good, and all things only have value insofar as they make us happy.

Ole Martin Moen, Post-Doctoral Fellow in Philosophy at Centre for the Study of Mind in Nature, University of Oslo, 12 September 2015, <http://www.olemartinmoen.com/wp-content/uploads/AnArgumentForHedonism.pdf> ///AHS PB

Let us start by observing, empirically, that a widely shared judgment about intrinsic value and disvalue is that pleasure is intrinsically valuable and pain is intrinsically disvaluable. On virtually any proposed list of intrinsic values and disvalues (we will look at some of them below), pleasure is included among the intrinsic values and pain among the intrinsic disvalues. This inclusion makes intuitive sense, moreover, for there is something undeniably good about the way pleasure feels and something undeniably bad about the way pain feels, and neither the goodness of pleasure nor the badness of pain seems to be exhausted by the further effects that these experiences might have. ‘‘Pleasure’’ and ‘‘pain’’ are here understood inclusively, as encompassing anything hedonically positive and anything hedonically negative.2 The special value statuses of pleasure and pain are manifested in how we treat these experiences in our everyday reasoning about values. If you tell me that you are heading for the convenience store, I might ask: ‘‘What for?’’ This is a reasonable question, for when you go to the convenience store you usually do so, not merely for the sake of going to the convenience store, but for the sake of achieving something further that you deem to be valuable. You might answer, for example: ‘‘To buy soda.’’ This answer makes sense, for soda is a nice thing and you can get it at the convenience store. I might further inquire, however: ‘‘What is buying the soda good for?’’ This further question can also be a reasonable one, for it need not be obvious why you want the soda. You might answer: ‘‘Well, I want it for the pleasure of drinking it.’’ If I then proceed by asking ‘‘But what is the pleasure of drinking the soda good for?’’ the discussion is likely to reach an awkward end. The reason is that the pleasure is not good for anything further; it is simply that for which going to the convenience store and buying the soda is good.3 As Aristotle observes: ‘‘We never ask [a man] what his end is in being pleased, because we assume that pleasure is choice worthy in itself.’’4 Presumably, a similar story can be told in the case of pains, for if someone says ‘‘This is painful!’’ we never respond by asking: ‘‘And why is that a problem?’’ We take for granted that if something is painful, we have a sufficient explanation of why it is bad. If we are onto something in our everyday reasoning about values, it seems that pleasure and pain are both places where we reach the end of the line in matters of value.

**He Continues**

Many philosophers would accept the conclusion from the previous section, that pleasure is intrinsically valuable and pain is intrinsically disvaluable. Most of them would add, however, that this is probably not the complete story of what is intrinsically valuable and disvaluable. They would suggest that there are intrinsic values besides pleasure and intrinsic disvalues besides pain, and thus endorse some form of pluralism rather than hedonism. Pluralism has many defenders. W. D. Ross, for example, suggests that pleasure is indeed intrinsically valuable, but adds that so are knowledge and artistic activity.19 Noah Lemos adds consciousness, morally good actions, beauty, and flourishing to the list of intrinsic values.20 Martha Nussbaum suggests life, health, bodily integrity, emotional attachment, practical reason, affiliation, play, and more.21 William Frankena has provided what is arguably the most extensive list of intrinsic values: life, consciousness, and activity; health and strength; pleasures and satisfactions of all or certain kinds; happiness, beatitude, contentment, etc.; truth; knowledge and true opinions of various kinds, understanding, wisdom; beauty, harmony, proportion in objects contemplated; aesthetic experience; morally good dispositions or virtues; mutual affection, love, friendship, cooperation; just distribution of goods and evils; harmony and proportion in one’s own life; power and experiences of achievement; self-expression; freedom; peace, security; adventure and novelty; and good reputation, honor, esteem.22 Prima facie, these all seem to be reasonable suggestions for things worth having, not just for the sake of other things, but for their own sake. So is it clear, as G. E. Moore asks, that a hedonist can show ‘‘that all other things but pleasure, whether conduct or virtue of knowledge, whether life or nature or beauty, are only good as a means to pleasure or for the sake of pleasure, never for their own sakes or as ends in themselves’’?23 I think several things should be said in response to Moore’s challenge to hedonists. First, I do not think the burden of proof lies on hedonists to explain why the additional values are not intrinsic values. If someone claims that X is intrinsically valuable, this is a substantive, positive claim, and it lies on him or her to explain why we should believe that X is in fact intrinsically valuable. Possibly, this could be done through thought experiments analogous to those employed in the previous section. Second, there is something peculiar about the list of additional intrinsic values that counts in hedonism’s favor: the listed values have a strong tendency to be well explained as things that help promote pleasure and avert pain. To go through Frankena’s list, life and consciousness are necessary presuppositions for pleasure; activity, health, and strength bring about pleasure; and happiness, beatitude, and contentment are regarded by Frankena himself as ‘‘pleasures and satisfactions.’’ The same is arguably true of beauty, harmony, and ‘‘proportion in objects contemplated,’’ and also of affection, friendship, harmony, and proportion in life, experiences of achievement, adventure and novelty, self-expression, good reputation, honor and esteem. Other things on Frankena’s list, such as understanding, wisdom, freedom, peace, and security, although they are perhaps not themselves pleasurable, are important means to achieve a happy life, and as such, they are things that hedonists would value highly. Morally good dispositions and virtues, cooperation, and just distribution of goods and evils, moreover, are things that, on a collective level, contribute a happy society, and thus the traits that would be promoted and cultivated if this were something sought after. To a very large extent, the intrinsic values suggested by pluralists tend to be hedonic instrumental values. Indeed, pluralists’ suggested intrinsic values all point toward pleasure, for while the other values are reasonably explainable as a means toward pleasure, pleasure itself is not reasonably explainable as a means toward the other values. Some have noticed this. Moore himself, for example, writes that though his pluralistic theory of intrinsic value is opposed to hedonism, its application would, in practice, look very much like hedonism’s: ‘‘Hedonists,’’ he writes ‘‘do, in general, recommend a course of conduct which is very similar to that which I should recommend.’’24 Ross writes that ‘‘[i]t is quite certain that by promoting virtue and knowledge we shall inevitably produce much more pleasant consciousness. These are, by general agreement, among the surest sources of happiness for their possessors.’’25 Roger Crisp observes that ‘‘those goods cited by non-hedonists are goods we often, indeed usually, enjoy.’’26 What Moore and Ross do not seem to notice is that their observations give rise to two reasons to reject pluralism and endorse hedonism. The first reason is that if the suggested non-hedonicintrinsic values are potentially explainable by appealtojust pleasure and pain (which, following my argument in the previous chapter, we should accept as intrinsically valuable and disvaluable), then—by appeal to Occam’s razor—we have at least a pro tanto reason to resist the introduction of any further intrinsic values and disvalues. It is ontologically more costly to posit a plurality ofintrinsic values and disvalues, so in case all values admit of explanation by reference to a single intrinsic value and a single intrinsic disvalue, we have reason to reject more complicated accounts. The fact that suggested non-hedonic intrinsic values tend to be hedonistic instrumental values does not, however, count in favor of hedonism solely in virtue of being most elegantly explained by hedonism; it also does so in virtue of creating an explanatory challenge for pluralists. The challenge can be phrased as the following question: If the non-hedonic values suggested by pluralists are truly intrinsic values in their own right, then why do they tend to point toward pleasure and away from pain?27

#### Thus the standard is Utilitarianism. Prefer:

#### [1] Util is a lexical pre-requisite to any other framework: Threats to bodily security and life preclude the ability for moral actors to effectively utilize and act upon other moral theories since they are in a constant state of crisis that inhibit the ideal moral conditions which other theories presuppose – so, util comes first and my offense outweighs theirs under their own framework.

#### [2] Only natural observable moral facts exist:

#### Papineau 07, David Papineau, “Naturalism,” Stanford Encyclopedia of Philosophy, 2007//SS Moore took this argument to show that moral facts comprise a distinct species of non-natural fact. However, any such non-naturalist view of morality faces immediate difficulties, deriving ultimately from the kind of causal closure thesis discussed above. If all physical effects are due to a limited range of natural causes, and if moral facts lie outside this range, then it follow that moral facts can never make any difference to what happens in the physical world (Harman, 1986). At first sight this may seem tolerable (perhaps moral facts indeed don't have any physical effects). But it has very awkward epistemological consequences. For beings like us, knowledge of the spatiotemporal world is mediated by physical processes involving our sense organs and cognitive systems. If moral facts cannot influence the physical world, then it is hard to see how we can have any knowledge of them

#### Two implications: A) Substantively affirms since we need the natural world to derive moral facts from it, so environmental destruction eliminates our ability to perceive and interact with those facts to create morality. B) Proves Util since we physically know the pleasure is good and pain is bad.

#### [3] Actor-specificity: side constraints freeze action b/c government policies always require trade-offs—the only justifiable way to resolve those conflicts is by benefiting everyone.

**[4] THEORY: ethical frameworks must be theoretically legitimate. Any standard is an interpretation of the word ought-thus framework is functionally a topicality argument about how to define the terms of the resolution. Prefer my interpretation:**

**A] Ground: Both debaters are guaranteed access to ground to engage under util – ie Aff gets plans and advantages, while Neg gets disads and counterplans. Additionally, anything can function as a util impact as long as an external benefit is articulated, so all your offense applies. Other frameworks deny 1 side the ability to engage the other on both the impact level and the link level.**

**B] Predictability: Debaters are most prepared to engage in a util debate since it is the most common framework read on the entirety of the west coast. Hyper-specific theories will always mean people have little to no prep on the issue.**

## 2

#### CP Text: The appropriation of outer space is unjust except for asteroid mining.

#### Asteroid mining is an unqualified good – it’s essential to advanced asteroid deflection, deep space travel, and fighting climate change

Heise 18 -- Jack Heise (Judicial Law Clerk at U.S. Courts of Appeals), Space, the Final Frontier of Enterprise: Incentivizing Asteroid Mining Under a Revised International Framework, 40 Mich. J. Int'l L. 189 (2018). https://repository.law.umich.edu/mjil/vol40/iss1/5 WJ

Asteroid mining has the potential to facilitate space travel, an outcome the OST holds to be in the interest of humanity as a whole.39 The potential of asteroid mining to reduce the cost of spaceflight, moreover, could facilitate the growth of the space economy. Asteroid mining thus aligns with another stated purposes of the OST in the sense that an expanded space econ- omy could provide substantial benefits to all mankind.40 First, in seeking to face the challenges posed by space travel, the public sector space race gave rise to numerous technological innovations, ranging from LEDs to emergency blankets to memory foam.41 It seems likely that the private space race would result in a similar degree of innovation, the products of which could benefit people across the globe.

Second, a successful mission to Mars could provide benefits beyond a mere sense of interplanetary accomplishment. NASA suggests that, given the parallels between the formation and evolution of Mars and Earth, a voyage there could help “us learn more about our own planet’s history and future.”42 The scientific advancements from such a mission cannot currently be anticipated and are difficult to predict, but “expand[ing] the frontiers of knowledge” in this manner could well bring benefits to all mankind.43

Third, the development of asteroid mining technology could also help advance asteroid diversion tactics. The development of the technology required to conduct successful asteroid mining operations could “help us to divert any incoming asteroids.”44 This is of great importance since NASA recently eliminated its Asteroid Redirect Mission due to funding cuts;45 NASA’s project was hailed by some scientists as a “critical step in demonstrating we can protect our planet from a future asteroid impact . . . .”46 Asteroid mining could step in and fill an important void. While the probability of an Armageddon-causing impact is low, the effects of an impact would be extremely severe.47 Even some mitigation of this risk as a byproduct of as- teroid mining would be a benefit to humanity as a whole.

Finally, reduced launch costs could facilitate measures to combat global climate change. One proposed solution for canceling out predicted increases in average worldwide temperature is to “prevent[] . . . about 1% of incoming solar radiation—insolation—from reaching the Earth. This could be done by scattering into space from the vicinity of Earth an appropriately small frac- tion of total insolation.”48 Asteroid mining could facilitate such measures in that “[t]echnologies that could greatly decrease the cost of space-launch could make a telling difference in the practicality of all types of space- deployed scattering systems of scales appropriate to insolation modulation.”49 There are certainly intermediate measures to combat climate change that ought to be taken first, but asteroid mining would facilitate this expedited solution. While some of the benefits of asteroid mining would doubtless accrue primarily to those nations with asteroid mining companies within their borders, the benefits noted in this section—space exploration as a gen- eral proposition, technological and scientific development, improvement of asteroid diversion technology, and facilitated means of swiftly countering climate change—would inure substantially to the benefit of all mankind.

#### Asteroids have no significance beyond their finite resources – property rights for asteroids are necessary for deep space travel and rare metals

Myers 16 -- Ross Myers (J.D. candidate at the University of Oregon Law School.), The Doctrine of Appropriation and Asteroid Mining: Incentivizing the Private Exploration and Development of Outer Space, 2016, Oregon Review of International Law, https://scholarsbank.uoregon.edu/xmlui/bitstream/handle/1794/19850/Meyers.pdf?sequence=1 WJ

Asteroids are “metallic, rocky bodies without atmospheres that orbit the sun and are too small to be classified as planets.”33 Like water, asteroids are limited resources that are unconnected to any form of real property. Asteroids vary greatly in size, and are believed to consist primarily of metals and water, sometimes in staggering quantities.34 As such, asteroids may contain significant resources that would help serve to incentivize and facilitate the exploration of space.

Asteroids can be divided into classes, the three most commercially relevant being C-type, M-type, and S-type.35 C-type asteroids (carbonaceous) are the most common variety, and approximately half of the near Earth asteroids that are at least 1km large are C-type asteroids.36 These asteroids have a high content of water, hydrogen, and methane, all of which could potentially be mined to create rocket fuel on-site.37 Rocket fuel storage provides a limit on how far space vessels can be sent into deep space, so the creation of rocket fuel on asteroids would allow missions to probe deeper into space without having to bring enough fuel for a return trip. This could reduce the cost and difficulty of such endeavors significantly, allowing for more efficient exploration and development of deep space.

M-type asteroids (metallic) have the high radar reflectivity characteristic of metals,38 and are probably the most economically attractive targets for mining missions because of the commercial value of the metals in an Earth market. S-type asteroids (stony) are rocky mixtures of silicates, sulphides, and metals,39 but the metals they contain may not be as valuable as those found in M-type asteroids, so they will probably not be the target of initial space mining missions.

Recent scientific reports have suggested a single asteroid may contain staggering quantities of rare metals.40 One report estimated that a moderately sized (1 km) M-type asteroid with a fair enrichment in platinum group metals may contain twice the tonnage of platinum group metals already harvested on Earth combined with economically viable platinum group metal resources still in the ground.41 Put simply, it is believed a single asteroid could contain more platinum than has ever been mined or ever will be mined on Earth. While the economic gain from a mining mission on such an asteroid would be offset by the huge initial cost of reaching the asteroid and capturing the metals, this figure suggests mining missions to asteroids could be extremely profitable. Planetary Resources, a fledgling asteroid mining company, has already targeted a metallic asteroid for a possible future mining mission.42 According to Planetary Resources, this single asteroid may contain more platinum than has ever been mined on Earth.43

Scientific reports have also suggested asteroids may contain large quantities of volatiles, such as hydrogen and methane, which could potentially be broken down and used to synthesize rocket fuel and transport spacecraft between space environments.44 Several companies are already researching how to successfully mine the metals contained in asteroids by using frozen water contained in the asteroid to produce rocket fuel for a return journey.45

Asteroids are similar to water in many respects: both have economic and practical importance and limited availability; both exist as floating objects unconnected to land; and both are practically and commercially important to society and many different industries both in the context of space travel, and in the context of natural resource acquisition. However, unlike water, under the current international treaties regarding space, claims by either private or government entities on celestial objects are prohibited.46

#### Prohibitions on appropriation prevent asteroid mining despite growing space industries

Myers 16 -- Ross Myers (J.D. candidate at the University of Oregon Law School.), The Doctrine of Appropriation and Asteroid Mining: Incentivizing the Private Exploration and Development of Outer Space, 2016, Oregon Review of International Law, https://scholarsbank.uoregon.edu/xmlui/bitstream/handle/1794/19850/Meyers.pdf?sequence=1 WJ

Despite a decrease in national space program funding, corporate space missions are on the rise. In 2010, President Obama proposed that NASA exit the business of flying astronauts from Earth to low Earth orbit and move it to private companies.52 Several companies have stepped up to bat, and corporate space programs now include space tourism, supply missions, and in one case a one-way colonization mission to Mars.53 Corporate interest in space tourism and development demonstrates a strong private commercial interest in space as an industry, which could serve to finance the exploration of space in a period where national governments do not have an active financial interest in space. However, under current international treaties, the ownership of asteroids is prohibited, preventing corporations willing to invest in asteroid mining from having a secure claim.

#### Warming causes extinction

Yangyang Xu 17, Assistant Professor of Atmospheric Sciences at Texas A&M University; and Veerabhadran Ramanathan, Distinguished Professor of Atmospheric and Climate Sciences at the Scripps Institution of Oceanography, University of California, San Diego, 9/26/17, “Well below 2 °C: Mitigation strategies for avoiding dangerous to catastrophic climate changes,” Proceedings of the National Academy of Sciences of the United States of America, Vol. 114, No. 39, p. 10315-10323

We are proposing the following extension to the DAI risk categorization: warming greater than 1.5 °C as “dangerous”; warming greater than 3 °C as “catastrophic?”; and warming in excess of 5 °C as “unknown??,” with the understanding that changes of this magnitude, not experienced in the last 20+ million years, pose existential threats to a majority of the population. The question mark denotes the subjective nature of our deduction and the fact that catastrophe can strike at even lower warming levels. The justifications for the proposed extension to risk categorization are given below.

From the IPCC burning embers diagram and from the language of the Paris Agreement, we infer that the DAI begins at warming greater than 1.5 °C. Our criteria for extending the risk category beyond DAI include the potential risks of climate change to the physical climate system, the ecosystem, human health, and species extinction. Let us first consider the category of catastrophic (3 to 5 °C warming). The first major concern is the issue of tipping points. Several studies (48, 49) have concluded that 3 to 5 °C global warming is likely to be the threshold for tipping points such as the collapse of the western Antarctic ice sheet, shutdown of deep water circulation in the North Atlantic, dieback of Amazon rainforests as well as boreal forests, and collapse of the West African monsoon, among others. While natural scientists refer to these as abrupt and irreversible climate changes, economists refer to them as catastrophic events (49).

Warming of such magnitudes also has catastrophic human health effects. Many recent studies (50, 51) have focused on the direct influence of extreme events such as heat waves on public health by evaluating exposure to heat stress and hyperthermia. It has been estimated that the likelihood of extreme events (defined as 3-sigma events), including heat waves, has increased 10-fold in the recent decades (52). Human beings are extremely sensitive to heat stress. For example, the 2013 European heat wave led to about 70,000 premature mortalities (53). The major finding of a recent study (51) is that, currently, about 13.6% of land area with a population of 30.6% is exposed to deadly heat. The authors of that study defined deadly heat as exceeding a threshold of temperature as well as humidity. The thresholds were determined from numerous heat wave events and data for mortalities attributed to heat waves. According to this study, a 2 °C warming would double the land area subject to deadly heat and expose 48% of the population. A 4 °C warming by 2100 would subject 47% of the land area and almost 74% of the world population to deadly heat, which could pose existential risks to humans and mammals alike unless massive adaptation measures are implemented, such as providing air conditioning to the entire population or a massive relocation of most of the population to safer climates.

Climate risks can vary markedly depending on the socioeconomic status and culture of the population, and so we must take up the question of “dangerous to whom?” (54). Our discussion in this study is focused more on people and not on the ecosystem, and even with this limited scope, there are multitudes of categories of people. We will focus on the poorest 3 billion people living mostly in tropical rural areas, who are still relying on 18th-century technologies for meeting basic needs such as cooking and heating. Their contribution to CO2 pollution is roughly 5% compared with the 50% contribution by the wealthiest 1 billion (55). This bottom 3 billion population comprises mostly subsistent farmers, whose livelihood will be severely impacted, if not destroyed, with a one- to five-year megadrought, heat waves, or heavy floods; for those among the bottom 3 billion of the world’s population who are living in coastal areas, a 1- to 2-m rise in sea level (likely with a warming in excess of 3 °C) poses existential threat if they do not relocate or migrate. It has been estimated that several hundred million people would be subject to famine with warming in excess of 4 °C (54). However, there has essentially been no discussion on warming beyond 5 °C.

Climate change-induced species extinction is one major concern with warming of such large magnitudes (>5 °C). The current rate of loss of species is ∼1,000-fold the historical rate, due largely to habitat destruction. At this rate, about 25% of species are in danger of extinction in the coming decades (56). Global warming of 6 °C or more (accompanied by increase in ocean acidity due to increased CO2) can act as a major force multiplier and expose as much as 90% of species to the dangers of extinction (57).

The bodily harms combined with climate change-forced species destruction, biodiversity loss, and threats to water and food security, as summarized recently (58), motivated us to categorize warming beyond 5 °C as unknown??, implying the possibility of existential threats. Fig. 2 displays these three risk categorizations (vertical dashed lines).

## 3

#### Interpretation: Debaters must disclose the plan text and standard text to their new affirmative to their opponent 30 minutes before the round.

#### Violation: I asked and you chose not to disclose

Graphical user interface, text, application, chat or text message

Description automatically generated

#### 1] Limits – unbroken standard and plan text are infinitely unpredictable – they’ll always win with cheap shot affs that we can’t prep. Giving only plan and standard text preserves sufficient affirmative flexibility by allowing your warrant to be new, but also allows the 1nc a chance of engaging. Engagement is the internal link to education since we don’t get education from two ships passing in the night.

#### 2] Argument quality: standard text text disclosure discourages cheap shot aff’s with frings authors and shoddy solvency. If the aff isn’t inherent or easily defeated by 20 minutes of research, the case should lose. They had a month to prep – the neg is entitled to some research time to make sure the AFF is inherent, topical, and controversial. Outweighs on argument quality and innovation – kills education only portable impact and encourages unfairness