# 2nr

The affirmative defneds the reslultion – pummer states that extinction has to come first as a framing question to preserve moral debates to be had in the future

Deprication of the Indian private sector in space completely decimates Indian soft power—ensures global cooperation on litany of existnetial threats---that’s Roffey.

Inhibiting the Indian private sector from leading in space o

Bioterror o/w---

Probability---existential risks produced from whitey on the moon has to prove the occurrence from generations of racism

Turns case---bioterrorism targets mionrities—

International coop sovles litany of issues ranging from racsim to warming

# 1nc cps rd 2

### 1

#### Our interpretation is that New, undisclosed Affs must be disclosed and must specifcy which governments they defend. Violation: they didn’t disclose the aff because it was “new”:

A screenshot of a cell phone

Description automatically generated with medium confidence

#### New Affs must spec actor and disclose or it destroys clash and competitive equity by incentivizing cheaty, small affs that provide no negative ground. Even if they can prove that there are specific DAs or CPs we can read against their aff in particular, this shell isn’t just a regular ASPEC argument, it’s about new, undisclosed affs.

#### You should ask yourself what core neg generic exists that we could be reasonably expected to prepare that apply to every single aff or a DA that they can't shift out of by not defending a certain country----every single generic relies on things like the plan’s actor in order to geta sizeable or at least surefire link.

#### This turns all their education claims because the lack of ability to engage by the negative decks any learning about the aff because of a lack of contestability.

### 2

(1 link, 1 impact)

#### The aff is not a break from dualistic thinking but reifies it. Appeals to space as being the dominion of all humankind, free to explore for the benefit of our common heritage, promote an image of humanity unburdened by its material environment.

Ferrando 16 [(Francesca, Ph.D. in philosophy, M.A. in Gender Studies, Professor.@ NYU) “Why Space Migration Must Be Posthuman”, 2016, http://ndl.ethernet.edu.et/bitstream/123456789/76546/1/147.pdf.pdf#page=136yperlink] TDI

In 2008, NASA released an official Statement on the Environmental Impact (PEIS), which takes into consideration the environmental impact of space tech- nology on Earth, but it does not acknowledge its impact on other celestial bodies, such as the Moon or other planets of the Solar System. Critical to this type of anthropocentric and Earth-centric approach, William Kramer underlines: “there is no comprehensive process required...for assessing human impacts on those extraterrestrial environments” (2014, 216). Space technology and space-based human activity shall be analyzed from a view which takes into account their effects not only on humans and on Earth, but on outer space as well. In order to address this issue, we first need to engage with the question asked by Reinman (2009): is (outer) space an environment? If so, it shall be regulated under specific environ- mental conditions. In Reinman’s opinion, “space at large should not enjoy a moral status equal to Earth” (ibid., 86), as she grants a primacy to Earth based on bio-centric values: “In many ways Earth, with its unique, abundant life, is special. There is nothing quite like it in the Solar System” (ibid.). Although the point raised by Reinman is of key importance to our discussion, from a posthuman perspective, regarding the Earth as “special” because of its life abundance is problematic, being supported by an Earth-centric, bio-centric and quantitative principle which supremacy is not inherently justified; life itself, in fact, is a slippery concept.

The current understanding of life is merely descriptive, not definitive: the border between animate/inanimate is difficult to mark and is often transgressed.24 Viruses, for instance, exhibit some of the characteristics which are common to organic life, while they are missing others, challenging the biological concept of life itself.25 More in general, it can be stated that life is not a clearly defined notion; instead, as Michel Foucault noted: “Life...is a category of classification, relative, like all the other categories, to the criteria one adopts” (1966; Engl. Transl. 1970, 161). Going back to Reinman’s conclusions, she underlines an aspect of strategic relevance for a posthumanist sensitivity: “humans’ actions towards their surroundings will continue to affect people whether we live on Earth or in space” (2009, 86). Let’s reflect further upon this point. The non-human agency of matter (Barad 2007), as high- lighted within the frame of New Materialism, plays a key role in allowing us to recognize agency to planets, stars and asteroids. The relational onto-epistemological approach of New Materialism makes us think on the possible astro-ecological impacts of Moon mining, or of terraforming in Mars,26 on the balance of the solar system and, eventually, on their orbits. Even the environmentally-sound concept of space-based solar power (cf. Ernst 2013) should be considered from perspectives others than Earth. Object-Oriented Ontology, and in particular the notion of “Hyperobjects” (Morton 2013), highlights the material viscosity of objects whose performance exceeds both a particular space and a particular time: reading the current opening of the space market from this perspective will unmask the long-term irreversible consequences of our present actions.

Space is the next frontier, where new resources, habitats and life forms are currently being sought: in November 2015, the United States Government passed the “Commercial Space Launch Competitiveness Act “[t]o facilitate a pro-growth environment for the developing commercial space industry by encouraging private sector investment” (U.S. Commercial Space Launch Competitiveness Act 2015). Although approaching outer space as a resource may spark interest and funding, from an heideggerian perspective, it is ontologically limiting and epistemologically partial, based on an Earth-centered policy sustained by an anthropocentric Weltanschauung. Furthermore, the “Space Act” may contravene the international regulations laid down by the “Outer Space Treaty” (1967), a key document ratified by 104 countries, including the US, which still represents the legal framework for space activity. The Office for Outer Space Affairs of the United Nations summarizes the following principles as the main ones sustaining the Treaty:

the exploration and use of outer space shall be carried out for the benefit and in the interests of all countries and shall be the province of all mankind; outer space shall be free for exploration and use by all States; outer space is not subject to national appropriation by claim of sovereignty, by means of use or occupation, or by any other means; States shall not place nuclear weapons or other weapons of mass destruction in orbit or on celestial bodies or station them in outer space in any other manner; the Moon and other celestial bodies shall be used exclusively for peaceful purposes; astronauts shall be regarded as the envoys of mankind; States shall be responsible for national space activities whether carried out by gov- ernmental or non-governmental entities; States shall be liable for damage caused by their space objects; and States shall avoid harmful contamination of space and celestial bodies. (Treaty on Principles Governing the Activities of States in the Exploration and Use of Outer Space 1967)

As we can see, this document is based on the principle of the common heritage of humankind, according to which “outer space is not subject to national appropriation by claim of sovereignty”. Conceived during the Cold War, the Treaty inaugurates a post-nationalistic post-bellic approach to space, setting a new paradigm which has departed from the dualistic imprinting of “us” against “them”. Although still within an anthropocentric schemata focussed on the interests of “mankind”, the step is huge. For instance, celestial bodies shall be used “for peaceful purposes” and shall not be contaminated; astronauts are considered the “envoys” of humankind.27 The human frame has been opened and expanded: posthumanism has entered the gates to the heavens.

It is now time to consider the impact of space encountering on human identity and existential insights, by delving into the specific change of perspective brought along by space traveling. This radical shift, known as the overview effect, consists of a series of epiphanies experienced by astronauts looking at the Earth from outer space. In his book The Overview Effect: Space exploration and human evolution (1998), Frank White relates such a shift in consciousness to that specific geographical perspective, stating: “Mental processes and views of life cannot be separated from physical location” (3). Humans are embodied beings; their materiality is a process supported and deeply affected by their surroundings. White further asserts this point by emphasizing the fact that the astronauts in Earth orbits and the lunar astronauts have different types of epiphanies: “The orbital astronaut sees the Earth as huge and himself or herself as less significant. The lunar astronaut sees the Earth as small and feels the awesome grandeur of the entire universe...Both pro- grams change the astronaut’s perception of the Earth and of his or her own identity, but in quite different ways” (ibid., 36). To White, the overview effect is so significant, that he affirms: “It is possible to grasp the true implications of this evolutionary process only by seeing it from the viewpoint of the universe as a whole, and from that perspective, the Overview Effect may point to humankind’s purpose as a species” (ibid., 5). The overview effect is of key importance to space ethics, allowing us to approach the topic of space migration not only from the usual utilitarian perspective, but also from an onto-epistemological standpoint: resonating with Heidegger, space physically becomes “a way of revealing”.

#### The aff’s endorsement of property rights is a dualistic mindset that dooms and turns its vision for global equality.

Schönpflug and Klapeer 17 [Schönpflug, Karin, University of Vienna and Christine M. Klapeer, Georg-August-Universität Göttingen. "Towards a posthumanist economics: The end of self-possession and the disappearance of Homo oeconomicus." Varieties of Alternative Economic Systems. Routledge, 2017. 204-220.] TDI

From a posthumanist perspective, the key to recreating another version of economics lies with a transgression of established dualistic thinking (such as mind/body, human/animal) and overcoming of those dichotomies which provide the basis (and legitimization) for modern capitalism, nation states, and many other unequal/exploitative relationships. What we consider as particularly important with regard to these dualistic categories is that they are intrinsically interlinked with modern conceptions of (holding) property (see also: Klapeer and Schönpflug 2015; Klapeer and Schönpflug 2016):

The rational mind holds property over the self and maintains self-control over his body and desires (self-ownership). 2 Rational (white) men acquire property over non-rational others, such as women, indigenous people, Blacks, and homosexuals. 3 Rational humans transform nature, land, animals, the planet into (private) property.

A posthumanist economics seeks to undo these hierarchical binaries in identity construction and the conception of private property (surpassing the Marxian definition of private property as capital (Marx 1844) by undoing the domination of (jree) men over human others and all non-human beings and matter.

From a posthumanist point of critique, private property must surpass a capitalist's means of production (capital) and must philosophically start with the concept of self-ownership or property-in-self which originates with the works of John Locke. The great theorist of property-in-self, John Locke, employed the concept to designate the self-sovereignty of (free) men in their economic relations with other men. He conceived that "every Man has a Property in his own Person. This no Body has any Right to but himself"(Locke 1690, V-§§ 27). With property in his person, by fully owning himself, man can not only ward off the claims of others, but also, his "having property in his own person" is, according to Locke, a necessary requirement for the appropriation of all private property (of what in the natural state is firstly common property).

The significance which the concept of self-ownership holds for economic theory is revealed by a brief inquiry into the etymology of the word property. Kenneth Minogue highlights that the "etymological root of the term (proprius- one's own)", gives us the sense of the connection between a property and what possesses it, "that is, between the (self-)possessing subject and the objects or things possessed by that subject" (Minogue 1980, 11). Property thus becomes the condition for being proper to (or belonging to) a particular person. The properties of persons, the attributes they are possessing, therefore do not only make them distinctive but also mark the borders between the (self-)proprietor, all others, and the rest of the world. In that sense free individuals have private property rights over themselves and their bodies and abilities in the same way as those persons can have private property rights over others who do not own their bodies, such as women (see Pateman 1988) or slaves (see Feiner 1988).

In this logic, the difference between self-proprietors and all others is necessarily based on a split between mind and body, a split which is essential to provide a basis for self-ownership, for the establishment of a free individual who is able to make contracts, to be a master and an owner. If separated enough, the mind/the ratio will govern the body/ the flesh/ the desires and therefore succeed as a true owner and, as the ideal political/economic subject (Klapeer 2014). If the split is not complete (as is the case with women and people of Color) or non-existent (as in the case of animals), the mind cannot own the body. Thus, women and people of Color have been perceived as nature, as non-rational beings being governed by their (sexual) desires and their bodies, unable to escape their embodied existence.

According to this logic, the body becomes the faulty party in a world view of "distrust of nature and materiality" (Barad 2003, 812), where the body is a symbol of the material, inconstant, disgraceful side of existence and regarded as a prison to the immortal soul. True wisdom and reality are thought to be on the other side, incorporeal and invisible (Praetorius 2015, 14).

If, then, a person or a being is coined unable to perform life as a separate self, with a mind split from the body, fewer or no personal rights (ownership, marriage, freedom of movement, education, health, voice, etc.) are therefore granted to this person. The work that may be performed by such individuals is seen as of lesser nature, and the value and remuneration of that work is considered insignificant and small. Finally, a whole set of values is derived from certain people's perceived "closeness to nature" and organized so that "value dualism are ways of conceptually organizing the world in binary, disjunctive terms" (Gaard 1997, 115). With humanist and Enlightenment thinking, "in the West, the human has been historically posed in a hierarchical scale to the non-human realm. Such a symbolic structure, based on a human exceptionalism well depicted in the Great Chain of Being, has not only sustained the primacy of humans over non-human animals, but it has also (in)formed the human realm itself, with sexist, racist, classist, homophobic, and ethnocentric presumptions" (Ferrando 2013, 28). In this way "the humanist image of thought also sets the frame for a self-congratulating relationship of Man to himself, which confirms the dominant subject as much in what he includes as his core characteristics as in what he excludes as 'other"' (Braidotti 2013, 67)

#### The impact is a state of permanent war—their political discourses surrounding space make militarization inevitable and turns the case.

Dickens and Ormrod 16 [(Peter Dickens, Senior Research Associate in the Department of Sociology at the University of Cambridge, member of the Red-Green Study Group in London, James S Ormrod, Principal Lecturer in Sociology at the University of Brighton), “The Future of Outer Space”, *The Palgrave Handbook of Society, Culture and Outer Space*] TDI

An argument can be made that the conquest of outer space has represented the ultimate victory of abstract space (see also Shaw, 2008, p. 115). Any meaningful distinction between terrestrial space and the rest of the cosmos has been eroded. This is not to say that the whole of outer space has been humanized, which of course it has not, but that space has come to be reconceptualized and re-experienced as a space for accumulation like any other. It is a space thoroughly colonized by terrestrial knowledge and practice (whether considered primarily capitalist, male, white or anything else).

For Benjamin and a host of others (from Klerkx, 2005, to Parker, 2009), the disinvestment in outer space exploration and development came as a result of the bureaucratization of NASA, and its engulfment within the military-industrial complex. With the development of the International Space Station (ISS) and the Space Shuttle (which according to some accounts were each the rationale for the development of the other), space exploration became routine and unexciting. Nothing fundamentally new appeared to be happening in space. Whether or not this is seen as true depends a great deal on perspective. Even if NASA budgets were being cut, this volume has hopefully made clear that a great deal was still happening in space. New space technologies continued to be developed, and these technologies were being integrated into terrestrial life in innumerable ways. But we believe it is also true (and this has been the emphasis of our work elsewhere, see Dickens and Ormrod, 2007) that these developments represent the continuation of terrestrial power relations and social dynamics. Space development is, to put it one way, business as usual. And crucially, any novelty to these developments was undermined by the representation of outer space in similar terms to the representation of terrestrial space. As evidenced in this book, political scientists, geographers and legal scholars had begun to talk about outer space as a knowable, if not actually known, space. The origins of this representation of space can be traced to Copernicus (MacDonald, 2009) and/or Kepler (Zubrin, 1996). But with the routinization of outer spatial practices (from increasing launch rates to the proliferation of satellite-receiving terminals, to the everyday use of satellite services to underpin military operations, communications, entertainment, navigation and so on), these representations were made manifest in the creation of a new social space.

The central problem with the final victory of abstract space was that it obliterated the very ‘absolute spaces’ on which it was founded, and from which it derived its emotional appeal. It is in a way surprising that the development of modern spaceflight was from its inception anchored in a religious or spiritual cosmology. This was true of both Russian and American contexts (see also Geppert, 2007, p. 599). The Russian programme has long roots in the tradition of Russian cosmism (Kohonen, 2009; Siddiqi, 2010). And, as Pop notes, Richard Nixon said to the Apollo 11 astronauts; ‘Because of what you have done, the heavens have become a part of man’s world.’ Pop goes on:

‘Are we today turning mythology into fact?’ – asked Joseph Campbell on the occasion of the Apollo programme. The astronauts walked on the real astronomical moon, as it was; but they walked on the mythical moon of each culture, as thought to be, as imagined. Their trip was physical and metaphysical. They walked through different cosmogonies; through different models of the universe.

(Pop, 2012, personal communication, see also ‘High Flight: A Spiritual History of the Space Age’, in preparation)

This continued relationship was not coincidental. As a number of contributions here show, the appeal of outer space lay in the promise of conquering the wondrous or Godly and hence the elevation of the status of humanity (or, rather more specifically, white men). This is not necessarily that dissimilar to the process Sims describes in his chapter, whereby myths ‘record time’. Ormrod illustrates this in his chapter through analysis of Tsiolkovsky’s science fiction in which the best human beings are able to fly like angels in space. As Kilgore notes in his chapter, Carl Sagan owed his continued appeal to his simultaneous reproduction of wonder as well as knowledge. The British celebrity cosmologist Brian Cox (see Mellor, this volume, for more on him) has arguably taken this even further, such that his popular shows and writing dedicate more time to what is unknown than to knowledge itself. These lacunae became spaces for wild imaginative projects – projects more captivating than any empirical knowledge. It is no wonder that the continued disenchantment and re-enchantment of the universe have become a major theme in recent work. Based largely on studies of astronauts’ experiences, Kilbryde (2015) argues that space exploration can potentially be a means of overcoming the dualism through which outer space is constructed as an object, and thus of experiencing unity. This is provided that the sense of awe and wonder it engenders is not sought as a ‘possession’ of the individual or as something to be subsequently rationalized.

It is the invocation of obstacles that produces space as something potentially unconquerable, and hence worth conquering. And yet the obliteration of the irrational or wondrous sweeps the ground from underneath such a project. To the extent that outer space has become an abstract space, it has been foreclosed as a frontier. It is a frontier, but a frontier without a future. In removing the possibility of an elsewhere, it serves only to secure terrestrial hegemony. In their own ways, both Baudrillard and Virilio present such a view of outer space. For Baudrillard, it was in any case a frontier that served as a model for terrestrial life, which set the permissible limits for struggle and confrontation within it. He concludes,

Through the orbital inscription of a spatial object, it is the planet earth that becomes a satellite, it is the terrestrial principle of reality that becomes eccentric, hyperreal, and insignificant. Through the orbital installation of a system of control like peaceful coexistence, all the terrestrial microsystems are satellized and lose their autonomy. (p. 35)

Everyone on Earth is neutralized and homogenized. The proliferation of space technology since he was writing, and the blurring of civilian and military technologies, has only broadened the potential of such an understanding. Parks and Schwoch (2012, p. 4), in the context of the ‘satellization’ of global security, refer to the satellites as ‘the ultimate rationalization and instrumentalization of the quest for global security and domination’.

For Virilio, there was such a homology between the technologies of war, the image of space as a battlefield and the political discourses about space that the future seemed equally foreclosed. He makes the claim that any space is constituted ‘from the outside’ (cited in Bormann, 2009, p. 80). That is to say, it is perceived on the basis of that which precedes it. Bormann is therefore able to argue that ‘nothing about outer space is “out there”, what we get to know about outer space is always socially, spatially and locally embedded’ (p. 80). Bormann, following Virilio, seems to believe that this is especially true of the vacuum of outer space:

[O]ther than the view there is no physical or physiological contact. No hearing, no feeling in the sense of touching materials, with the exception of an actual Moon landing. Thus the conquest of space, of outer space – isn’t it more the conquest of the image of space?

(Virilio & Ujica, 2003, cited in Bormann, 2009, p. 84)

Bormann reaches the pessimistic conclusion that ‘the perpetuation of outer space as a sphere of permanent war and its claims to weaponization will soon make no alternative possible’ (p. 84). This is the product, in the large part, of her assumption that ‘[w]hat we get to know about the space of outer space is dominated by information provided through the possibilities (and limits) of military technology’ (p. 81).

#### The alternative is to see that nature is us—recognizing the logic of the 1AC as the primary barrier to overcoming challenges to our environment and beyond.

Baskin 15 [(Jeremy, Senior Fellow at the Melbourne School of Government where he focuses on the legitimacy and accountability of knowledge) Paradigm Dressed as Epoch: The Ideology of the Anthropocene, 2015, Environmental Values] TDI

Even the limited examples from the literature already cited suggest that the assumptions of proponents of the Anthropocene about managerialism, technology and expertise are transparent and explicit. In almost all major accounts of the concept it is assumed that responding to the end of nature, and the challenges of the Anthropocene, requires a trinity of techniques: clear management of the Earth and Earth-systems, guided by experts (and scientists/engineers in particular), using the most advanced technology possible (including large- scale technology).

The challenges themselves are typically framed by a sense of emergency. The great weight of accumulating scientific data is recruited, to show how the human species and its planet are at risk. Landscapes and seascapes are being transformed, boundaries are being breached, non-linear processes have been unleashed, system pressures are rising and tipping points are either happening or looming; and all of this is both unprecedented in human history and fundamentally anthropogenic in cause.

Certainly recognition of the made-ness of the natural world means acknowledging that this carries responsibilities for the relevant human socie- ties, even a degree of conscious management. For leading proponents of the Anthropocene, the scale of management required is commonly seen, implicitly or explicitly, as global: since we face global problems, global management is needed to run the Earth in the Anthropocene. But what does it mean to frame policies within a global, universalist goal of ‘running the Earth’, and what condition are we trying to manage it towards?

Those of a more Aidosean inclination have spoken of the need to manage a return to the Holocene, or Holocene-like conditions, since this is ‘the only global environment that we are sure is “safe operating space” for the complex, extensive civilization that Homo sapiens has constructed’ (Steffen et al., 2011b: 747). This is the best way to manage the risks we face as we increasingly cross the planetary boundaries. The Prometheans, by contrast, argue that we should manage our way towards ‘a better Anthropocene’ (Ellis, 2011). The internal logic of the argument surely lies with the Prometheans. If humanity acknowledges and embraces its role as Earth-manager, and if we are indeed ‘post-nature’ and ‘nature is us’, then it is clearly impossible to return the Earth to the Holocene (or at least it would take millennia to do so). Why not aim for a ‘better’ Earth, or a more benign climate in which Norwegians are less cold, and Saudi Arabians less hot? For our purposes, however, the point is that the Aidosean and Promethean versions differ over the direction and goals of plan- etary management, rather than the need for it.

Managing the Anthropocene is also understood to come with special responsibilities for the scientific and engineering community (Crutzen, 2002). Only they are likely to have the knowledge, data and skills required in this new Age of Humans. At one level, one should not read too much into this, since the key proponents of the concept happen to be scientists and, not surprisingly, are more alert to the extent of their own knowledge and insights. Certainly sci- entists in the Anthropocene would have a key role as diagnosticians and, with engineers, as generators of specific technologies. But there is something troubling in the idea of scientists as both informants and saviours. Whilst policy needs to be informed by science, experience teaches that we should remain wary of the idea that policy can or should be guided by the science (Jasanoff, 1990; Pielke, 2007). As we know from the ‘climate wars’, the barriers to bringing down carbon-dioxide concentrations are almost entirely related to global and local politics, vested interests, deep-rooted values, economic structures and so on. For well over a decade they have been almost entirely unrelated to there being a lack of scientific data or new technologies (see Pielke, 2007: 71–2).

Proponents of the Anthropocene almost always draw a link between the concept and the need for (or, at least, the need to research and consider) large-scale technological interventions, and, in particular, geo-engineering. Geo-engineering, or climate engineering, involves the large-scale, intentional manipulation of the climate system, to regulate the Earth’s chemistry and the global temperature. The most commonly cited scheme involves solar radia- tion management by stratospheric aerosol injection: in practice, shrouding the upper atmosphere of the planet in a fine layer of sulphuric particles, on an ongoing basis, with the aim of cooling the earth to offset the warming effects of rising greenhouse-gases. Most key articles from the scientific community which advocate the Anthropocene concept either endorse geo-engineering, call for the capability to be developed, or simply make it imaginable (for example: Crutzen, 2002, 2006; Ellis and Haff, 2009). A minority clearly find the idea uncomfortable and incompatible with planetary stewardship, even whilst re- taining it as an option (for example: Steffen et al., 2011a).

A LEGITIMATING IDEOLOGY?

We now see the emerging shape of the mainstream Anthropocene paradigm, and its narrative. The idea (and the evidence) that humanity is now the dominant earth-shaping force combines with the data showing that the condition of the patient is serious, possibly terminal. Humanity and its planet are now in a critical and exceptional state. This both generates and draws upon an attrac- tion to global-scale technological ‘solutions’ and earth management, under the guidance of the scientists/engineers best placed to understand, interpret and help shape the necessary interventions. These are responses aimed either at bringing us back from the brink, or at taking us to a new and better-managed future Earth. In both versions, the Anthropocene is both diagnosis and cure, both description and prescription.

It is important to note the deeply authoritarian and de-politicising tendencies of Anthropocene discourse. Proponents regularly talk of a ‘global sustainability crisis’ (Steffen et al., 2011b: 740) and a ‘climate emergency’, and suggest that humanity and its planet are now in ‘operating in a no-analogue state’ (Crutzen and Steffen, 2003: 253). This is not uncommon in much envi- ronmental discourse. But its effect, in the context of the Anthropocene, is that framing through exceptionality can legitimate the need for exceptional rule and authoritarian responses. This is enhanced by the promise of technology (machines, techniques, human-centred risk management) as the basis of action and ‘salvation’. The emphasis on ‘the rule of experts’, and the associated endorsement of a technocratic consciousness, depoliticises society and tends to reduce the political to the technical, justifying decisions on technical grounds. It also helps explain a related interest by many Anthropocene proponents in notions of Earth governance, which is not explored here.

This Promethean version is the one likely to be most attractive to the powerful and the privileged in the event that nature starts tipping, and as ‘the period of consequences’, to use Churchill’s memorable phrase, becomes in- creasingly apparent. It can also be thought of as ‘full-belly Anthropocene’, or the ‘Anthropocene of the rich’, to adapt Guha and Martinez-Alier’s resonant phrase (1997).7

Discourses of the Anthropocene certainly may have some ability to chal- lenge the notion of human ‘progress’ and ‘the belief systems and assumptions that underpin neo-classical economic thinking, which in turn has been a major driver of the Great Acceleration’ (Steffen et al., 2011a: 861–2). But, as a con- cept, it appears overall to legitimate the dominant order, even if unintentionally. In my argument, it does this in three major ways: by universalising/normalisng the affluent contemporary consumer as the human of the Anthropocene (thereby obscuring the social reality of unequal responsibility for impacts, and the pathological pursuit of endless and unequal growth); by its elevation and sacralisation of this particular humanity (reinserting it into nature only to reelevate it within and above it as a force of nature); and by its ability to legitimise a range of major and potentially highly dangerous interventions into the workings of the earth, and some deeply authoritarian state practices, none of which are likely to be exercised in the interests of most of the world’s people.

#### The alt is a prerequisite – the consequences and ethics of laws concerning space cannot be divorced from the language that produces them.

Ferrando 16 [(Francesca, Ph.D. in philosophy, M.A. in Gender Studies, Professor.@ NYU) “Why Space Migration Must Be Posthuman”, 2016, http://ndl.ethernet.edu.et/bitstream/123456789/76546/1/147.pdf.pdf#page=136yperlink] TDI

Etymologically, the term “human” comes from the Latin term “humus”3 meaning “soil”, which, in our solar system, is only present on Earth. We can thus see migrating to space as the linguistic and semiotic step towards the literal creation of post-humans, that is, beings “post” (Latin for “behind” and “after”) their earthly provenance. Furthermore, as we will see in the course of this chapter, space migration will expand the notion of the human, aligning it with a posthumanist sensitivity. In the history of planet Earth, most human societies have developed around dualistic ways of thinking, based on symbolic binaries such as: human/robot, human animals/non-human animals, female/male, black/white, good/evil, nature/culture, self/other. Such a dualistic mindset brought along bio-centric, human-centric, sexist, racist, ethnocentric practices and homophobia, along with eco-disasters and war.

### 3

(only if whole rez)

#### Space is an intrinsic part of India’s soft power expansion and they’re set to rapidly scale now

Sarthak Kathayat, Sarthak Kathayat is a student at Jamia Millia Islamia, India., NIICE NEPAL, 11-1-2020, "Soft Power and India’s Space Diplomacy," https://niice.org.np/archives/6420 TDI

In international relations, soft power is the ability of any country to persuade other countries to do what it wants without the use of force. According to Joseph Nye Jr., soft power is – getting others to want the outcomes that you want – co-opts people rather than coerces them. As compared to hard power, soft power takes relatively longer to built as its intangible resources develop over a long time. Soft power tends to change other party’s attitude to the end where she acts voluntarily in a way which is different to her usual behaviour. Several characteristics of the current world order like globalisation driven economic interdependence, rise of transnational actors, resurgence of nationalism in weak states, the spread of military technology and the changed nature of international political problems have significantly reduced the effectiveness of hard power strategies. The most noteworthy example of a foreign policy misadventure based solely on hard power strategies is the 2003 US invasion of Iraq. Soft power also has its own weakness. However, the ineffectiveness of soft power strategies is an exception. In longer-term, soft power strategies appear to be more effective in the contemporary world order than the hard power. One such tool of soft power is the space technology and space diplomacy. Space technology are increasingly viewed as a crucial instrument of soft power as states have now understood the direct relation between the technological feats and global prestige that follows. Expertise in rocket science puts a state on a higher pedestal than the countries who are still struggling in the domain. Moreover, expertise in rocket science ensues significant strategic implications. The output delivered has noteworthy social and economic relevance with a massive growth potential. In a broadening concept of security that encompasses other dimensions such as economic, environmental and political, Indian space programme has been distinctive and lucid in the way it simultaneously addresses the requirements of the Indian citizenry and the state collectively in all the dimensions. Despite being challenged by numerous embargoes and technology denial regimes during Cold War, Indian space programme has emerged as the most cost-effective and successful space programme in the world. India’s space programme has been a tremendous achievement for a developing country which despite being faced with many challenges used space as a crucial mechanism to lift its people out of poverty through education, social and economic programmes. With the course of time, India’s space policy has become an intrinsic part of India’s foreign policy to strengthen India’s position as a dominant power in South Asia. Indian Space Programme India’s space programme has been seen making efforts in projecting soft power which is especially evident through its new commitment to planetary exploration and human spaceflight. The Chandrayaan-1 and Mangalyaan-1 mission cleared the fact that India now looks at space as a standard of global standing. India’s soft power has witnessed a progression with an increasingly successful participation in global space economy through ISRO’s commercial arm, Antrix Corporation. India’s growing influence on the global space economy has been an indication of its changing stature in international arena. India has also been involved in capacity building initiatives. It has successfully established itself as a leader in terms of healthcare provisions through satellite-based telemedicine. India hosts the largest telemedicine network in South Asia which has also expanded to the African continent. A non-profit Indian organisation named Apollo Telemedicine Networking Foundation has been involved in telemedicine services with dedicated centres in Iraq, Yemen, Kazakhstan and Myanmar. India’s Space Diplomacy Further using space for diplomacy in order to project its soft power across the globe, India has assisted countries like Colombia in launching its satellite which boosted India-Colombia relations. Many Latin American countries are often dependent on the US for space and military matters. However, after the launch, many countries like Argentina, Bolivia, Brazil, Chile, Ecuador, Mexico, Nicaragua and Venezuela have reached out to ISRO for launching or developing satellites. Similarly, India’s PSLV also launched Israel’s TecSar satellite in 2008 for remote sensing purposes. The launch boosted the political and strategic relations with Israel. Once a recipient of space technology from developed countries, India has demonstrated the robustness of its own space programmes by setting up joint projects and even providing assistance at the time of disaster to a number of countries. ISRO’s Oceansat-2 satellite played a pertinent role in monitoring Hurricane Sandy and helping the authorities to implement timely disaster mitigation and rescue strategies. Adding more feathers to its hat, ISRO has also launched dozens of satellites for US, Europe and Britain based companies. The recent launches of British reconnaissance satellites, NovaSAR and S1-4 are a sign of what could come next. Britain is one of the EU’s biggest spender in space sector. After Brexit, the dispute over Britain’s continued access to the European Union’s Galileo satellite navigation project will inevitably lead Britain look for alternatives and India’s space ambitions could offer a tempting proposition within the ambit of wider bilateral cooperation. As a part of India’s efforts in space diplomacy, ISRO undertook another capacity building initiative ‘Unispace Nanosatellite Assembly and Training (UNNATI)’. Under UNNATI, ISRO planned to train 45 countries in making Nano-satellites. Closer to home, India proposed a SAARC satellite in 2014 for the overall development of the region. The proposal was welcomed by SAARC nations but unfortunately the proposal couldn’t materialise as envisioned initially due to Pakistan’s backing out from the project. However, three years later, in 2017, ISRO launched the South Asia satellite or GSAT-9 to help India’s neighbouring countries in space communication. The idea of South Asia satellite ensured no political impediment as with the case of SAARC satellite. The positive spill over effect of the satellite’s launch on India’s “neighbourhood first” diplomacy was well demonstrated by the warm responses given by the leaders of South Asian countries. India’s space diplomacy with neighbours also extends on a bilateral basis. For instance, in Afghanistan, India included remote sensing satellite transmitters for acquiring space-based data in a USD 1.2 billion aid package. It is evident that soft power strategies are more relevant than the hard power strategies, especially in the contemporary world order. The rise of China as an emerging superpower is backed with its economic and military might leave less avenues for other developing nations such as India to contest China. However, soft power strategies open up another dimension for the interaction of the nations. India has utilised space as a tool of its soft power effectively in order to expand its clout. That space being an intrinsic part of India’s foreign policy has brought numerous achievements to the country, and is expected to remain an essential element for future course of India’s foreign policy.

#### Private sector key to Indian space efforts

Raghu Krishnan, Raghu Krishnan is the technology editor for the Economic Times. In the over two decades of reporting and managing teams, he has seen the Indian IT industry grow from $ 1 billion to nearly $ 191 billion. He has a deep understanding of the shifts the Indian IT industry has undergone over the years. He has also covered science and India's aerospace R&D industry., 12-7-2020, "New space policy may take local companies global: Sivan," Economic Times, https://economictimes.indiatimes.com/news/science/new-space-policy-may-take-local-companies-global-sivan/articleshow/79599874.cms?from=mdr TDI

Bengaluru: India will draft a new space policy aimed at increasing private investments in the country’s space sector to build companies that are global in scale, Indian Space Research Organisation (Isro) chairman K Sivan told ET. The proposed regulations will be in addition to specific policies planned for launch vehicles, satellite navigation, human space mission and deep space exploration. “We want to create competition and get multiple companies in the space sector that can grow as global leaders,” Sivan said. Over 23 Indian and overseas companies have approached Isro since August seeking to harness assets built over six decades including rockets, satellites, ground stations and satellite imagery. The nodal agency is looking to transfer critical technologies through its commercial arm — New Space India Ltd (NSIL NSE -0.45 %) — to these companies at lower costs. “Space technology is costly. We want to make it viable for Indian industries and help them commercialise these technologies,” said Sivan. “We want to make the technology transfer a very simple and low-cost affair.” Last week, NSIL signed a pact to share technology as well as to allow testing facilities with Chennai-based startup Agnikul Cosmos to build a small rocket that can hurl 100 kg satellites to low-earth orbit. Bengaluru-based Pixxel, which is building India’s first private fleet of earth observation satellites, will launch its first satellite atop the homegrown polar satellite launch vehicle (PSLV) in 2021. So far, the department of space has released drafts of technology transfer policy, remote sensing and satellite communication policy for public comments. These draft policies state that Indian companies can now own and operate satellites, build rockets and launch them from Indian soil and offer satellite-based applications to consumers. The policies also define how sensitive dual-use technologies are to be utilised and stresses on the need for adherence to national and international laws. “The industry players are able to see the sea change (in our policies). They are asking for clarifications on some of them,” said Sivan. He added the policies will be notified after consultations. India is adopting the model of the US space agency National Aeronautics and Space Administration (NASA), which allowed private firms such as SpaceX to get access to its technology and facilities to build reusable rockets that have carried humans to space this year. NASA also allows startups to compete and build vehicles and solutions for its programmes, including deep space missions. The policies are also designed to make India a global hub for satellite manufacturing and launches and providing satellite-based services for global customers. Hyderabad-based Aerospace firm Ananth Technologies is setting up a joint venture with US satellite operator Saturn Satellites, through which it will first build two communication satellites and launch them locally on an Indian rocket. Ananth is the first Indian private company to tap the global market after India opened up its space sector, which allows private firms to build satellites and rockets and offer space services from the country. “Earlier, when IITs produced aero-space engineers, there was not a strong domestic industrial ecosystem to employ them. Today, with our historic reforms in the space sector, the last frontier before humanity has opened up to Indian talent,” Prime Minister Narendra Modi told a Pan IIT conference on Friday. India has nearly 50 space startups in the sector and over 1,000 companies — both small and medium enterprises (SMEs) and large enterprises such as Larsen & Toubro, Godrej Aerospace, Tata Advanced Systems and Hindustan Aeronautics, which have been vendors to Isro, building systems and subsystems for the space programme. After opening the space sector to private firms in August, the department of space formed Indian National Space Promotion and Authorisation Centre (IN-SPACe), a new body that will act as a regulator whose rulings would apply to the space agency as well as private firms in the country. Sivan said an independent board is being set up and an approval is expected from the government by the end of December.

#### Indian soft power and international leadership key to global cooperation and tolerance through cultural diplomacy

**Gupta 20** [(Arunima, Arunima Gupta is Principal at Network of Indian Cultural Enterprises (NICE). She holds a Master’s in International Relations from Leiden University), “Celebrating Indian Soft Power”, USC Center on Public Diplomacy, <https://uscpublicdiplomacy.org/blog/celebrating-indian-soft-power>] kzheng

India is a culture-driven soft power. One example is availability and appreciation of Indian cinema as a source of recreation in the conflict-ridden Afghanistan. Another major cultural export is Indian gastronomy, be it turmeric latte sold in cafés, jackfruits used in gourmet preparations or the Australian PM Scott Morison’s display of Samosa diplomacy. Arts, fashion and handicrafts, literary works, and performing arts and tourism are other key aspects of Indian soft power. To realize and maximize the potential of such traditions and practices, it is important to develop a robust cultural creative economy, giving more and more opportunities for creative entrepreneurs to take Indian culture across the globe. This can also lead to cross-cultural cooperation and mutual learnings between cultural experts, entrepreneurs and enthusiasts from across the world.

Dinesh Patnaik, the Director-General of ICCR speaking at Namaste 2020 [observed that](https://www.softpowermag.com/inaugural-session-namaste-2020/) “the soft power of a country is when its cultural assets become a subject of aspiration and admiration by the global community. India is blessed with immense cultural assets, be it Yoga, Ayurveda, literature, arts, heritage, culinary practices, sports and much more, along with being the largest democracy and, having strong institutions and leaders. When the propagation of soft power is done with the idea of fostering mutual respect, shared understanding and joint collaborations for cultural advancements between countries, it becomes the essence of cultural diplomacy.”

Beyond cultural and civilizational heritage, India has been recognized for its role in addressing global challenges and being at the forefront of various development-related initiatives.

#### International cooperation key to solving bioterror and health crises

**Roffey et al 02** [(Roger, Swedish Defence Research Agency, Division of NBC-Defense, Umeå. Kurt Lantorp, Department of Infectious Disease Control, Jönköping. Anders Tegnell, Center for Microbiological Preparedness, Swedish Institute for Infectious Disease Control (SMI), Solna. Frederik Elgh, Swedish Defence Research Agency, Division of NBC-Defense, Umeå.) “Biological weapons and bioterrorism preparedness: importance of public-health awareness and international cooperation”, ScienceDirect, 8/2002 [https://www.sciencedirect.com/science/article/pii/S1198743X14626410#](https://www.sciencedirect.com/science/article/pii/S1198743X14626410)!] kzheng

Coordination and communication also need to be strengthened, to minimize response times. If a bioterrorist event is suspected, established communication must be among hospital personnel, local and central healthcare departments, specialized laboratories, central and regional authorities for disease surveillance, and police and rescue services. A biological attack will also require of preservation evidence (at the scene of a crime), a unified command system, and the need to protect emergency responders against possible secondary devices intentionally placed to maim or injure them [19,20]. The management of the disease might not follow normal procedures, since diagnostic laboratory confirmation might take too long. Instead, it will be necessary to initiate a response based on the recognition of high-risk syndromes. Epidemiologic principles must be used to assess whether a patient’s presentation is typical of an endemic disease or is an unusual event that should raise concern [21]. There should also be specialist teams on standby that can rapidly analyze any potential threat and give recommendations to responsible authorities. After an incideSic. xnt, there might be a need for decontamination of the affected area, depending on the type of agent and the quantity released; this is also an area for international cooperation, as expertise is not always available in the country under attack.

#### Bioterror causes extinction

Krstić '17 [Marko; January 2017; assistant professor of microelectronics and physics at the University of Belgrade, PhD in Electrical Engineering and Computer Science from the University of Belgrade; "Tendency of using chemical, biological, radiological and nuclear weapons for terrorist purposes," Military Technical Courier, Vol. 65, No. 2, p. 481-498] SC SD

The studies of a few cases of earlier CBRN actions have led experts to identify the key characteristicsof terrorist groupsthat could potentially have an interest to use theseweapons. It is thought that conservatism is inherent in terrorist organizations, but it must not be forgotten that some terrorists are inclined toinnovationsin weapons and tactics**,** as well as to taking risksin actions or in the choice of weapons**.** Many experts agree that most terrorist organizations want to use proven methods to achieve desired effects. Innovations, especially in the field of CBRN weapons, often indicate terrorists are likely to be led by other factors rather than by pure curiosity and desire to experiment. For some individuals, repression and democratic and strong rule of law are positive determinants of the emergence of CBRN actions which points to a new and more complex global security environment with an increasing risk of terrorists trying to perform a CBRN attack. It is a frightening fact that a single terrorist or isolated terrorist group could improvise a biological weaponor use other ways to spread anthrax, smallpoxor other biological agents and thereby cause mass casualties and destroy the health care system of a state. CBRN weapons are secretly shipped to terrorists or hostile governments and represent a significant and growing threat to many countries. Although the threat of CBRN attacks is widely recognized as the central issue of national security, most analysts assume that the primary danger is a threat of the military use of these weapons in conventional wars with traditional military means while the threat of covert attacks, which include terrorism**,** is rashly and unfairly neglected. Covert attacks are difficult to deter or prevent and CBRN weapons suitable for this type of attack are available to a growing number of enemy states and groups. At the same time, restrictions on their use appear to be diminishing, and so-called new terrorists do not always escalate and become apparent only by using unconventional weapons. These weapons are easily spread or transmitted from person to person, have a high mortality rateand a potential impact on public health, causing mass casualties that can crush health systems and cause public panic and social disruption, thus requiring special efforts to suppress them. When assessing the threat of CBRN weapons, we should take into account the change in capacity to carry out terrorist attacks that are on the rise among countries and non-government elements. Analysts believe that the fear of chemical and biological terrorist attacks is excessive, they point out that, in the past, very few attacks involved these weapons, and even those few attempts that have occurred were mostly thwarted by the authorities. A relative ease with which biological weapons can be obtained, along with other current changes and turbulences in the world, sets the stage for another type of warfare in the 21st century. The potential for CBRN terrorism has widely grown since 11 September, when some of these materials were used. The danger of terrorist use of nuclear weapons and other weapons of mass destruction represents a very serious threat for many countries; if a terrorist group could gain access to this weapon, it is highly likely it would use it, or threaten to use it. Although there is very little information on terrorists and their ability to come into possession of nuclear weapons or on their intentions to get them, the risk of CBRN weapons has certainly increased since the terrorists started to become more familiar with these agents and their harmful consequences. Discovering the nature of the threat of biological weapons, as well as the appropriate response to them requires an emphasis on the biological characteristics of these instruments of war and terror. Preparing for a terrorist attack may seem daunting and there are a small number of people with practical experience and a good knowledge of CBRN weapons, because until recently there was no need to own them. In the past, most of the planning regarding emergency response to terrorism concentrated on the concerns of open attacks (bombing). However, the threats of CBRN weapons are taken seriously, especially in the USA, where media, fascinated by new weapons of mass destruction, encourage a growing fear for public safety. Terrorists who have significant human and material resources are much more likely to realize their intentions than lone perpetrators or small terrorist groups. A CBRN terrorism threat is certainly a matter of concern; however, terrorists will face many obstacles in the implementation of an attack of this kind. This includes the acquisition of materials and preparation for spreading them as well as a selection and a survey of a chosen objective and a correct dose required to achieve a desired effect. The growing threat of CBRN terrorism Terrorism can be defined as a deliberate act of violence intended to cause damage, but also to create an appropriate political and ideological situation, so that the use of these non-traditional weapons of terror outside the context is obvious, and the goals will not be military, but civilian ones (Bioterrorism, chemical weapons, and radiation terrorism, nd). Toxic substances, regardless of whether they are of animal, vegetable or mineral origin, were used throughout the history for political assassinations and sabotage; despite the risk of severe penalties, the prospects for success favoured the use of toxic substances. Such use has always been reduced, however, since only a small number of people had access to substances and possessed the ability of learn how to use them (Pascal, 1999). CBRN weapons are rightly viewed with a special sense of horror, their effects can be devastating and indiscriminating, and they take the most stringent toll among the most vulnerable population, non-combatants (e.g. a biological attack cannot be detected sufficiently fast after the disease spreads through the population). Moreover, chemical and biological weapons are a particularly attractive alternative for groups that do not have the ability to produce nuclear weapons, and this risk raises complex but important ethical issues (London, 2003). The common name for CBRN terrorism which causes the death of a large number of people, large scale damage and a strong echo worldwide is post-industrial or hyper-terrorism. This means that non-state elements possess and dispose of assets that were previously held only by states, but unlike them, which often fear reprisals after WMD attacks, terrorists, having no geographical location, are ready to use WMD with much less scrupulousness and fear (Kurmnik, Ribnikar, 2003). Some authors have described the factors that make chemical, biological, radiological and nuclear terrorist attacks in many ways unique and demanding, such as an element of surprise, invisible agents, ordnance, the risk of repetition and new types of risks (Ruggiero, Voss, 2015). In the past 30 years, the use of CBRN weapons has become a major concern for many nations around the world. The public has become insensitive to traditional terrorist attacks that seem to be a less efficient way for terrorist organizations to achieve their goals. What causes shock and fear is actually presenting the properties of weapons which can be used by terrorist organizations to enhance their efforts and the effectiveness of attacks. CBRN terrorism is often a synonym for weapons of mass destruction, although this form of terrorism and related incidents do not require attacks and inflicting harm to large numbers of people they do not even require deadly attacks at all. The number of studies on this type of terrorism is limited due to the lack of available data on this terrorism type. There is a very small number of databases of CBRN incidents, and even the existing ones have relatively little to do with them and they are compared to conventional terrorism (Jesse, 2012). Some experts emphasize the factors that promote such attacks and these factors include the availability of information and expertise, increased frustration of terrorists, demonization of the target population, as well as a millennial, apocalyptic or messianic vision. Experts also differ in opinion when it comes to possible perpetrators of CBRN incidents, and include religious fundamentalists and cults1 as possible perpetrators of such attacks, especially when these groups address to ethereal audience, emphasizing the hatred of unbelievers (Ivanova, Sandler, 2007). Concerns about super terrorism which involves the use of CBRN weapons are mainly focused on what terrorists can do in the context of our social reality, with an emphasis on terrorist motivations, initiatives and limitations. When considering which terrorist groups may be inclined to commit CBRN terrorism, it is important to recognize the spectrum of these acts, as well as to analyze the following categorization: (a) massive casualty events produced by conventional weapons; (b) CBRN scams; (c) conventional attack on a nuclear facility; (d) limited-scale chemical or biological attack or a radiological dispersion; (e) large scale chemical or biological attack or a radiological dispersion; and (f) CBRN strikes (super terrorism) that can lead to thousands of victims. In addition to the motivation and willingness to inflict mass casualties in any way, terrorists must have technical and financial capabilities to come into possession of material and acquire skills for these types of weapons and materials and carry out a successful attack. Chemical and biological weapons can pose a risk to terrorists thus deterring them from using such weapons (Post, 2005, pp.148-151). The possibility that terrorists use chemical or biological substances may increase over the next decade, according to US intelligence agencies. According to CIA2, an interest among non-state actors, including terrorists, for biological and chemical materials is real and growing, and the number of potential perpetrators is increasing. The agency also noted that many of these groups had developed an international network and did not need to rely on state sponsors for financial and technical support. However, it is believed that it is less likely that terrorists would choose chemical and biological weapons over conventional explosives, because these weapons are difficult to control and their results are unpredictable (Condesman, Burke, 2001). The risk of CBRN weapons is growing since terrorists are better acquainted with these agents and their potential for causing harm3. These agents possess desirable characteristics as **weapons** of terror; they are biologically invisible to the naked eye, odorless and potentially lethal in the form of particles; natural organisms are so readily available, and can be "camouflaged" in natural disasters and used to spread fear and various diseases. Chemical agents quickly attack the critical physiological centers of the body, disabling or killing the victim. Biological and chemical weapons require the application of huge amounts of resources and result in different effects, causing fear and panic in the contaminated areas. Often referred to as "weapons of mass destruction", but, in medical terms, they are weapons of potential mass casualties because they can lead to massive death toll in the absence of preventive measures and timely response (Meyer, Spinella, 2014, pp.645-656). "Bioterrorism is the intentional use of microorganisms or toxins derived from living organisms used for hostile purposes intended to cause disease or death in man, animals and plants, on which they depend". The threat of bioterrorist attacks is real, and each individual is a potential terrorist, when terrorists are "invisible" prior to an attack which also can be "invisible" in the form of causing infectious diseases or epidemics. Citizens who are not aware they are infected are potential safety hazard and so-called dangerous bodies (Mijalković, 2011). In the last ten years, the issue of CBRN weapons has attracted the attention of experts, but a list of priorities by the heads of states has never been established. Biological weapons almost became forgotten after they had been banned by the 1972 Convention on Biological Weapons. A significant attention was paid to them during the 90s of the last century. The important thing is that biological weapons attract much less attention than other similar weapons, but probably represent the greatest danger, and in addition to their use in war, they are available as instruments of terror in peace. Some countries showed willingness to use such weapons against defenseless populations to achieve strategic objectives, and in this regard, some analysts believe that those who attacked the World Trade Center in 1993 applied cyanide on their bombs (this was not confirmed, but a large amount of cyanide was found in possession of the perpetrators). Such a group will prove to be less inefficient, because if terrorists decide to shock and surprise the government by inflicting enormous damage, CBRN weapons will become more attractive and more accessible (Bettis, 1998). Motives and forms of behavior of individuals and groups who acquired or used CBRN weapons have existed since long ago and there is no doubt that modern society is vulnerable to such attacks (Tucker, 2000). Fear of biological terrorism is certainly greater than the fear of the conventional forms of terrorism; some of these fears are justified and some are often exaggerated. Some agents are really very contagious and deadly, and if used properly, have a potential to result in casualties similar to those in a nuclear attack. Perhaps the scariest aspect of biological weapons is that the body is attacked without warning, people are afraid of the threat as it is invisible, and cannot be heard or felt. The history of warfare, terrorism and crime involving biological agents in the last century is considerably less dangerous and more deadly than the history of conventional warfare (Parachini, 2001). Today, some states and some terrorist groups can more easily overcome technological barriers due to the increased flow of information and access to previously unavailable technologies. Along with nuclear and chemical weapons, biological weapons are part of an unholy trinity of weapons of mass destruction (Davis, Johnson-Winegar, 2000, pp.15-28). The society is now faced with the threat of anapocalyptic and asymmetric war **scenario** in which kamikaze attackers are able to arm themselves with WMD4 without even having to have a "physical" weapon to create fear; they probably still prefer simple, proven methods: a stampede in an enclosed place, or just an explosive device, which will kill many people5 (Palmer, 2004, pp.3-9). Early detection and response to biological or chemical terrorism are crucial to solving this problem (U.S. Congress House, 2003, p.117).

#### 3. Extinction comes first!

Pummer 15 [Theron, Junior Research Fellow in Philosophy at St. Anne's College, University of Oxford. “Moral Agreement on Saving the World” Practical Ethics, University of Oxford. May 18, 2015] AT

There appears to be lot of disagreement in moral philosophy. Whether these many apparent disagreements are deep and irresolvable, I believe there is at least one thing it is reasonable to agree on right now, whatever general moral view we adopt: that it is very important to reduce the risk that all intelligent beings on this planet are eliminated by an enormous catastrophe, such as a nuclear war. How we might in fact try to reduce such existential risks is discussed elsewhere. My claim here is only that we – whether we’re consequentialists, deontologists, or virtue ethicists – should all agree that we should try to save the world. According to consequentialism, we should maximize the good, where this is taken to be the goodness, from an impartial perspective, of outcomes. Clearly one thing that makes an outcome good is that the people in it are doing well. There is little disagreement here. If the happiness or well-being of possible future people is just as important as that of people who already exist, and if they would have good lives, it is not hard to see how reducing existential risk is easily the most important thing in the whole world. This is for the familiar reason that there are so many people who could exist in the future – there are trillions upon trillions… upon trillions. There are so many possible future people that reducing existential risk is arguably the most important thing in the world, even if the well-being of these possible people were given only 0.001% as much weight as that of existing people. Even on a wholly person-affecting view – according to which there’s nothing (apart from effects on existing people) to be said in favor of creating happy people – the case for reducing existential risk is very strong. As noted in this seminal paper, this case is strengthened by the fact that there’s a good chance that many existing people will, with the aid of life-extension technology, live very long and very high quality lives. You might think what I have just argued applies to consequentialists only. There is a tendency to assume that, if an argument appeals to consequentialist considerations (the goodness of outcomes), it is irrelevant to non-consequentialists. But that is a huge mistake. Non-consequentialism is the view that there’s more that determines rightness than the goodness of consequences or outcomes; it is not the view that the latter don’t matter. Even John Rawls wrote, “All ethical doctrines worth our attention take consequences into account in judging rightness. One which did not would simply be irrational, crazy.” Minimally plausible versions of deontology and virtue ethics must be concerned in part with promoting the good, from an impartial point of view. They’d thus imply very strong reasons to reduce existential risk, at least when this doesn’t significantly involve doing harm to others or damaging one’s character. What’s even more surprising, perhaps, is that even if our own good (or that of those near and dear to us) has much greater weight than goodness from the impartial “point of view of the universe,” indeed even if the latter is entirely morally irrelevant, we may nonetheless have very strong reasons to reduce existential risk. Even egoism, the view that each agent should maximize her own good, might imply strong reasons to reduce existential risk. It will depend, among other things, on what one’s own good consists in. If well-being consisted in pleasure only, it is somewhat harder to argue that egoism would imply strong reasons to reduce existential risk – perhaps we could argue that one would maximize her expected hedonic well-being by funding life extension technology or by having herself cryogenically frozen at the time of her bodily death as well as giving money to reduce existential risk (so that there is a world for her to live in!). I am not sure, however, how strong the reasons to do this would be. But views which imply that, if I don’t care about other people, I have no or very little reason to help them are not even minimally plausible views (in addition to hedonistic egoism, I here have in mind views that imply that one has no reason to perform an act unless one actually desires to do that act). To be minimally plausible, egoism will need to be paired with a more sophisticated account of well-being. To see this, it is enough to consider, as Plato did, the possibility of a ring of invisibility – suppose that, while wearing it, Ayn could derive some pleasure by helping the poor, but instead could derive just a bit more by severely harming them. Hedonistic egoism would absurdly imply she should do the latter. To avoid this implication, egoists would need to build something like the meaningfulness of a life into well-being, in some robust way, where this would to a significant extent be a function of other-regarding concerns (see chapter 12 of this classic intro to ethics). But once these elements are included, we can (roughly, as above) argue that this sort of egoism will imply strong reasons to reduce existential risk. Add to all of this Samuel Scheffler’s recent intriguing arguments (quick podcast version available here) that most of what makes our lives go well would be undermined if there were no future generations of intelligent persons. On his view, my life would contain vastly less well-being if (say) a year after my death the world came to an end. So obviously if Scheffler were right I’d have very strong reason to reduce existential risk. We should also take into account moral uncertainty. What is it reasonable for one to do, when one is uncertain not (only) about the empirical facts, but also about the moral facts? I’ve just argued that there’s agreement among minimally plausible ethical views that we have strong reason to reduce existential risk – not only consequentialists, but also deontologists, virtue ethicists, and sophisticated egoists should agree. But even those (hedonistic egoists) who disagree should have a significant level of confidence that they are mistaken, and that one of the above views is correct. Even if they were 90% sure that their view is the correct one (and 10% sure that one of these other ones is correct), they would have pretty strong reason, from the standpoint of moral uncertainty, to reduce existential risk. Perhaps most disturbingly still, even if we are only 1% sure that the well-being of possible future people matters, it is at least arguable that, from the standpoint of moral uncertainty, reducing existential risk is the most important thing in the world. Again, this is largely for the reason that there are so many people who could exist in the future – there are trillions upon trillions… upon trillions. (For more on this and other related issues, see this excellent dissertation). Of course, it is uncertain whether these untold trillions would, in general, have good lives. It’s possible they’ll be miserable. It is enough for my claim that there is moral agreement in the relevant sense if, at least given certain empirical claims about what future lives would most likely be like, all minimally plausible moral views would converge on the conclusion that we should try to save the world. While there are some non-crazy views that place significantly greater moral weight on avoiding suffering than on promoting happiness, for reasons others have offered (and for independent reasons I won’t get into here unless requested to), they nonetheless seem to be fairly implausible views. And even if things did not go well for our ancestors, I am optimistic that they will overall go fantastically well for our descendants, if we allow them to. I suspect that most of us alive today – at least those of us not suffering from extreme illness or poverty – have lives that are well worth living, and that things will continue to improve. Derek Parfit, whose work has emphasized future generations as well as agreement in ethics, described our situation clearly and accurately: “We live during the hinge of history. Given the scientific and technological discoveries of the last two centuries, the world has never changed as fast. We shall soon have even greater powers to transform, not only our surroundings, but ourselves and our successors. If we act wisely in the next few centuries, humanity will survive its most dangerous and decisive period. Our descendants could, if necessary, go elsewhere, spreading through this galaxy…. Our descendants might, I believe, make the further future very good. But that good future may also depend in part on us. If our selfish recklessness ends human history, we would be acting very wrongly.” (From chapter 36 of On What Matters)