### 1

#### Interp – the affirmative may only garner offense from the resolutional bounds. To clarify, extra-t bad.

#### Violation – I critique private space appropriation through a rejection of colonial mimicry, the attempt to reform one’s identity by imitating colonizers’ practices. whichever side’s performance better ruptures replication politics wins

#### 1] Resolved’ before a colon denotes a formal resolution.

**AWS ’13** [Army Writing Style; August 24th; Online resource dedicated to all major writing requirements in the Army; Army Writing Style, "Punctuation — The Colon and Semicolon," <https://armywritingstyle.com/punctuation-the-colon-and-semicolon/>]

The colon introduces the following:

a.  A list, but only after "as follows," "the following," or a noun for which the list is an appositive: Each scout will carry the following: (colon) meals for three days, a survival knife, and his sleeping bag. The company had four new officers: (colon) Bill Smith, Frank Tucker, Peter Fillmore, and Oliver Lewis.

b.  A long quotation (one or more paragraphs): In The Killer Angels Michael Shaara wrote: (colon) You may find it a different story from the one you learned in school. There have been many versions of that battle [Gettysburg] and that war [the Civil War]. (The quote continues for two more paragraphs.)

c.  A formal quotation or question: The President declared: (colon) "The only thing we have to fear is fear itself." The question is: (colon) what can we do about it?

d.  A second independent clause which explains the first: Potter's motive is clear: (colon) he wants the assignment.

e.  After the introduction of a business letter: Dear Sirs: (colon) Dear Madam: (colon) f.  The details following an announcement For sale: (colon) large lakeside cabin with dock

g.  A formal resolution, after the word "resolved:". Resolved: (colon) That this council petition the mayor.

#### 2] Advocacy statement: the resolution goes further than a value statement

#### 1AC Ethnofuturism: the resolution is not a question of appropriation, but rather, a method to confront capitalism

#### First is limits – all negative strategy is premised off a stable reading of the resolution. The lack of a stable mechanism lets them radically re-contextualize their aff and erase neg ground via perms. Including their advocacy authorizes any methodology or orientation tangentially related to the topic, which renders research burdens untenable.

#### A] Fairness is good and prior – debate’s a game that requires effective competition and negation, which makes their offense inevitable, it internal link turns clash and engagement.

#### B] Cutting negs to every possible aff wrecks small schools, which has a disparate impact on under-resourced and minority debaters.

#### C] Can’t weigh the aff—it’s just as likely that they’re winning it because we weren’t able to effectively prepare to defeat it.

#### D] Inescapable – the AC conforms to every norm of debate – speed, speech times, ballots – proves they value playing the game and isolating T as the one bad rule is arbitrary.

#### E] Probability – ballots can’t shape our subjectivity or create broad political change but can rectify in-round skews.

#### Second is clash – extra-t sanctions picking any interpretation for debate – incentivizes retreat from controversy and forces the neg to first characterize the aff and then debate it which eliminates the benefit of preround research. A common point of engagement ensures effective clash, which is a linear impact –

#### A] Negation is the necessary condition for distinguishing debate from discussion, but negation exists on a sliding scale.

#### B] only effective clash starts the process of critical thinking, reflexivity, and argument refinement which internal link turns any scholastic benefit of the 1AC

#### Independently, Our scholarship is tied to the consequences of the plan – their model lets them get through the 1AR and 2AR without addressing the NC and comparative impact and solvency debating

#### TVA, read the affirmative without a method of rejection of colonial mimicry and instead offer it as a framing mechanism for why appropriation is bad

### 3

#### The standard is act hedonistic util. Prefer –

#### 1] Prep – small school debaters only need a few good generics like deterrence, the civilian casualties disad, and the ICJ counterplan to win every util round. But under agonism, since contentions are less variable and analytics are more important, big-school block-writing hoses them every round. Blocks don’t matter nearly as much for util since innovation checks coaching bias.

#### 2] Innovation – there are simply more articles written in the context of util than in agonism – simple Google search proves. Proves util incentivizes a wider variety of arguments than agonism, which causes recycling of old args – proven by the fact that the same agonism justifications have been read every phil round for decades. Think about it – new advantages are broken often, but phil contentions are established at the beginning of the topic and never change for two months.

#### 3] Ground – non-util philosophies conclude overwhelmingly on one side of most topics – for example, Kant won every neg round on the national service topic. Only util generates robust debates with equitable ground.

#### 4] Real-world – abstract debates about philosophy have much less grounding in the real world than util – discussing consequences gives students education about fopo, economics, IR, etc. Outweighs since portable skills are the ultimate goal of debate.

#### Theoretical justifications outweigh – 1] Frameworks are essentially T debates about the word ought which proves the better model of debate is what matters. 2] Turns substance – it doesn’t matter how true a philosophy is if it can’t be engaged or is impossible to learn from – even if Kant was correct, we shouldn’t use his philosophy in debate specifically. 3] Exclusionary rule – we’ve won Agonism is unfair which means all their substantive arguments should be presumed false – the only reason they seem true is because it was impossible to engage in the first place.

#### 4] No 1AC stance means shouldn’t get 1AR clarification

#### Extinction first –

#### 1 – Forecloses future improvement – we can never improve society because our impact is irreversible which proves moral uncertainty

#### 2 – Turns suffering – mass death causes suffering because people can’t get access to resources and basic necessities

#### 3 – Objectivity – body count is the most objective way to calculate impacts because comparing suffering is unethical

#### 4 – Death is the worst evil

Paterson 03 – Department of Philosophy, Providence College, Rhode Island. (Craig, “A Life Not Worth Living?”, Studies in Christian Ethics, <http://sce.sagepub.com>)

Contrary to those accounts, I would argue that it is death per se that is really the objective evil for us, not because it deprives us of a prospective future of overall good judged better than the alter- native of non-being. It cannot be about harm to a former person who has ceased to exist, for no person actually suffers from the sub-sequent non-participation. Rather, death in itself is an evil to us because it ontologically destroys the current existent subject — it is the ultimate in metaphysical lightening strikes.80 The evil of death is truly an ontological evil borne by the person who already exists, independently of calculations about better or worse possible lives. Such an evil need not be consciously experienced in order to be an evil for the kind of being a human person is. Death is an evil because of the change in kind it brings about, a change that is destructive of the type of entity that we essentially are. Anything, whether caused naturally or caused by human intervention (intentional or unintentional) that drastically interferes in the process of maintaining the person in existence is an objective evil for the person. What is crucially at stake here, and is dialectically supportive of the self-evidency of the basic good of human life, is that death is a radical interference with the current life process of the kind of being that we are. In consequence, death itself can be credibly thought of as a ‘primitive evil’ for all persons, regardless of the extent to which they are currently or prospectively capable of participating in a full array of the goods of life.81 In conclusion, concerning willed human actions, it is justifiable to state that any intentional rejection of human life itself cannot therefore be warranted since it is an expression of an ultimate disvalue for the subject, namely, the destruction of the present person; a radical ontological good that we cannot begin to weigh objectively against the travails of life in a rational manner. To deal with the sources of disvalue (pain, suffering, etc.) we should not seek to irrationally destroy the person, the very source and condition of all human possibility.82

#### 5- Extinction outweighs---it’s the upmost moral evil and disavowal of the risk makes it more likely.

Elizabeth Finneron-Burns 17, Teaching Fellow at the University of Warwick and an Affiliated Researcher at the Institute for Futures Studies in Stockholm, “What’s wrong with human extinction?” Canadian Journal of Philosophy, 2017, T&F.

Many, though certainly not all, people might believe that it would be wrong to bring about the end of the human species, and the reasons given for this belief are various. I begin by considering four reasons that could be given against the moral permissibility of human extinction. I will argue that only those reasons that impact the people who exist at the time that the extinction or the knowledge of the upcoming extinction occurs, can explain its wrongness. I use this conclusion to then consider in which cases human extinction would be morally permissible or impermissible, arguing that there is only a small class of cases in which it would not be wrong to cause the extinction of the human race or allow it to happen. 2.1. It would prevent the existence of very many happy people One reason of human extinction might be considered to be wrong lies in the value of human life itself. The thought here might be that it is a good thing for people to exist and enjoy happy lives and extinction would deprive more people of enjoying this good. The ‘good’ in this case could be understood in at least two ways. According to the first, one might believe that you benefit a person by bringing them into existence, or at least, that it is good for that person that they come to exist. The second view might hold that if humans were to go extinct, the utility foregone by the billions (or more) of people who could have lived but will now never get that opportunity, renders allowing human extinction to take place an incidence of wrongdoing. An example of this view can be found in two quotes from an Effective Altruism blog post by Peter Singer, Nick Beckstead and Matt Wage: One very bad thing about human extinction would be that billions of people would likely die painful deaths. But in our view, this is by far not the worst thing about human extinction. The worst thing about human extinction is that there would be no future generations. Since there could be so many generations in our future, the value of all those generations together greatly exceeds the value of the current generation. (Beckstead, Singer, and Wage 2013) The authors are making two claims. The first is that there is value in human life and also something valuable about creating future people which gives us a reason to do so; furthermore, it would be a very bad thing if we did not do so. The second is that, not only would it be a bad thing for there to be no future people, but it would actually be the worst thing about extinction. Since happy human lives have value, and the number of potential people who could ever exist is far greater than the number of people who exist at any one time, even if the extinction were brought about through the painful deaths of currently existing people, the former’s loss would be greater than the latter’s. Both claims are assuming that there is an intrinsic value in the existence of potential human life. The second claim makes the further assumption that the forgone value of the potential lives that could be lived is greater than the disvalue that would be accrued by people existing at the time of the extinction through suffering from painful and/or premature deaths. The best-known author of the post, Peter Singer is a prominent utilitarian, so it is not surprising that he would lament the potential lack of future human lives per se. However, it is not just utilitarians who share this view, even if implicitly. Indeed, other philosophers also seem to imply that they share the intuition that there is just something wrong with causing or failing to prevent the extinction of the human species such that we prevent more ‘people’ from having the ‘opportunity to exist’. Stephen Gardiner (2009) and Martin O’Neill (personal correspondence), both sympathetic to contract theory, for example, also find it intuitive that we should want more generations to have the opportunity to exist, assuming that they have worth-living lives, and I find it plausible to think that many other people (philosophers and non-philosophers alike) probably share this intuition. When we talk about future lives being ‘prevented’, we are saying that a possible person or a set of possible people who could potentially have existed will now never actually come to exist. To say that it is wrong to prevent people from existing could either mean that a possible person could reasonably reject a principle that permitted us not to create them, or that the foregone value of their lives provides a reason for rejecting any principle that permits extinction. To make the first claim we would have to argue that a possible person could reasonably reject any principle that prevented their existence on the grounds that it prevented them in particular from existing. However, this is implausible for two reasons. First, we can only wrong someone who did, does or will actually exist because wronging involves failing to take a person’s interests into account. When considering the permissibility of a principle allowing us not to create Person X, we cannot take X’s interest in being created into account because X will not exist if we follow the principle. By considering the standpoint of a person in our deliberations we consider the burdens they will have to bear as a result of the principle. In this case, there is no one who will bear any burdens since if the principle is followed (that is, if we do not create X), X will not exist to bear any burdens. So, only people who do/will actually exist can bear the brunt of a principle, and therefore occupy a standpoint that is owed justification. Second, existence is not an interest at all and a possible person is not disadvantaged by not being caused to exist. Rather than being an interest, it is a necessary requirement in order to have interests. Rivka Weinberg describes it as ‘neutral’ because causing a person to exist is to create a subject who can have interests; existence is not an interest itself.3 In order to be disadvantaged, there must be some detrimental effect on your interests. However, without existence, a person does not have any interests so they cannot be disadvantaged by being kept out of existence. But, as Weinberg points out, ‘never having interests itself could not be contrary to people’s interests since without interest bearers, there can be no ‘they’ for it to be bad for’ (Weinberg 2008, 13). So, a principle that results in some possible people never becoming actual does not impose any costs on those ‘people’ because nobody is disadvantaged by not coming into existence.4 It therefore seems that it cannot be wrong to fail to bring particular people into existence. This would mean that no one acts wrongly when they fail to create another person. Writ large, it would also not be wrong if everybody decided to exercise their prerogative not to create new people and potentially, by consequence, allow human extinction. One might respond here by saying that although it may be permissible for one person to fail to create a new person, it is not permissible if everyone chooses to do so because human lives have value and allowing human extinction would be to forgo a huge amount of value in the world. This takes us to the second way of understanding the potential wrongness of preventing people from existing — the foregone value of a life provides a reason for rejecting any principle that prevents it. One possible reply to this claim turns on the fact that many philosophers acknowledge that the only, or at least the best, way to think about the value of (individual or groups of) possible people’s lives is in impersonal terms (Parfit 1984; Reiman 2007; McMahan 2009). Jeff McMahan, for example, writes ‘at the time of one’s choice there is no one who exists or will exist independently of that choice for whose sake one could be acting in causing him or her to exist … it seems therefore that any reason to cause or not to cause an individual to exist … is best considered an impersonal rather than individual-affecting reason’ (McMahan 2009, 52). Another reply along similar lines would be to appeal to the value that is lost or at least foregone when we fail to bring into existence a next (or several next) generations of people with worth-living lives. Since ex hypothesi worth-living lives have positive value, it is better to create more such lives and worse to create fewer. Human extinction by definition is the creation of no future lives and would ‘deprive’ billions of ‘people’ of the opportunity to live worth-living lives. This might reduce the amount of value in the world at the time of the extinction (by killing already existing people), but it would also prevent a much vaster amount of value in the future (by failing to create more people). Both replies depend on the impersonal value of human life. However, recall that in contractualism impersonal values are not on their own grounds for reasonably rejecting principles. Scanlon himself says that although we have a strong reason not to destroy existing human lives, this reason ‘does not flow from the thought that it is a good thing for there to be more human life rather than less’ (104). In contractualism, something cannot be wrong unless there is an impact on a person. Thus, neither the impersonal value of creating a particular person nor the impersonal value of human life writ large could on its own provide a reason for rejecting a principle permitting human extinction. It seems therefore that the fact that extinction would deprive future people of the opportunity to live worth-living lives (either by failing to create either particular future people or future people in general) cannot provide us with a reason to consider human extinction to be wrong. Although the lost value of these ‘lives’ itself cannot be the reason explaining the wrongness of extinction, it is possible the knowledge of this loss might create a personal reason for some existing people. I will consider this possibility later on in section (d). But first I move to the second reason human extinction might be wrong per se. 2.2. It would mean the loss of the only known form of intelligent life and all civilization and intellectual progress would be lost A second reason we might think it would be wrong to cause human extinction is the loss that would occur of the only (known) form of rational life and the knowledge and civilization that that form of life has created. One thought here could be that just as some might consider it wrong to destroy an individual human heritage monument like the Sphinx, it would also be wrong if the advances made by humans over the past few millennia were lost or prevented from progressing. A related argument is made by those who feel that there is something special about humans’ capacity for rationality which is valuable in itself. Since humans are the only intelligent life that we know of, it would be a loss, in itself, to the world for that to end. I admit that I struggle to fully appreciate this thought. It seems to me that Henry Sidgwick was correct in thinking that these things are only important insofar as they are important to humans (Sidgwick 1874, I.IX.4).5 If there is no form of intelligent life in the future, who would there be to lament its loss since intelligent life is the only form of life capable of appreciating intelligence? Similarly, if there is no one with the rational capacity to appreciate historic monuments and civil progress, who would there be to be negatively affected or even notice the loss?6 However, even if there is nothing special about human rationality, just as some people try to prevent the extinction of nonhuman animal species, we might think that we ought also to prevent human extinction for the sake of biodiversity. The thought in this, as well as the earlier examples, must be that it would somehow be bad for the world if there were no more humans even though there would be no one for whom it is bad. This may be so but the only way to understand this reason is impersonally. Since we are concerned with wrongness rather than badness, we must ask whether something that impacts no one’s well-being, status or claims can be wrong. As we saw earlier, in the contractualist framework reasons must be personal rather than impersonal in order to provide grounds for reasonable rejection (Scanlon 1998, 218–223). Since the loss of civilization, intelligent life or biodiversity are per se impersonal reasons, there is no standpoint from which these reasons could be used to reasonably reject a principle that permitted extinction. Therefore, causing human extinction on the grounds of the loss of civilization, rational life or biodiversity would not be wrong. 2.3. Existing people would endure physical pain and/or painful and/or premature deaths Thinking about the ways in which human extinction might come about brings to the fore two more reasons it might be wrong. It could, for example, occur if all humans (or at least the critical number needed to be unable to replenish the population, leading to eventual extinction) underwent a sterilization procedure. Or perhaps it could come about due to anthropogenic climate change or a massive asteroid hitting the Earth and wiping out the species in the same way it did the dinosaurs millions of years ago. Each of these scenarios would involve significant physical and/or non-physical harms to existing people and their interests. Physically, people might suffer premature and possibly also painful deaths, for example. It is not hard to imagine examples in which the process of extinction could cause premature death. A nuclear winter that killed everyone or even just every woman under the age of 50 is a clear example of such a case. Obviously, some types of premature death themselves cannot be reasons to reject a principle. Every person dies eventually, sometimes earlier than the standard expected lifespan due to accidents or causes like spontaneously occurring incurable cancers. A cause such as disease is not a moral agent and therefore it cannot be wrong if it unavoidably kills a person prematurely. Scanlon says that the fact that a principle would reduce a person’s well-being gives that person a reason to reject the principle: ‘components of well-being figure prominently as grounds for reasonable rejection’ (Scanlon 1998, 214). However, it is not settled yet whether premature death is a setback to well-being. Some philosophers hold that death is a harm to the person who dies, whilst others argue that it is not.7 I will argue, however, that regardless of who is correct in that debate, being caused to die prematurely can be reason to reject a principle when it fails to show respect to the person as a rational agent. Scanlon says that recognizing others as rational beings with interests involves seeing reason to preserve life and prevent death: ‘appreciating the value of human life is primarily a matter of seeing human lives as something to be respected, where this involves seeing reasons not to destroy them, reasons to protect them, and reasons to want them to go well’ (Scanlon 1998, 104). The ‘respect for life’ in this case is a respect for the person living, not respect for human life in the abstract. This means that we can sometimes fail to protect human life without acting wrongfully if we still respect the person living. Scanlon gives the example of a person who faces a life of unending and extreme pain such that she wishes to end it by committing suicide. Scanlon does not think that the suicidal person shows a lack of respect for her own life by seeking to end it because the person whose life it is has no reason to want it to go on. This is important to note because it emphasizes the fact that the respect for human life is person-affecting. It is not wrong to murder because of the impersonal disvalue of death in general, but because taking someone’s life without their permission shows disrespect to that person. This supports its inclusion as a reason in the contractualist formula, regardless of what side ends up winning the ‘is death a harm?’ debate because even if death turns out not to harm the person who died, ending their life without their consent shows disrespect to that person. A person who could reject a principle permitting another to cause his or her premature death presumably does not wish to die at that time, or in that manner. Thus, if they are killed without their consent, their interests have not been taken into account, and they have a reason to reject the principle that allowed their premature death.8 This is as true in the case of death due to extinction as it is for death due to murder. However, physical pain may also be caused to existing people without killing them, but still resulting in human extinction. Imagine, for example, surgically removing everyone’s reproductive organs in order to prevent the creation of any future people. Another example could be a nuclear bomb that did not kill anyone, but did painfully render them infertile through illness or injury. These would be cases in which physical pain (through surgery or bombs) was inflicted on existing people and the extinction came about as a result of the painful incident rather than through death. Furthermore, one could imagine a situation in which a bomb (for example) killed enough people to cause extinction, but some people remained alive, but in terrible pain from injuries. It seems uncontroversial that the infliction of physical pain could be a reason to reject a principle. Although Scanlon says that an impact on well-being is not the only reason to reject principles, it plays a significant role, and indeed, most principles are likely to be rejected due to a negative impact on a person’s well-being, physical or otherwise. It may be queried here whether it is actually the involuntariness of the pain that is grounds for reasonable rejection rather than the physical pain itself because not all pain that a person suffers is involuntary. One can imagine acts that can cause physical pain that are not rejectable — base jumping or life-saving or improving surgery, for example. On the other hand, pushing someone off a cliff or cutting him with a scalpel against his will are clearly rejectable acts. The difference between the two cases is that in the former, the person having the pain inflicted has consented to that pain or risk of pain. My view is that they cannot be separated in these cases and it is involuntary physical pain that is the grounds for reasonable rejection. Thus, the fact that a principle would allow unwanted physical harm gives a person who would be subjected to that harm a reason to reject the principle. Of course the mere fact that a principle causes involuntary physical harm or premature death is not sufficient to declare that the principle is rejectable — there might be countervailing reasons. In the case of extinction, what countervailing reasons might be offered in favour of the involuntary physical pain/ death-inducing harm? One such reason that might be offered is that humans are a harm to the natural environment and that the world might be a better place if there were no humans in it. It could be that humans might rightfully be considered an all-things-considered hindrance to the world rather than a benefit to it given the fact that we have been largely responsible for the extinction of many species, pollution and, most recently, climate change which have all negatively affected the natural environment in ways we are only just beginning to understand. Thus, the fact that human extinction would improve the natural environment (or at least prevent it from degrading further), is a countervailing reason in favour of extinction to be weighed against the reasons held by humans who would experience physical pain or premature death. However, the good of the environment as described above is by definition not a personal reason. Just like the loss of rational life and civilization, therefore, it cannot be a reason on its own when determining what is wrong and countervail the strong personal reasons to avoid pain/death that is held by the people who would suffer from it.9 Every person existing at the time of the extinction would have a reason to reject that principle on the grounds of the physical pain they are being forced to endure against their will that could not be countervailed by impersonal considerations such as the negative impact humans may have on the earth. Therefore, a principle that permitted extinction to be accomplished in a way that caused involuntary physical pain or premature death could quite clearly be rejectable by existing people with no relevant countervailing reasons. This means that human extinction that came about in this way would be wrong. There are of course also additional reasons they could reject a similar principle which I now turn to address in the next section. 2.4. Existing people could endure non-physical harms I said earlier than the fact in itself that there would not be any future people is an impersonal reason and can therefore not be a reason to reject a principle permitting extinction. However, this impersonal reason could give rise to a personal reason that is admissible. So, the final important reason people might think that human extinction would be wrong is that there could be various deleterious psychological effects that would be endured by existing people having the knowledge that there would be no future generations. There are two main sources of this trauma, both arising from the knowledge that there will be no more people. The first relates to individual people and the undesired negative effect on well-being that would be experienced by those who would have wanted to have children. Whilst this is by no means universal, it is fair to say that a good proportion of people feel a strong pull towards reproduction and having their lineage continue in some way. Samuel Scheffler describes the pull towards reproduction as a ‘desire for a personalized relationship with the future’ (Scheffler 2012, 31). Reproducing is a widely held desire and the joys of parenthood are ones that many people wish to experience. For these people knowing that they would not have descendants (or that their descendants will endure painful and/or premature deaths) could create a sense of despair and pointlessness of life. Furthermore, the inability to reproduce and have your own children because of a principle/policy that prevents you (either through bans or physical interventions) would be a significant infringement of what we consider to be a basic right to control what happens to your body. For these reasons, knowing that you will have no descendants could cause significant psychological traumas or harms even if there were no associated physical harm. The second is a more general, higher level sense of hopelessness or despair that there will be no more humans and that your projects will end with you. Even those who did not feel a strong desire to procreate themselves might feel a sense of hopelessness that any projects or goals they have for the future would not be fulfilled. Many of the projects and goals we work towards during our lifetime are also at least partly future-oriented. Why bother continuing the search for a cure for cancer if either it will not be found within humans’ lifetime, and/or there will be no future people to benefit from it once it is found? Similar projects and goals that might lose their meaning when confronted with extinction include politics, artistic pursuits and even the type of philosophical work with which this paper is concerned. Even more extreme, through the words of the character Theo Faron, P.D. James says in his novel The Children of Men that ‘without the hope of posterity for our race if not for ourselves, without the assurance that we being dead yet live, all pleasures of the mind and senses sometimes seem to me no more than pathetic and crumbling defences shored up against our ruins’ (James 2006, 9). Even if James’ claim is a bit hyperbolic and all pleasures would not actually be lost, I agree with Scheffler in finding it not implausible that the knowledge that extinction was coming and that there would be no more people would have at least a general depressive effect on people’s motivation and confidence in the value of and joy in their activities (Scheffler 2012, 43). Both sources of psychological harm are personal reasons to reject a principle that permitted human extinction. Existing people could therefore reasonably reject the principle for either of these reasons. Psychological pain and the inability to pursue your personal projects, goals, and aims, are all acceptable reasons for rejecting principles in the contractualist framework. So too are infringements of rights and entitlements that we accept as important for people’s lives. These psychological reasons, then, are also valid reasons to reject principles that permitted or required human extinction.

#### 6 - Value to life is subjective---life is a prerequisite

Lisa Schwartz 02, Chair at the Centre for Health Economics and Policy Analysis, 2002, “Medical Ethic: A Case Based Approach,” Chapter 6, www.fleshandbones.com/readingroom/pdf/399.pdf

The second assertion made by supporters of the quality of life as a criterion for decisionmaking is closely related to the first, but with an added dimension. This assertion suggests that the determination of the value of the quality of a given life is a subjective determination to be made by the person experiencing that life. The important addition here is that the decision is a personal one that, ideally, ought not to be made externally by another person but internally by the individual involved. Katherine Lewis made this decision for herself based on a comparison between two stages of her life. So did James Brady. Without this element, decisions based on quality of life criteria lack salient information and the patients concerned cannot give informed consent. Patients must be given the opportunity to decide for themselves whether they think their lives are worth living or not. To ignore or overlook patients’ judgement in this matter is to violate their autonomy and their freedom to decide for themselves on the basis of relevant information about their future, and comparative consideration of their past. As the deontological position puts it so well, to do so is to violate the imperative that we must treat persons as rational and as ends in themselves.

### 4

#### CP Text: We affirm global orbital counter-operations against appropriation of outer space by private entities except for Space-Based Solar Power. Companies investing in Space-Based Solar Power should commit to at least 40% of the Energy Produced to be distributed to indigenous, developing, and marginalized communities.

#### Space-Based Solar Power constitutes Appropriation.

Matignon 19 Louis De Gouyon Matignon 4-15-2019 "THE LEGAL STATUS OF CHINESE SPACE-BASED SOLAR POWER STATIONS" <https://www.spacelegalissues.com/the-legal-status-of-chinese-space-based-solar-power-stations/> (PhD in space law)//Elmer

Near-Earth space is formed of different orbital layers. Terrestrial orbits are limited common resources and inherently repugnant to any appropriation: they are not property in the sense of law. Orbits and frequencies are res communis (a Latin term derived from Roman law that preceded today’s concepts of the commons and common heritage of mankind; it has relevance in international law and common law). It’s the first-come, first-served principle that applies to orbital positioning, which without any formal acquisition of sovereignty, records a promptness behaviour to which it grants an exclusive grabbing effect of the space concerned. Geostationary orbit is a limited but permanent resource: this de facto appropriation by the first-comers – the developed countries – of the orbit and the frequencies is protected by Space Law and the International Telecommunications Law. The challenge by developing countries of grabbing these resources is therefore unjustified on the basis of existing law. Denying new entrants geostationary-access or making access more difficult does not constitute appropriation; it simply results from the traditional system of distribution of access rights. The practice of developed States is based on free access and priority given to the first satellites placed in geostationary orbit. The geostationary orbit is part of outer space and, as such, the customary principle of non-appropriation and the 1967 Space Treaty apply to it. The equatorial countries have claimed sovereignty, then preferential rights over this space. These claims are contrary to the 1967 Treaty and customary law. However, they testify to the concern of the equatorial countries, shared by developing countries, in the face of saturation and seizure of geostationary positions by developed countries. The regime of res communis of outer space in Space Law (free access and non-appropriation) does not meet the demand of the developing countries that their possibilities of future access to the geostationary orbit and associated radio frequencies are guaranteed. New rules appear necessary and have been envisaged to ensure the access of all States to these positions and frequencies. As a conclusion, we may say that those Chinese space-based solar power stations would be considered space objects, the solar energy they would be exploiting would be free of use, and the orbital position they would occupy would have to obey the first-come, first-served principle that applies to orbital positioning. Concerning Article I of the 1967 Outer Space Treaty, which imposes that “The exploration and use of outer space, including the Moon and other celestial bodies, shall be carried out for the benefit and in the interests of all countries, irrespective of their degree of economic or scientific development, and shall be the province of all mankind”, “the benefit and in the interests of all countries” doesn’t prohibit private exploitation, as it is the case with satellite navigation, satellite television and commercial satellite imagery for example.

#### Chinese Private Companies are pursuing Space-Based Solar Power.

McKirdy and Fang 19 Euan McKirdy and Nanlin Fang 3-3-2019 "Space power plant and a mission to Mars: China’s new plans to conquer the final frontier" <https://www.cnn.com/2019/03/03/asia/china-plans-solar-power-in-space-intl/index.html> (Journalists at CNN)//Elmer

China Aerospace Science and Technology Corporation plans to launch small solar satellites that can harness energy in space as soon as 2021. Then it will test larger plants capable of advanced functions, such as beaming energy back to Earth via lasers. A receiving station will be built in Xian, around 500 miles northeast of the Chinese city of Chongqing. The city is a regional space hub where a facility to develop the solar power farms has been founded. By 2050, the company plans that a full-sized space-based solar plant would be ready for commercial use, the Chinese media report said.

#### Space-Based Solar Power solves Paris Goals that checks back Warming.

Ravisetti 21 Monisha Ravisetti 11-8-2021 "Harvesting energy with space solar panels could power the Earth 24/7" <https://www.cnet.com/news/harvesting-energy-with-space-solar-panels-could-power-the-earth-247/> (Science Writer at CNet)//Elmer

Solar power has been a key part of humanity's clean energy repertoire. We spread masses of sunlight-harvesting panels on solar fields, and many people power their homes by decorating their roofs with the rectangles. But there's a caveat to this wonderful power source. Solar panels can't collect energy at night. To work at peak efficiency, they need as much sunlight as possible. So to maximize these sun catchers' performance, researchers are toying with a plan to send them to a place where the sun never sets: outer space. Theoretically, if a bunch of solar panels were blasted into orbit, they'd soak up the sun even on the foggiest days and the darkest nights, storing an enormous amount of power. If that power were wirelessly beamed down to Earth, our planet could breathe in renewable clean energy, 24/7. That would significantly reduce our carbon footprint. Against the backdrop of a worsening climate crisis, the success of space-based solar power could be more important than ever. The state of the climate is in the spotlight right now as world leaders gather in Glasgow, Scotland, for the COP26 summit, which has been called the "world's best last chance" to get the crisis under control. CNET Science is highlighting a few futuristic strategies intended to aid countries in cutting back on human-generated carbon emissions. Next-generation tech like space-based solar power can't solve our climate problems -- we still need to rapidly decarbonize our energy systems -- but green innovation could help achieve the goals of the Paris Agreement: Limit global warming to well below 2 degrees Celsius (3.6 degrees Fahrenheit) by the end of the century. An unlimited supply of renewable energy from the sun might help us do that.

#### Warming causes Extinction

Kareiva 18, Peter, and Valerie Carranza. "Existential risk due to ecosystem collapse: Nature strikes back." Futures 102 (2018): 39-50. (Ph.D. in ecology and applied mathematics from Cornell University, director of the Institute of the Environment and Sustainability at UCLA, Pritzker Distinguished Professor in Environment & Sustainability at UCLA)//Re-cut by Elmer

In summary, six of the nine proposed planetary boundaries (phosphorous, nitrogen, biodiversity, land use, atmospheric aerosol loading, and chemical pollution) are unlikely to be associated with existential risks. They all correspond to a degraded environment, but in our assessment do not represent existential risks. However, the three remaining boundaries (**climate change**, global **freshwater** cycle, **and** ocean **acidification**) do **pose existential risks**. This is **because of** intrinsic **positive feedback loops**, substantial lag times between system change and experiencing the consequences of that change, and the fact these different boundaries interact with one another in ways that yield surprises. In addition, climate, freshwater, and ocean acidification are all **directly connected to** the provision of **food and water**, and **shortages** of food and water can **create conflict** and social unrest. Climate change has a long history of disrupting civilizations and sometimes precipitating the collapse of cultures or mass emigrations (McMichael, 2017). For example, the 12th century drought in the North American Southwest is held responsible for the collapse of the Anasazi pueblo culture. More recently, the infamous potato famine of 1846–1849 and the large migration of Irish to the U.S. can be traced to a combination of factors, one of which was climate. Specifically, 1846 was an unusually warm and moist year in Ireland, providing the climatic conditions favorable to the fungus that caused the potato blight. As is so often the case, poor government had a role as well—as the British government forbade the import of grains from outside Britain (imports that could have helped to redress the ravaged potato yields). Climate change intersects with freshwater resources because it is expected to exacerbate drought and water scarcity, as well as flooding. Climate change can even impair water quality because it is associated with heavy rains that overwhelm sewage treatment facilities, or because it results in higher concentrations of pollutants in groundwater as a result of enhanced evaporation and reduced groundwater recharge. **Ample clean water** is not a luxury—it **is essential for human survival**. Consequently, cities, regions and nations that lack clean freshwater are vulnerable to social disruption and disease. Finally, ocean acidification is linked to climate change because it is driven by CO2 emissions just as global warming is. With close to 20% of the world’s protein coming from oceans (FAO, 2016), the potential for severe impacts due to acidification is obvious. Less obvious, but perhaps more insidious, is the interaction between climate change and the loss of oyster and coral reefs due to acidification. Acidification is known to interfere with oyster reef building and coral reefs. Climate change also increases storm frequency and severity. Coral reefs and oyster reefs provide protection from storm surge because they reduce wave energy (Spalding et al., 2014). If these reefs are lost due to acidification at the same time as storms become more severe and sea level rises, coastal communities will be exposed to unprecedented storm surge—and may be ravaged by recurrent storms. A key feature of the risk associated with climate change is that mean annual temperature and mean annual rainfall are not the variables of interest. Rather it is extreme episodic events that place nations and entire regions of the world at risk. These extreme events are by definition “rare” (once every hundred years), and changes in their likelihood are challenging to detect because of their rarity, but are exactly the manifestations of climate change that we must get better at anticipating (Diffenbaugh et al., 2017). Society will have a hard time responding to shorter intervals between rare extreme events because in the lifespan of an individual human, a person might experience as few as two or three extreme events. How likely is it that you would notice a change in the interval between events that are separated by decades, especially given that the interval is not regular but varies stochastically? A concrete example of this dilemma can be found in the past and expected future changes in storm-related flooding of New York City. The highly disruptive flooding of New York City associated with Hurricane Sandy represented a flood height that occurred once every 500 years in the 18th century, and that occurs now once every 25 years, but is expected to occur once every 5 years by 2050 (Garner et al., 2017). This change in frequency of extreme floods has profound implications for the measures New York City should take to protect its infrastructure and its population, yet because of the stochastic nature of such events, this shift in flood frequency is an elevated risk that will go unnoticed by most people. 4. The combination of positive feedback loops and societal inertia is fertile ground for global environmental catastrophes **Humans** are remarkably ingenious, and **have adapted** to crises **throughout** their **history**. Our doom has been repeatedly predicted, only to be averted by innovation (Ridley, 2011). **However**, the many **stories** **of** human ingenuity **successfully** **addressing** **existential risks** such as global famine or extreme air pollution **represent** environmental c**hallenges that are** largely **linear**, have immediate consequences, **and operate without positive feedbacks**. For example, the fact that food is in short supply does not increase the rate at which humans consume food—thereby increasing the shortage. Similarly, massive air pollution episodes such as the London fog of 1952 that killed 12,000 people did not make future air pollution events more likely. In fact it was just the opposite—the London fog sent such a clear message that Britain quickly enacted pollution control measures (Stradling, 2016). Food shortages, air pollution, water pollution, etc. send immediate signals to society of harm, which then trigger a negative feedback of society seeking to reduce the harm. In contrast, today’s great environmental crisis of climate change may cause some harm but there are generally long time delays between rising CO2 concentrations and damage to humans. The consequence of these delays are an absence of urgency; thus although 70% of Americans believe global warming is happening, only 40% think it will harm them (http://climatecommunication.yale.edu/visualizations-data/ycom-us-2016/). Secondly, unlike past environmental challenges, **the Earth’s climate system is rife with positive feedback loops**. In particular, as CO2 increases and the climate warms, that **very warming can cause more CO2 release** which further increases global warming, and then more CO2, and so on. Table 2 summarizes the best documented positive feedback loops for the Earth’s climate system. These feedbacks can be neatly categorized into carbon cycle, biogeochemical, biogeophysical, cloud, ice-albedo, and water vapor feedbacks. As important as it is to understand these feedbacks individually, it is even more essential to study the interactive nature of these feedbacks. Modeling studies show that when interactions among feedback loops are included, uncertainty increases dramatically and there is a heightened potential for perturbations to be magnified (e.g., Cox, Betts, Jones, Spall, & Totterdell, 2000; Hajima, Tachiiri, Ito, & Kawamiya, 2014; Knutti & Rugenstein, 2015; Rosenfeld, Sherwood, Wood, & Donner, 2014). This produces a wide range of future scenarios. Positive feedbacks in the carbon cycle involves the enhancement of future carbon contributions to the atmosphere due to some initial increase in atmospheric CO2. This happens because as CO2 accumulates, it reduces the efficiency in which oceans and terrestrial ecosystems sequester carbon, which in return feeds back to exacerbate climate change (Friedlingstein et al., 2001). Warming can also increase the rate at which organic matter decays and carbon is released into the atmosphere, thereby causing more warming (Melillo et al., 2017). Increases in food shortages and lack of water is also of major concern when biogeophysical feedback mechanisms perpetuate drought conditions. The underlying mechanism here is that losses in vegetation increases the surface albedo, which suppresses rainfall, and thus enhances future vegetation loss and more suppression of rainfall—thereby initiating or prolonging a drought (Chamey, Stone, & Quirk, 1975). To top it off, overgrazing depletes the soil, leading to augmented vegetation loss (Anderies, Janssen, & Walker, 2002). Climate change often also increases the risk of forest fires, as a result of higher temperatures and persistent drought conditions. The expectation is that **forest fires will become more frequent** and severe with climate warming and drought (Scholze, Knorr, Arnell, & Prentice, 2006), a trend for which we have already seen evidence (Allen et al., 2010). Tragically, the increased severity and risk of Southern California wildfires recently predicted by climate scientists (Jin et al., 2015), was realized in December 2017, with the largest fire in the history of California (the “Thomas fire” that burned 282,000 acres, https://www.vox.com/2017/12/27/16822180/thomas-fire-california-largest-wildfire). This **catastrophic fire** embodies the sorts of positive feedbacks and interacting factors that **could catch humanity off-guard and produce a** true **apocalyptic event.** Record-breaking rains produced an extraordinary flush of new vegetation, that then dried out as record heat waves and dry conditions took hold, coupled with stronger than normal winds, and ignition. Of course the record-fire released CO2 into the atmosphere, thereby contributing to future warming. Out of all types of feedbacks, water vapor and the ice-albedo feedbacks are the most clearly understood mechanisms. Losses in reflective snow and ice cover drive up surface temperatures, leading to even more melting of snow and ice cover—this is known as the ice-albedo feedback (Curry, Schramm, & Ebert, 1995). As snow and ice continue to melt at a more rapid pace, millions of people may be displaced by flooding risks as a consequence of sea level rise near coastal communities (Biermann & Boas, 2010; Myers, 2002; Nicholls et al., 2011). The water vapor feedback operates when warmer atmospheric conditions strengthen the saturation vapor pressure, which creates a warming effect given water vapor’s strong greenhouse gas properties (Manabe & Wetherald, 1967). Global warming tends to increase cloud formation because warmer temperatures lead to more evaporation of water into the atmosphere, and warmer temperature also allows the atmosphere to hold more water. The key question is whether this increase in clouds associated with global warming will result in a positive feedback loop (more warming) or a negative feedback loop (less warming). For decades, scientists have sought to answer this question and understand the net role clouds play in future climate projections (Schneider et al., 2017). Clouds are complex because they both have a cooling (reflecting incoming solar radiation) and warming (absorbing incoming solar radiation) effect (Lashof, DeAngelo, Saleska, & Harte, 1997). The type of cloud, altitude, and optical properties combine to determine how these countervailing effects balance out. Although still under debate, it appears that in most circumstances the cloud feedback is likely positive (Boucher et al., 2013). For example, models and observations show that increasing greenhouse gas concentrations reduces the low-level cloud fraction in the Northeast Pacific at decadal time scales. This then has a positive feedback effect and enhances climate warming since less solar radiation is reflected by the atmosphere (Clement, Burgman, & Norris, 2009). The key lesson from the long list of potentially positive feedbacks and their interactions is that **runaway climate change,** and runaway perturbations have to be taken as a serious possibility. Table 2 is just a snapshot of the type of feedbacks that have been identified (see Supplementary material for a more thorough explanation of positive feedback loops). However, this list is not exhaustive and the possibility of undiscovered positive feedbacks **portends** even greater **existential risks**. The many environmental crises humankind has previously averted (famine, ozone depletion, London fog, water pollution, etc.) were averted because of political will based on solid scientific understanding. We cannot count on complete scientific understanding when it comes to positive feedback loops and climate change.

#### SPSB is the only thing capable of ending Energy Poverty – just one country getting to it would have universal benefits.

Aleksey Shtivelman 12, Boston JD, “Solar Power Satellites: The Right To A Spot In The World's Highest Parking Lot,” https://www.bu.edu/jostl/files/2015/02/Shtivelman\_web.pdf

\*\*\*edited for gendered language

Rather than spending millions on land-based solar power projects, it would be much more profitable if these nations invested in SBSP satellites for two reasons. First, although SBSP satellites are much more expensive at the outset, the cost of initial investment is returned in a period of time comparable to what it would take to recoup the investment cost of a land-based solar farm. 113 Second, SBSP satellites generate about eight to ten times as much power as land-based solar farms."l 4 This means that after one and a half years, SBSP satellites would generate eight to ten times the revenue of a land-based solar farm. As a result, countries that currently rely on coal, nuclear or other types of non-clean, non-renewable energy may look to SBSP for their energy needs, and consequently generate a significant spike in demand for orbital locations on the GSO. This increased demand will raise two issues: (1) whether a GSO orbital slot can be owned, and, (2) if not, whether there is a way to allocate the right to access GSO orbital slots for a period of time. A viable legal framework could address both of these issues in a clear and precise manner. The ITU currently allocates slots for telecommunications satellites, but the increased demand for slots in GSO for SBSP satellites may force countries to reevaluate ITU's authority to regulate SBSP satellites. An unsuccessful attempt to appropriate GSO slots The ITU allocation is one way to solve the problem, but given the physical limitations of the GSO, there is an underlying conflict between the goals of fair and equitable access on one side and the GSO's efficient use on the other.' 5 The conflict arises when developed countries receive priority to access the GSO because they have the demand, infrastructure, and funding to put satellites into orbit, while developing countries without viable satellites also want access the GSO. 116 This a posteriori approach to GSO property rights favors those who are first to apply for frequency and orbital slots and protects those applicants from interference by later users."17 At the same time, developing countries do not favor such a "free-market-approach" to GSO access; on the contrary, they would like a multilateral approach that distributes access to the GSO equitably among all nations. 118 "As feared by the developing States, this a posteriori system [has] provided a few industrialized and rich States with the opportunity of temporarily unlimited use of registered frequencies and orbit positions."' "19 Developing countries feel that they should have equal access to these frequencies and orbital slots. 120 These countries have tried to gain leverage over the GSO resource by advocating for the creation of an administrative agency that would allocate a part of the GSO to each country. In 1976, eight developing countries above the equator claimed sovereign right over the parts of the GSO lying over their territories and called for the administration of the rest of the GSO. 12 ' The Declaration of the First Meeting of Equatorial Countries (the "Bogota Declaration") asserted that these countries had the right to parts of the GSO because the orbit should be considered part of the earth and not outer space. 22 These countries argued that the gravitational force that produces the GSO was defived from their land.' 23 Both developed and developing countries rejected the Bogota Declaration's arguments because its claims were weak: the gravity that produces the orbit (1) is produced by the entire earth, not just these eight nations, and (2) produces all orbits, not just the GSO.124 Another of the arguments in the Bogota Declaration was that there is no legally defined boundary as to where an atmosphere ends and space begins. 125 Furthermore, the Bogota Declaration declared that even the Outer Space Treaty, which provides the basic outline for the peaceful exploration and use of outer space, does not address the issue. 126 While there is no definition that all countries in the world accept regarding the boundary of space, the International Aeronautic Federation recognizes the Karman Line as the edge of the atmosphere and the beginning of space.' 27 The International Aeronautic Federation is a non-governmental organization founded in 1905, for the purpose of encouraging aeronautical and astronautical activities worldwide. 28 It has 100 member countries, including the United States, United Kingdom, Spain, Sweden, South Africa, Mongolia, Korea, Israel, Iran, as well as many others.1 29 For the preceding reasons, the International Aeronautic Federation portrays a widely held view concerning the definition of space. The Karman line is one hundred kilometers above sea level, and that is where the atmosphere becomes so thin that an airplane cannot fly and a spaceship is needed for flight.' 30 The GSO lies more than 35,000 kilometers above sea level, which is approximately 34,900 kilometers higher than the Karman line. Therefore, GSO is well above the demarcation of space that is internationally recognized. For this reason and others, most countries did not accept the Bogota Declaration. Accordingly, the Bogota Declaration was an unsuccessful attempt to appropriate GSO slots. Space law must allow appropriation of space for the good of everyone The Bogota Declaration was ultimately a failure because it violated internationally accepted principles. According to the Outer Space Treaty of 1967, GSO orbital positions and frequencies cannot be appropriated because no country can appropriate or own space. 31 Ninety-one states have signed this treaty, including the United States, the United Kingdom, Ukraine, Japan, Greece, Denmark, Spain, Uganda, Afghanistan, Iraq and many others. 32 The treaty specifies that outer space is the "province of mankind" and that all activity should be done for the benefit of all of humanity. 133 It would then seem that no country could have exclusive ownership over an orbital position in the GSO or any orbit. 134 Even if the Outer Space Treaty of 1967 prohibits countries from owning orbital slots in the GSO, the slots should still be allocated to countries that will use them, on a first-come, first-served basis. SBSP has so much potential to benefit all of [hu]mankind that if even a single country uses a GSO slot to gather power, the advantage of developing the technology of SBSP may outweigh the argument that all nations should have equal access to space.'3 5 Countries like Tonga that have no capability of sending satellites into orbit should not be able to claim GSO slots because this would prohibit developed countries from placing satellites into orbit that can benefit the whole world.136 The Outer Space Treaty of 1967 likely permits the allocation of GSO slots to individual countries on the condition that the slots are used for SBSP satellites that benefit all mankind. Countries with orbiting SBSP satellites could meet such conditional requirements in three ways. First, they could be required to provide power to less developed countries. Second, launching countries can help decrease global warming because SBSP satellites provide clean energy. Third, launching countries can lower the cost of solar power systems as they become cheaper and more affordable with time so that many less developed countries around the world will be able to access solar power from space. By satisfying any of these conditions, deployment of SBSP satellites would qualify under the treaty as "use of outer space ... carried out for the benefit and in the interests of all countries."'137 The universal benefits provided by SBSP satellites would therefore be consistent with the treaty's requirement that the use of outer space "shall be the province of all mankind." 138 Thus, while the Outer Space Treaty of 1967 may prohibit ownership of GSO slots, the temporary allocation of GSO slots for the use of SBSP satellites would be compatible with the goals of the treaty. ." As a result of the need to allow SBSP to have access to the GSO, there will need to be some sort of regulatory structure to GSO slot allocation. If a regulatory organization, such as the ITU, allows licensees to use a particular GSO position and microwave frequency, for a limited period of time, this would appear to satisfy the current international regime under the Outer Space Treaty of 1967. In order to comply with the treaty, countries would not have to surrender their slot or frequency, as they could simply allow other countries to lease the power satellites from them for a period of time. SBSP satellites in GSO would fall within the "province of mankind" requirement of the Outer Space Treaty of 1967 because SBSP can decrease global warming and help less developed countries by providing them with electricity in areas lacking infrastructure. Furthermore, SBSP satellites in GSO would satisfy the "peaceful purposes" requirement of the Outer Space Treaty of 1967 because the satellites are used for commercial power production and cannot be converted into weapons. 139

#### CP solves the Case – their indicting things like Exploration and Colonization which have no benefits other than Accumulation. Space-Based Solar Power occupies just one section of Space, doesn’t expand, and the CP has distributive effects that avoids Space as a “playground” or “colonial romanticism” BUT rather uses it as a tool to combat material issues like Warming and Energy Poverty.