## OFF

#### Interpretation – the affirmative must defend that the appropriation of outer space by private entities is unjust. Violation –they’ve spiked on transpacific reimagining to the res

#### Extra-T is a voting issue for fairness and education it makes being negative impossible

#### A) Infinitely regressive – they can attach literally anything onto the resolution – that lets them fiat out of Kritik links and any disad by attaching as many words onto the plan as they want B) Predictable limits – infinite options means we can’t predict advantage areas – this leads to terrible debates where we’re forced to go for generics – that crushes topic education C) Clash – they circumvent clash by justifying adding on anything onto the resolution – its not what they do its what they justify – clash is the most portable skill in debate because it’s the only unique advantage to the activity that can’t be solved anywhere else. Our interp is key to third and fourth level testing of the aff which results in more rigorous and nuanced debates even if they win K v K debates good our model means link and alt debating gets much more specific.

#### D) Accessibility extra T pushes out the engagement of debaters who wouldn’t be able to engage with infinite number of changes to the resolution because of a lack of institutional support which flips their accessibility arguments – we think that you can still get offense from your framework but you shouldn’t be able to gain extra offense from the process reimagining -locust of debate under their model is about reimagining – 4/5 of their cards are about this view of the world – our model is that we talk about space but changes the way the aff frames their offense

#### Competing interps on T – It tells the negative what they do and do not have to do not have to prepare for when doing prep – there’s no way for us to understand what a predictable

#### No RVI’s T is an aff burden

## OFF

#### Counterplan: We endorse the entirety of the affirmative with the exception that its claim that private appropriation of outer space is unjust. Private appropriation of space is unjust except for that of private asteroid mining by African Nations

#### Commercial mining solves extinction from scarcity, climate, terror, war, and disease.

Pelton 17—(Director Emeritus of the Space and Advanced Communications Research Institute at George Washington University, PHD in IR from Georgetown).. Pelton, Joseph N. 2017. The New Gold Rush: The Riches of Space Beckon! Springer. Accessed 8/30/19.

Are We Humans Doomed to Extinction? What will we do when Earth’s resources are used up by humanity? The world is now hugely over populated, with billions and billions crammed into our overcrowded cities. By 2050, we may be 9 billion strong, and by 2100 well over 11 billion people on Planet Earth. Some at the United Nations say we might even be an amazing 12 billion crawling around this small globe. And over 80 % of us will be living in congested cities. These cities will be ever more vulnerable to terrorist attack, natural disaster, and other plights that come with overcrowding and a dearth of jobs that will be fueled by rapid automation and the rise of artifi cial intelligence across the global economy. We are already rapidly running out of water and minerals. Climate change is threatening our very existence. Political leaders and even the Pope have cautioned us against inaction. Perhaps the naysayers are right. All humanity is at tremendous risk. Is there no hope for the future? This book is about hope. We think that there is literally heavenly hope for humanity. But we are not talking here about divine intervention. We are envisioning a new space economy that recognizes that there is more water in the skies that all our oceans. Th ere is a new wealth of natural resources and clean energy in the reaches of outer space—more than most of us could ever dream possible. There are those that say why waste money on outer space when we have severe problems here at home? Going into space is not a waste of money. It is our future. It is our hope for new jobs and resources. The great challenge of our times is to reverse public thinking to see space not as a resource drain but as the doorway to opportunity. The new space frontier can literally open up a “gold rush in the skies.” In brief, we think there is new hope for humanity. We see a new a pathway to the future via new ventures in space. For too long, space programs have been seen as a money pit. In the process, we have overlooked the great abundance available to us in the skies above. It is important to recognize there is already the beginning of a new gold rush in space—a pathway to astral abundance. “New Space” is a term increasingly used to describe radical new commercial space initiatives—many of which have come from Silicon Valley and often with backing from the group of entrepreneurs known popularly as the “space billionaires.” New space is revolutionizing the space industry with lower cost space transportation and space systems that represent significant cost savings and new technological breakthroughs. “New Commercial Space” and the “New Space Economy” represent more than a new way of looking at outer space. These new pathways to the stars could prove vital to human survival. If one does not believe in spending money to probe the mysteries of the universe then perhaps we can try what might be called “calibrated greed” on for size. One only needs to go to a cubesat workshop, or to Silicon Valley or one of many conferences like the “Disrupt Space” event in Bremen, Germany, held in April 2016 to recognize that entrepreneurial New Space initiatives are changing everything [ 1 ]. In fact, the very nature and dimensions of what outer space activities are today have changed forever. It is no longer your grandfather’s concept of outer space that was once dominated by the big national space agencies. The entrepreneurs are taking over. The hopeful statements in this book and the hard economic and technical data that backs them up are more than a minority opinion. It is a topic of growing interest at the World Economic Forum, where business and political heavyweights meet in Davos, Switzerland, to discuss how to stimulate new patterns of global economic growth. It is even the growing view of a group that call themselves “space ethicists.” Here is how Christopher J. Newman, at the University of Sunderland in the United Kingdom has put it: Space ethicists have offered the view that space exploration is not only desirable; it is a duty that we, as a species, must undertake in order to secure the survival of humanity over the longer term. Expanding both the resource base and, eventually, the habitats available for humanity means that any expenditure on space exploration, far from being viewed as frivolous, can legitimately be rationalized as an ethical investment choice. (Newman) On the other hand there are space ethicists and space exobiologists who argue that humans have created ecological ruin on the planet—and now space debris is starting to pollute space. Th ese countervailing thoughts by the “no growth” camp of space ethicists say we have no right to colonize other planets or to mine the Moon and asteroids—or at least no right to do so until we can prove we can sustain life here on Earth for the longer term. However, for most who are planning for the new space economy the opinion of space philosophers doesn’t really fl oat their boat. Legislators, bankers, and aspiring space entrepreneurs are far more interested in the views of the super-rich capitalists called the space billionaires. A number of these billionaires and space executives have already put some very serious money into enterprises intent on creating a new pathway to the stars. No less than five billionaires with established space ventures—Elon Musk, Paul Allen, Jeff Bezos, Sir Richard Branson, and Robert Bigelow—have invested millions if not billions of dollars into commercializing space. They are developing new technologies and establishing space enterprises that can bring the wealth of outer space down to Earth. This is not a pipe dream, but will increasingly be the economic reality of the 2020s. These wealthy space entrepreneurs see major new economic opportunities. To them space represents the last great frontier for enterprising pioneers. Th us they see an ever-expanding space frontier that offers opportunities in low-cost space transportation, satellite solar power satellites to produce clean energy 24h a day, space mining, space manufacturing and production, and eventually space habitats and colonies as a trajectory to a better human future. Some even more visionary thinkers envision the possibility of terraforming Mars, or creating new structures in space to protect our planet from cosmic hazards and even raising Earth’s orbit to escape the rising heat levels of the Sun in millennia to come. Some, of course, will say this is sci-fi hogwash. It can’t be done. We say that this is what people would have said in 1900 about airplanes, rocket ships, cell phones and nuclear devices. The skeptics laughed at Columbus and his plan to sail across the oceans to discover new worlds. When Thomas Jefferson bought the Louisiana Purchase from France or Seward bought Alaska, there were plenty of naysayers that said such investment in the unknown was an extravagant waste of money. A healthy skepticism is useful and can play a role in economic and business success. Before one dismisses the idea of an impending major new space economy and a new gold rush, it might useful to see what has already transpired in space development in just the past five decades. The world’s first geosynchronous communications satellite had a throughput capability of about 500 kb / s. In contrast, today’s state of the art Viasat 2 —a half century later— has an impressive throughput of some 140 Gb/s. Th is means that the relative throughput is nearly 300,000 greater, while its lifetime is some ten times longer (Figs. 1.1 and 1.2 ). Each new generation of communications satellite has had more power, better antenna systems, improved pointing and stabilization, and an extended lifetime. And the capabilities represented by remote sensing satellites , meteorological satellites , and navigation and timing satellites have also expanded their capabilities and performance in an impressive manner. When satellite applications first started, the market was measured in millions of dollars. Today commercial satellite services exceed a quarter of a billion dollars. Vital services such as the Internet, aircraft traffi c control and management, international banking, search and rescue and much, much more depend on application satellites. Th ose that would doubt the importance of satellites to the global economy might wish to view on You Tube the video “If Th ere Were a Day Without Satellites?” [ 2 ]. Let’s check in on what some of those very rich and smart guys think about the new space economy and its potential. (We are sorry to say that so far there are no female space billionaires, but surely this, too, will come someday soon.) Of course this twenty-fi rst century breakthrough that we call the New Space economy will not come just from new space commerce. It will also come from the amazing new technologies here on Earth. Vital new terrestrial technologies will accompany this cosmic journey into tomorrow. Information technology, robotics, artificial intelligence and commercial space travel systems have now set us on a course to allow us humans to harvest the amazing riches in the skies—new natural resources, new energy, and even totally new ways of looking at the purpose of human existence. If we pursue this course steadfastly, it can be the beginning of a New Space renaissance. But if we don’t seek to realize our ultimate destiny in space, Homo sapiens can end up in the dustbin of history—just like literally millions of already failed species. In each and every one of the five mass extinction events that have occurred over the last 1.5 billion years on Earth, some 50–80 % of all species have gone the way of the T. Rex, the woolly mammoth, and the Dodo bird along with extinct ferns, grasses and cacti. On the other hand, the best days of the human race could be just beginning. If we are smart about how we go about discovering and using these riches in the skies and applying the best of our new technologies, it could be the start of a new beginning for humanity. Konstantin Tsiokovsky, the Russian astronautics pioneer, who fi rst conceived of practical designs for spaceships, famously said: “A planet is the cradle of mankind, but one cannot live in a cradle forever.” Well before Tsiokovsky another genius, Leonardo da Vinci, said, quite poetically: “Once you have tasted flight, you will forever walk the earth with your eyes turned skyward, for there you have been, and there you will always long to return.” The founder of the X-Prize and of Planetary Resources, Inc., Dr. Peter Diamandis, has much more brashly said much the same thing in quite diff erent words when he said: “The meek shall inherit the Earth. The rest of us will go to Mars.” The New Space Billionaires Peter Diamandis is not alone in his thinking. From the list of “visionaries” quoted earlier, Elon Musk, the founder of SpaceX; Sir Richard Branson, the founder of Virgin Galactic; and Paul Allen, the co-founder of Microsoft and the man who financed SpaceShipOne, the world’s first successful spaceplane have all said the future will include a vibrant new space economy. Th ey, and others, have said that we can, we should and we soon shall go into space and realize the bounty that it can offer to us. Th e New Space enterprise is today indeed being led by those so-called space billionaires , who have an exciting vision of the future. They and others in the commercial space economy believe that the exploitation of outer space may open up a new golden age of astral abundance. They see outer space as a new frontier that can be a great source of new materials, energy and various forms of new wealth that might even save us from excesses of the past. Th is gold rush in the skies represents a new beginning. We are not talking about expensive new space ventures funded by NASA or other space agencies in Europe, Japan, China or India. No, these eff orts which we and others call New Space are today being forged by imaginative and resourceful commercial entrepreneurs. Th ese twenty-fi rst century visionaries have the fortitude and zeal to look to the abundance above. New breakthroughs in technology and New Space enterprises may be able to create an “astral life raft” for humanity. Just as Columbus and the Vikings had the imaginative drive that led them to discover the riches of a new world, we now have a cadre of space billionaires that are now leading us into this New Space era of tomorrow. These bold leaders, such as Paul Allen and Sir Richard Branson, plus other space entrepreneurs including Jeff Bezos of Amazon and Blue Origin, and Robert Bigelow, Chairman of Budget Suites and Bigelow Aerospace, not only dream of their future in the space industry but also have billions of dollars in assets. These are the bright stars of an entirely new industry that are leading us into the age of New Space commerce. These space billionaires, each in their own way, are proponents of a new age of astral abundance. Each of them is launching new commercial space industries. They are literally transforming our vision of tomorrow. These new types of entrepreneurial aerospace companies—the New Space enterprises—give new hope and new promise of transforming our world as we know it today. The New Space Frontier What happens in space in the next few decades, plus corresponding new information technologies and advanced robotics, will change our world forever. These changes will redefi ne wealth, change our views of work and employment and upend almost everything we think we know about economics, wealth, jobs, and politics. Th ese changes are about truly disruptive technologies of the most fundamental kinds. If you thought the Internet, smart phones, and spandex were disruptive technologies, just hang on. You have not seen anything yet. In short, if you want to understand a transition more fundamental than the changes brought to the twentieth century world by computers, communications and the Internet, then read this book. There are truly riches in the skies. Near-Earth asteroids largely composed of platinum and rare earth metals have an incredible value. Helium-3 isotopes accessible in outer space could provide clean and abundant energy. There is far more water in outer space than is in our oceans. In the pages that follow we will explain the potential for a cosmic shift in our global economy, our ecology, and our commercial and legal systems. These can take place by the end of this century. And if these changes do not take place we will be in trouble. Our conventional petro-chemical energy systems will fail us economically and eventually blanket us with a hydrocarbon haze of smog that will threaten our health and our very survival. Our rare precious metals that we need for modern electronic appliances will skyrocket in price, and the struggle between “haves” and “have nots” will grow increasingly ugly. A lack of affordable and readily available water, natural resources, food, health care and medical supplies, plus systematic threats to urban security and systemic warfare are the alternatives to astral abundance. The choices between astral abundance and a downward spiral in global standards of living are stark. Within the next few decades these problems will be increasingly real. By then the world may almost be begging for new, out of- the-box thinking. International peace and security will be an indispensable prerequisite for exploitation of astral abundance, as will good government for all. No one nation can be rich and secure when everyone else is poor and insecure. In short, global space security and strategic space defense, mediated by global space agreements, are part of this new pathway to the future.

#### Warming turns structural violence

Dembicki 20(Geoff Dembicki, investigative climate reporter, " Here's Exactly How a Trump 2020 Win Would Spark a Nightmare Climate Scenario", VICE, 2-12-2020, https://www.vice.com/en\_us/article/bvg7yz/heres-exactly-how-a-trump-2020-win-would-spark-a-nightmare-climate-scenario, AEN)

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A second Trump administration wouldn't just let energy companies run wild, it would encourage other countries to abandon the fight to cut emissions. Let’s say Donald Trump wins the election in 2020. There’s no doubt some climate advocates will try to put an optimistic spin on it—just like they did when he first won in 2016. Renewable energy is getting cheaper all the time, they’ll argue. Investors are moving rapidly away from fossil fuels. The European Union and China are stepping up to solve the emergency. And so are U.S. states and cities. Young people are becoming a political force to be reckoned with. All of this was true four years ago, and will continue to be accurate if Trump begins a second term. But none of it will change a horrifying reality: a re-elected and emboldened Trump would likely destroy the world’s best-case outcome on climate change, and potentially send us hurtling towards a worst-case scenario. His second term could result in global temperatures roaring past 1.5 degrees Celsius, the danger line identified in the devastating United Nations climate report from 2018, beyond which forests, croplands, freshwater sources and other natural systems that support human life could be irreversibly transformed. We would also likely surpass 2 degrees, the target the world’s nations agreed to in 2015 at Paris, raising the odds of catastrophic tipping points like the melting of all Arctic sea ice. Trump's reelection dramatically increases these risks not only because of the massive additional emissions his fossil fuel-boosting policies could cause—potentially as much as 3.1 gigatons by 2035, which is over four times the entire annual carbon footprint of Canada. A second Trump term could also mean that one by one, countries drop out of the Paris agreement, possibly causing it to unravel completely. In this scenario, keeping temperature rise below 2 degrees would be extremely difficult. “I would say it would make [achieving] it impossible,” said Noah Sachs, a University of Richmond environmental law professor who described in a paper last year what Paris self-destructing could look like. “If Paris fell apart, we would blow right by that target.” That would mean that virtually all the planet’s coral reefs will bleach a sickly white. The world will lose more than 155,000 square miles of coastal wetlands and drylands. The number of people unable to access reliable drinking water could double. Hundreds of millions won’t have enough nutritious food to eat. And Trump, who turns 74 this June, likely won’t even be around to see it happen. The world is on the cusp of climate disaster Global temperature rise above 2 degrees wouldn't mean the imminent collapse of civilization. Nor would it mean the world should give up on cutting emissions. We’re already facing monumental disasters like the Australian bushfires, and the impacts of climate change will get exponentially more destructive and harder to survive with each increase in global temperature. This will make it worth fighting for carbon reductions, no matter how warm the planet gets. But above the 2 degrees goal that countries signed up for in the Paris agreement, damage could come at a scale that’s hard to fathom. In a 1.5 degrees scenario the probability of an ice-free Arctic summer is 3 percent in a given year. At 2 degrees that rises to 16 percent. And at 3 degrees it’s 63 percent. Sea-level rise at that scale means cities such as Miami, Osaka, Alexandria and Shanghai could effectively cease to exist. Meanwhile, there could be disasters like 97 percent of wildfire-sensitive regions in Mediterranean Europe burning every single summer. The chance of the American West going up in flames could increase by 400 percent. The Rhodium Group, a New York-based research firm, calculated in December that for humankind to keep warming below 2 degrees, we need to reduce emissions a colossal one-third from current levels by 2030. They identified five crucial things that could get us globally on track toward closing that gap: the European Union adopting a Green New Deal, Brazil halting its destruction of the Amazon Rainforest, China’s economic growth and the emissions it produces slowing to a more sustainable rate, and demand for electricity in India growing only moderately and being met mainly by renewables. The fifth one is Trump losing in 2020. Trump has already done a significant amount of damage A re-elected Trump would keep dismantling environmental rules—he's slashed 95 in total so far—that limit fossil fuel companies or other polluters of the atmosphere. And he would make the damage much harder to reverse by continuing to stack the courts with conservative judges who tend to rule on the side of greenhouse gas-spewing corporations. There already aren’t many years left to reduce emissions on the scale necessary to avoid further devastation. Trump's second term would at the very least be more wasted time. If the U.S. is to have any hope of meeting the 1.5 degrees goal, its emissions need to be reduced 40 or 50 percent from 2005 levels by 2030. But the Trump administration has wiped out Barack Obama–era emissions standards for cars and trucks, allowed oil and gas producers to release all the methane they want and engaged in many other acts of climate destruction. This would leave only six years to close a massive gap after the end of a second Trump term, after which U.S. emissions cuts might only hit 12 to 19 percent, according to the Rhodium group. And that estimate is based only on existing Trump rollbacks. “If he were elected for an additional four years, it’s very likely that the administration would do more to further erode the progress that the Obama administration made,” said Kate Larsen, a director with Rhodium who leads the group’s international climate and energy research. The increase in U.S. emissions would be a major global setback, given how rapidly the world’s carbon footprint needs to shrink over the next decade. So would the lack of leadership needed to help other countries meet their national goals. “If the Trump administration continues its current policies, the multi-gigaton emissions gap that the world will have to close will be much harder,” Larsen said of keeping global temperature rise below 2 degrees. “Without the U.S. there, it’s hard to see how that would happen.” Trump will send the fossil fuel industry into overdrive Insofar as Trump has any kind of coherent or consistent ideology guiding his presidency, it’s to do as many favors as possible for the fossil fuel companies who have unprecedented access to his administration. Some observers refer to this as Trump’s “energy dominance” agenda. “It really emphasizes maximizing U.S. production of oil and gas, maximizing exports of oil and gas and petroleum products,” said David Goldwyn, a former special envoy to Secretary of State Hillary Clinton. “It means rolling back, or revising, or rescinding regulations, which they perceive as putting costs or time delays on fossil energy production.” ADVERTISEMENT Goldwyn and his colleague Andrea Clabough described the gifts oil and gas companies could receive from a reelected Trump in a paper this January for the Atlantic Council. These gifts include legislation handicapping the ability of states and tribal authorities to oppose fossil fuel projects, doubling down on efforts to open Alaska’s Arctic National Wildlife Refuge to oil drilling, and a Federal Energy Regulatory Commission dominated by Republicans, meaning even less environmental oversight of new oil pipelines or liquefied natural gas terminals. Granting the fossil fuel industry’s wildest wish list is an ongoing project—last week, the administration finalized a policy giving energy companies mining access to 5 million acres of previously federally protected wilderness. Trump is also locking in the damage further by appointing conservative judges favorable to these rollbacks. These include Brett Kavanaugh, a longtime opponent of climate regulations. Trump’s administration has already appointed 50 federal appeals judges, compared to the 55 Obama appointed during his entire eight-year presidency, a trend that will continue in Trump’s second term as long as Republicans maintain control of the Senate. If those judges make rulings limiting the government's power to fight climate change, future administrations—Democratic or Republican—could have a difficult time reversing the onslaught of climate-destroying regulations during the dwindling years we have left to hit 1.5 or 2 degrees. “In that respect, the outcome of the election is highly determinative of the future course of [climate and energy] regulation,” Goldwyn explained. Trump will block the government from fighting climate change Even with Trump and his fossil fuel executive allies vandalizing the atmosphere until 2024, Goldwyn said the best-case climate scenario of 1.5 degrees is not out of reach. “Regardless of who wins the U.S. election, the investment in technology that will both reduce the cost and increase the volume of greenhouse gas reduction… I think will continue and intensify,” he argued. “That push is going to continue from private companies, from the innovation space in the United States, from our universities, as well as from the Europeans and from China.” Others aren’t convinced. Though it’s now cheaper to install solar panels or wind turbines than building new coal or natural gas plants in many parts of the world, a trend many analysts expect to continue, technology alone may not be sufficient to solve an emergency. Experts say we need to halt leasing public land to fossil fuel companies, completely change the way we design and build cities, bring in strict laws for protecting carbon-sequestering forests and radically reform the agricultural system. These and other crucial steps require decisions by elected officials and the federal government. Climate advocates contacted by the Washington Post last year had other suggestions: Federal leaders could expand tax credits for buyers of electric vehicles. Pass a ban on food waste. Give financial aid to farmers for more sustainable crop-growing. More strictly regulate factory farms. Price carbon emissions. Pass a Green New Deal. Even a Democratic president might have trouble doing these things, given the structural barriers in Congress, but Trump won’t even try. “You hear this view that it really doesn’t matter what governments do—that climate change will be solved by people seeking profit and by looking for profitable opportunities to reduce emissions,” said Sachs from the University of Richmond. “I’m not so optimistic.” Trump could trigger an international catastrophe Trump already badly damaged the international effort to fight climate change by announcing withdrawal from the Paris Agreement in 2017—a move especially insulting to the rest of the world because the accords were designed to satisfy U.S. demands. For example, Obama pushed for Paris to be voluntary so he could sign on without approval from the Republican-dominated Senate. But four more years of U.S. absence could be a deathblow. “I predict a scenario of dysfunction and dissension and probably a breakdown of the treaty,” Sachs said. The agreement as it stands is insufficient. Plans submitted by countries would ideally only limit temperature rise to 2.7 degrees. In theory, countries are supposed to keep increasing their ambition, submitting ever more transformative plans that reduce the odds of climate impacts becoming cataclysmic. But big emitters are already failing to do so, and with Trump reelected countries like China or India might give up on meeting their already more modest goals. This could set off a chain reaction where other big emitters like Australia withdraw, sending the process into disarray and potentially killing Paris altogether. “Such outcomes would be disastrous and threaten the habitability of many parts of the planet,” Sachs writes. We are already seeing a version of this play out in Brazil, where deforestation of the Amazon rainforest was actually declining in the mid-2000s, but is now accelerating under the far-right presidency of Jair Bolsonaro. “He is largely feeling like he is not beholden to a U.S. president or the international community,” Larsen from the Rhodium Group said. “The signal that a Trump reelection would send about America’s willingness to rejoin the international community on emissions is going to be very important.” That’s an understatement. If Trump wins in November, the climate is screwed.

#### African asteroid mining solves their economy without massive biodloss drawback

Oni 19 David is a space industry and technology analyst at Space in Africa. He’s a graduate of Mining Engineering from the Federal University of Technology Akure. "Why Africa Should Consider Asteroid Mining - Space in Africa." Space in Africa, 1 Sept. 2019, africanews.space/why-africa-should-consider-asteroid-mining.

It is no news that mining activities have caused severe environmental consequences, and Africa has had its fair share too. While policies and regulations are being put in place by governments and various international bodies to prevent further environmental degradation and protect what is left of the earth’s habitat, the majority of the African continent has struggled to enforce these regulations, largely due to weak governmental structures. Sadly, the African political clime has been plagued with a complicated history of inconsistent legislation and weak law enforcement mechanisms. For most African countries, it is a conundrum. Many mining firms thrive, not only because of the promising prospects but also because of the loopholes in the regulations and policies of most African countries. To them, working under unpleasant conditions is a small price to pay, compared to upholding safety and environmental standards. Mining, by nature, is an exploitative, dangerous and environmentally damaging activity. Even with strict policies and regulations in place, mining activities will still release dangerous substances into the atmosphere and surroundings. It really is a catch-22 with combating environmental degradation, because eventually, it is only a matter of time before the consequent environmental hazards catch up with us. The good news is that significant progress is being made in the space industry. Our world has gone from baby steps on the moon to giant leaps in space technology. These milestones are now beyond bragging rights, but rather an exigent obligation to keep up with the global paradigm shift. What’s more, these advancements are extending to the African continent. A number of African states have several satellites already launched into space, and more African states already have space programmes running. Space science and technology is the new black! The industrialisation of space would be brought about primarily by increasing commercial activities in space, worth several billion dollars per year, largely involving the following activities: telecommunications, direct broadcast television, navigation (e.g. the Global Positioning System), remote sensing, and meteorological services. With SpaceX, Blue Origin and Virgin Galactic —the top three frontline space tourism companies— are engaged in a fierce rivalry as to who would be the supreme space tourism company, and a host of government as well as private companies showing sufficient interest and involvement in space tourism, it is safe to say that asteroid mining is imminent. Asteroid Mining in Africa Artist’s concept of asteroid mining station (Credit: Deep Space Industries) There are millions of asteroids in the solar system – remnants of bodies colliding in space. Most of the asteroids are distributed between the orbits of Mars and Jupiter —the main asteroid belt— but not all of them. According to Advantage Environment, approximately 13,000 asteroids are categorized as near-Earth objects, well within reasonable reach, and at least 900 more are discovered every year. Asteroid mining is a concept that involves the extraction of useful materials from asteroids and near-earth objects, which are useful for propulsion, construction, life support, agriculture, metallurgy, and precious and strategic metals. Volatiles such as hydrogen and methane could be used to produce rocket fuel for transporting spacecraft between the Earth and near-earth objects. Rare-earth metals, such as thulium, scandium, and holmium could be used to manufacture materials as well as solar panels which could be used to power habitats in space. These solar-powered cells could also be used to provide electricity for its inhabitants with satellites specifically designed for this purpose. Iron, nickel and cobalt would serve as fundamental raw materials for building space factories. Precious metals such as platinum, platinum-group metals (PGMs), and gold are also useful. A handful of companies, emerging and existing, will require materials with a high level of purity in large quantities, all of which are readily available in asteroids. There are conjectures that the asteroid mining industry is a whooping trillion-dollar industry. Asteroid Mining in Africa Photo Credit: Planetary Resources With all of the vast possibilities that space technology brings our way, we might want to ask ourselves, is asteroid mining still rocket science? To establish a mine, a portion of vegetation is cleared. This causes deforestation (and eventually, erosion and flooding) as well as the loss of biodiversity, which adversely affect native inhabitants. Leakages and tailing dumpings have raised serious environmental concerns. Yet most African governments struggle to keep these occurrences in check. There have been several reported cases of cyanide leaks and lead poisoning. Rivers and dams are re-routed to create exposed riverbeds for mining, which has a detrimental effect on fish and wildlife that depend on rivers for survival. OK Tedi copper and gold mine in Papua, New Guinea has caused environmental harm that is far-reaching to the 50,000 residents spread across the 120 villages close to the mine, due to the discharges produced daily. Mining also has a remarkable adverse effect on the atmosphere. During mining, particles that are not visible to the ordinary eye are released into the air and transported by wind. Lead, arsenic, cadmium, and other toxic elements are often present in such particles. Respiratory diseases and allergies can be triggered by the inhalation of such airborne particles. Underground mining causes huge amounts of waste earth to be brought to the surface, waste that often becomes toxic when it comes into contact with air and water. It causes cave-ins and sinkholes which can cause severe damage to buildings and equipment, as well as the loss of life. Coal mining also leads to greenhouse gas emissions. Acid mine drainage occurs when water comes in contact with coal and other rocks during the mining process. This water, made toxic because of the influence of toxic minerals and other heavy metals, eventually leaks out of abandoned mines and contaminates groundwater, streams, rivers, soil, plants, animals and humans. As a result, an orange colour blankets the river, estuary or sea bed, killing plants and making surface water unfit for drinking. Asteroid Mining in Africa Acid mine drainage in South Africa Common health threats posed by coal mining include pneumoconiosis (aka black lung disease), cardiopulmonary disease, chronic obstructive pulmonary disease, hypertension, lung disease, and kidney disease. In a report given by Infogalactic, a series of lead poisonings in Zamfara State, Nigeria, led to the deaths of at least 163 people between March and June 2010, including 111 children. Health ministry figures state the discovery of 355 cases, with 46 per cent proving fatal. According to NASA-compiled data, Kriel, a town in South Africa’s coal mining province in east Johannesburg, has the second-highest volume of sulphur dioxide (SO2) emissions in the world. Mining activities have taken a toll on our environment, which is why beyond maximizing of mineral resources for space infrastructure and fuelling of propellants, asteroid mining also provides a ready recourse to terrestrial mining activities, with a view to saving the planet. Thousands of people are forced to work in mines and are also forced to live under sub-human conditions. If attention is shifted from terrestrial mining, of course with robots working the mines in space, these people could not only live elongated lives but also find healthier employment alternatives. The advantages of asteroid mining are numerous: trip exchanges for cargo to reduce wasteful journeys of transport trucks, development of cheaper batteries to reduce energy and storage costs, beneficiation of plastic waste to sustainable and clean bio-fuel as well as the development and use of solar-powered airships Some studies indicate that an asteroid that runs 1,000 m (3,280 ft) across could yield about 100,000 tons of platinum, which already has miners in South Africa worried because they only mine a measly 130 tons of the metal on Earth each year. “Space miners will first target water-rich asteroids for their hydrogen potential, then mineral-rich asteroids for their nickel and iron-ore. Platinum is a small by-product of their yield and has no use in space. But that means it poses a risk to the platinum resources below the earth’s surface”, says Kieck. This is not the time for African countries to take the back seat, instead, they should take advantage of the momentum that is driving the space industry. Nations like South Africa, Zimbabwe and Nigeria have shown interests in asteroid mining, having recognised its vast potential. It will be noteworthy to see African countries on the frontiers with technology giants like Russia, China and the USA. In May 2017, Mechanical engineer and PhD graduate, Jonathan Lun’s idea for the innovation challenge was chosen as the winner at the GIC awards ceremony, in Johannesburg. His idea is to use an innovative rocket technology, known as a vacuum arc thruster, which consumes asteroid metal as fuel to achieve industrial-scale transport of mined asteroid material. Asteroid mining will serve as a stepping stone, bridging the gap between developed countries and developing countries in space technology to a significant level, Africa will be setting the foundation to be key players in the space industry, while at the same time contributing significantly to the battle against environmental degradation.

#### Yes private companies key and coming now – over 283, launching soon, but keeping barriers low key

Bailey 21 Stephanie Bailey, Business. "Why Africa is sending more satellites into space." CNN, October 6, 2021, www.cnn.com/2021/09/21/business/african-satellites-spc-intl/index.html.

London (CNN Business)Africa's space industry has been slow to take off, but it's predicted to skyrocket in the next few years. Since the continent's first satellite launched more than 20 years ago, 44 have been sent into orbit by 13 African countries, according to consultancy Space in Africa. It says a further 125 are being developed by 23 countries, all expected to launch before 2025. The payoff could be substantial. A 2021 report by the World Economic Forum estimates that data collected from space could unlock $2 billion a year in benefits for Africa. The report says satellites could address agricultural challenges by measuring crop health, improve water management by monitoring drought, and track tree cover for more sustainable forest management. In a continent where less than a third of the population has access to broadband, more communication satellites could help people connect to the internet. Addressing Africa's challenges South African startup Astrofica was founded four years ago, providing space consultancy services. It supported the CubeSat program at Cape Peninsula University of Technology, which launched a constellation of maritime satellites for tracking ships along the southern African coast. Astrofica's co-founder and CTO, Khalid Manjoo, says the goal of the startup is to use the space industry to address Africa's challenges — from food security to national security. It hopes to launch its first constellation of satellites by the end of 2022, "that will provide decision makers with critical data sets [in] near real time," according to Manjoo. He hopes the data will be used to monitor crop yield or track the use of fertilizers, as well as help governments with water management. The launch of South Africa&#39;s SumbandilaSat on a Russian Soyuz rocket in Baikonur, Kazakhstan, in September 2009. The launch of South Africa's SumbandilaSat on a Russian Soyuz rocket in Baikonur, Kazakhstan, in September 2009. "The satellites that we put up in space, it's cool stuff, but it's not necessarily the end goal; the end goal for Astrofica is to deal with the challenges and problems that we would like to solve," he says. "They cannot be solved using purely terrestrial systems, they need these critical space-based insights." Manjoo says African countries are spending too much money acquiring agricultural data from international providers, which is not timely enough — although the company welcomes collaboration with foreign partners. According to Manjoo, ride shares — where satellite manufacturers can buy a spot on someone else's rocket — have made getting to space cheaper and more accessible. Astrofica is looking to launch its first satellite on board an American SpaceX rocket, a Russian Soyuz rocket, or a Polar Satellite Launch Vehicle in India. Launching constellations Space in Africa estimates over 283 companies now operate in the continent's space and satellite industry, which it says generated more than $7.3 billion in revenue in 2019 and predicts will generate over $10 billion by 2024. Africa must remove barriers to flying to secure post-pandemic boom, says IATA regional exec Africa must remove barriers to flying to secure post-pandemic boom, says IATA regional exec Another South African company, Dragonfly Aerospace, provides imaging systems for satellites and is now working on launching its own constellation. "The new space industry has a lot of opportunity because there's a lot of growth," says Bryan Dean, Dragonfly Aerospace's CEO. "You are now able to launch more satellites for the same amount of money than you were in the past, and a system of satellites in orbit is far more powerful than a single satellite because they work together and combine the data." Space entrepreneur Max Polyakov bought the company in April and as part of expansion plans, Dean says Dragonfly Aerospace is near completing a 3,000 square meter satellite manufacturing facility in Stellenbosch, South Africa, with capacity to build up to 48 satellites per year. Dragonfly Aerospace&#39;s new facility. Dragonfly Aerospace's new facility. Dean says one bottleneck for the production of satellites is being able to test how they will behave in the extreme temperatures of space. "In the past this was dominated by government facilities which you could rent," he says. "But with the advent of more commercial operations, many companies are investing in having those facilities in house." The company hopes to launch its first satellite in June next year from the US. Overcoming roadblocks Minoo Rathnasabapathy, a space research engineer at MIT, says the continent's space industry still has challenges to overcome, most notably a lack of resources. "When you consider the US or Europe, it's really apples and oranges." she says. "In the US we see a lot of private industry and a lot of private funding and we're seeing NASA and ESA [the European Space Agency] be able to tap into that funding. Whereas in Africa, we're just not there yet and that's completely understandable given other priorities of the countries." Astrofica's Manjoo says another hurdle is changing mindsets. Astrofica&#39;s Jessie Ndaba and Khalid Manjoo testing SumbandilaSat, a South African micro earth observation satellite, in 2009. Astrofica's Jessie Ndaba and Khalid Manjoo testing SumbandilaSat, a South African micro earth observation satellite, in 2009. "There is still a view across the continent, quite a myopic view, that the investments that you need to justify in space are too high risk and also that money may be better positioned in terms of alleviating tangible issues such as education, poverty, infrastructure upliftment, which decision makers can see," he says. Manjoo adds that government bureaucracy is holding back the African space industry and investment is needed to support local businesses. "Those are huge amounts of investments," he says. "But countries are slowly starting to understand that the investment in space today is actually for the sustainability and prosperity of your country and your region in the years to come."

**Key to prevent extinction**

**Owusu-Afriyie, 2 ---** Aburi Botanic Gardens staff

(George, "The Potential Role of African Botanic Gardens in Environmental Awareness Programmes and the Need to be Involved," 10-1-2, www.bgci.org/education/1703/, accessed 1-15-12)

Today some of the 60 botanic gardens and arboreta in Africa are among those botanic gardens that are leading the worldwide fight to save plant diversity, as well as creating an understanding and awareness for the promotion of methods of conservation and development of plant resources. Despite financial constraints, a number of African botanic gardens are implementing major reforms under the auspices of Botanic Gardens Conservation International, to enable them play a more purposeful role in conservation. The Creation of Environmental Awareness Among the Populace **African's biological diversity is** not only of continental economic importance but is also **of global significance**. Unfortunately, existing arrangements for the utilization of the continent's biodiversity cannot be considered sustainable and this is having serious repercussions on development programmes in Africa. The rich plant diversity in Africa is indiscriminately harvested for a number of purposes including: cultivation and production of food and cash crops for domestic and external interests herbal medicine construction. Luckily, in spite of their continued exploitation, botanic gardens and other habitats still contain some of the **richest assemblages of plant life known on this planet.** Thus African gardens are appropriate institutions with the necessary capacities and plant diversities for use in environmental awareness programmes. The success of environmental awareness programmes will largely depend upon the communities' understanding of the functioning of the environment, the problems it presents, and their expected contribution to its protection and improvement. The pursuit of conservation-oriented practices to halt the degradation and extinction of plant resources will depend not only on their acceptability, but also on the active support and involvement of the populace at large. In addition, people need to be well informed, sensitized and motivated towards adopting specific plant conservation practices and the sustainable use of plant resources. It is well known that plants are the **key to life on Earth** and the **prime element in biodiversity**. They dominate our landscape, providing the framework of natural ecosystems that provide the habitats for animal species and **make life on earth possible for humans** as well as other living beings. Yet in spite of this common knowledge of the importance of plants in human survival, plant life is being lost at an increasing rate not only in Africa, but also throughout the whole world. This is the result of economic pressure on the developing countries and careless human activities. Until unfair transactions, particularly in trading systems, are addressed and humans made the centre of attention, only a limited impact will be made in our effort to control the excessive utilization of resources and the regenerability of the various life-sustaining systems on the Earth.

**Prefer the specificity our evidence to African biodiversity- its key to prevent extinction- key region and species to global life-support systems**

**Richard, 10** -- science and technology editor

(Michael Graham, "The True Size and Importance of Africa," 10-13-10, www.treehugger.com/clean-technology/the-true-size-and-importance-of-africa-map.html, accessed 1-16-12)

Don't Overlook Africa! Because of the way flat maps distort the size of countries (the closer they are to the poles, the more distorted they are), most people don't really know just how big the African continent is. This leads many people - and the smart and powerful aren't immune to this - to underestimate Africa's importance. The map above shows just how wrong our perception can be (unless we've already seen a map like this before). It shows that you could fit the whole USA, China, India, Spain, France, Germany, the UK, Italy, Switzerland, Japan, and Eastern Europe, inside of Africa and still have some room left. We're All Inter-Connected Africa matters a lot because of the number of people who live there (about 1 billion as of 2005, with projections of 2 billion by 2050), but also because of the **number of indigenous animal and plant species**, because of the vast expanses of land that aren't being protected, because of the huge ecosystems that are uniquely found there, because of the impact that it can have on the global climate (especially deforestation and desertification), because of all the solar power potential and other natural resources, etc. It is one of the **key regions** that needs to improve on many levels for the welfare of its people and **to safeguard the integrity of our planet's life-support systems.** Africa is too often the forgotten continent, but it shouldn't be, and humanitarian problems should make us forget environmental issues because both go hand in hand. The degradation of the environment will affect the most vulnerable people there.

## OFF

#### The standard is maximizing expected wellbeing

#### Independently:

#### 1] Death outweighs

Burns 2017 (Elizabeth Finneron-Burns is a 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?, <http://www.tandfonline.com/doi/pdf/10.1080/00455091.2016.1278150?needAccess=true>, Canadian Journal of Philosophy, 2017)

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.

#### 2] Non util ethics are impossible

Greene 10 – Joshua, Associate Professor of Social science in the Department of Psychology at Harvard University (The Secret Joke of Kant’s Soul published in Moral Psychology: Historical and Contemporary Readings, accessed: www.fed.cuhk.edu.hk/~lchang/material/Evolutionary/Developmental/Greene-KantSoul.pdf)

**What turn-of-the-millennium science** **is telling us is that human moral judgment is not a pristine rational enterprise**, that our **moral judgments are driven by a hodgepodge of emotional dispositions, which themselves were shaped by a hodgepodge of evolutionary forces, both biological and cultural**. **Because of this, it is exceedingly unlikely that there is any rationally coherent normative moral theory that can accommodate our moral intuitions**. Moreover, **anyone who claims to have such a theory**, or even part of one, **almost certainly doesn't**. Instead, what that person probably has is a moral rationalization. It seems then, that we have somehow crossed the infamous "is"-"ought" divide. How did this happen? Didn't Hume (Hume, 1978) and Moore (Moore, 1966) warn us against trying to derive an "ought" from and "is?" How did we go from descriptive scientific theories concerning moral psychology to skepticism about a whole class of normative moral theories? The answer is that we did not, as Hume and Moore anticipated, attempt to derive an "ought" from and "is." That is, our method has been inductive rather than deductive. We have inferred on the basis of the available evidence that the phenomenon of rationalist deontological philosophy is best explained as a rationalization of evolved emotional intuition (Harman, 1977). Missing the Deontological Point I suspect that **rationalist deontologists will remain unmoved by the arguments presented here**. Instead, I suspect, **they** **will insist that I have simply misunderstood what** Kant and like-minded **deontologists are all about**. **Deontology, they will say, isn't about this intuition or that intuition**. It's not defined by its normative differences with consequentialism. **Rather, deontology is about taking humanity seriously**. Above all else, it's about respect for persons. It's about treating others as fellow rational creatures rather than as mere objects, about acting for reasons rational beings can share. And so on (Korsgaard, 1996a; Korsgaard, 1996b). **This is, no doubt, how many deontologists see deontology. But this insider's view**, as I've suggested, **may be misleading**. **The problem**, more specifically, **is that it defines deontology in terms of values that are not distinctively deontological**, though they may appear to be from the inside. **Consider the following analogy with religion. When one asks a religious person to explain the essence of his religion, one often gets an answer like this: "It's about love**, really. It's about looking out for other people, looking beyond oneself. It's about community, being part of something larger than oneself." **This sort of answer accurately captures the phenomenology of many people's religion, but it's nevertheless inadequate for distinguishing religion from other things**. This is because many, if not most, non-religious people aspire to love deeply, look out for other people, avoid self-absorption, have a sense of a community, and be connected to things larger than themselves. In other words, secular humanists and atheists can assent to most of what many religious people think religion is all about. From a secular humanist's point of view, in contrast, what's distinctive about religion is its commitment to the existence of supernatural entities as well as formal religious institutions and doctrines. And they're right. These things really do distinguish religious from non-religious practices, though they may appear to be secondary to many people operating from within a religious point of view. In the same way, I believe that most of **the standard deontological/Kantian self-characterizatons fail to distinguish deontology from other approaches to ethics**. (See also Kagan (Kagan, 1997, pp. 70-78.) on the difficulty of defining deontology.) It seems to me that **consequentialists**, as much as anyone else, **have respect for persons**, **are against treating people as mere objects,** **wish to act for reasons that rational creatures can share, etc**. **A consequentialist respects other persons, and refrains from treating them as mere objects, by counting every person's well-being in the decision-making process**. **Likewise, a consequentialist attempts to act according to reasons that rational creatures can share by acting according to principles that give equal weight to everyone's interests, i.e. that are impartial**. This is not to say that consequentialists and deontologists don't differ. They do. It's just that the real differences may not be what deontologists often take them to be. What, then, distinguishes deontology from other kinds of moral thought? A good strategy for answering this question is to start with concrete disagreements between deontologists and others (such as consequentialists) and then work backward in search of deeper principles. This is what I've attempted to do with the trolley and footbridge cases, and other instances in which deontologists and consequentialists disagree. **If you ask a deontologically-minded person why it's wrong to push someone in front of speeding trolley in order to save five others, you will get** characteristically deontological **answers**. Some **will be tautological**: **"Because it's murder!"** **Others will be more sophisticated: "The ends don't justify the means**." "You have to respect people's rights." **But**, as we know, **these answers don't really explain anything**, because **if you give the same people** (on different occasions) **the trolley case** or the loop case (See above), **they'll make the opposite judgment**, even though their initial explanation concerning the footbridge case applies equally well to one or both of these cases. **Talk about rights, respect for persons, and reasons we can share are natural attempts to explain, in "cognitive" terms, what we feel when we find ourselves having emotionally driven intuitions that are odds with the cold calculus of consequentialism**. Although these explanations are inevitably incomplete, **there seems to be "something deeply right" about them because they give voice to powerful moral emotions**. **But, as with many religious people's accounts of what's essential to religion, they don't really explain what's distinctive about the philosophy in question**.

#### 3] Reducing existential risks is the top priority in any coherent moral theory

**Pummer, PhD, 15** (Theron, Philosophy @St. Andrews http://blog.practicalethics.ox.ac.uk/2015/05/moral-agreement-on-saving-the-world/)

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)

## Case

### T/l

#### A] Presume negative they’ve identified a structural issue with space and discourse about space by the government and exploration broadly but have not tied any of it to private entities which means that the aff solves a total of 0 of this advantage because they don’t ban all space launches which independently proves the res PIC solves

#### C] The 1Ars inevitable argument that appropriation of space excludes Asian countries is nonsensical because the Asian continent definitively has some of the most expansive space industries thing about Japan, SoKo, China. India

#### D] c/ ROB – Evaluate the material consequences of the plan versus the world of the negative. Consequentialism is key – otherwise race discussions are purely ideological and can never have an effect. Bracey 06

Bracey 06 – (Sept. 2006, Christopher, Associate Professor of Law and African and African American Studies, Wash U-St. Louis, Southern California Law Review, 79 S. Cal. L. Rev. 1231, p. 1318). NS

Second, reducing conversation on race matters to an ideological contest allows opponents to elide inquiry into whether the results of a particular preference policy are desirable. Policy positions masquerading as principled ideological stances create the impression that a racial policy is not simply a choice among available alternatives, but the embodiment of some higher moral principle. Thus, the "principle" becomes an end in itself, without reference to outcomes. Consider the prevailing view of colorblindness in constitutional discourse. Colorblindness has come to be understood as the embodiment of what is morally just, independent of its actual effect upon the lives of racial minorities. This explains Justice Thomas's belief in the "moral and constitutional equivalence" between Jim Crow laws and race preferences, and his tragic assertion that "Government cannot make us equal [but] can only recognize, respect, and protect us as equal before the law." [281](http://web.lexis-nexis.com/universe/document?_m=cd9713b340d60abd42c2b34c36d8ef95&_docnum=9&wchp=dGLbVzz-zSkVA&_md5=9645fa92f5740655bdc1c9ae7c82b328#n281) For Thomas, there is no meaningful difference between laws designed to entrench racial subordination and those designed to alleviate conditions of oppression. Critics may point out that colorblindness in practice has the effect of entrenching existing racial disparities in health, wealth, and society. But in framing the debate in purely ideological terms, opponents are able to avoid the contentious issue of outcomes and make viability determinations based exclusively on whether racially progressive measures exude fidelity to the ideological principle of colorblindness. Meaningful policy debate is replaced by ideological exchange, which further exacerbates hostilities and deepens the cycle of resentment.

### Method

#### [1] This is almost entirely about AUSTRALIA – all their empirical examples and personal travels that informed their method happened in Australia, their only reference to the US is about student demographics at NYU’s campus IN AUSTRALIA – that’s not sufficient to make broad claims about the US writ large or to establish any kind of solvency for “transpacific reimagining”

#### [2] Watson admits that this method is intrinsically tied to elitism, neoliberalism, and the same xenophobic attitudes the AFF critiques – that turns their solvency ESPECIALLY under their “starting points first” framing – their starting point is Watson’s theory born out of their personal travels

1AC Watson 17 (“Postscript: On Transpacific Futurities”, https://sci-hubtw.hkvisa.net/10.1353/jaas.2017.0007, EmmieeM)

With reflection, of course, it was clear that my own easy journey around the perimeter of the Pacific Rim—paralleling the version of the Pacific the NYU students experienced—expresses only the most superficial of transpacific themes: that of elite movement and consumption. Such a trajectory reproduces what Epeli Hau’ofa memorably called the “hole in the doughnut” view of the Pacific, whose oceanic expanse is disconnected and irrelevant to the flows of Asian, Australian, and U.S. knowledge and capital.12 Moreover, as Sandro Mezzadra and Brett Neilson have argued in their extended study of neoliberal forms of sovereignty and labor, my hassle-free transpacific passage was predicated on the very externalization of securitized, militarized “borderscapes” to locations like Nauru and Manus Island, underwritten by a vision of xenophobic national futures that now reverberates between Canberra and Washington DC.13 What “tactical approaches to futurity,” to quote Bahng and Mok again, might short circuit such exclusionary transpacific alliances?

#### [3] All of their “Asian resistance must come from rhetoric” evidence doesn’t actually mean anything at all because it just becomes a question of what kind of rhetoric is most conducive for resolving anti-Asian sentiment . . . so like, one that’s topical, one that’s theorizing vs. cap, etc – anything going on in debate would fall under “Asian rhetoric”

#### [4] Rhetoric doesn’t shape reality

Shim 14 [David Shim is Assistant Professor at the Department of International Relations and International Organization of the University of Groningen. “Visual Politics and North Korea: Seeing is believing.”]

Imagery can enact powerful effects, since political actors are almost always pressed to take action when confronted with images of atrocity and human suffering resultant from wars, famines and natural disasters. Usually, humanitarian emergencies are conveyed through media representations, which indicate the important role of images in producing emergency situations as (global) events (Benthall 1993; Campbell 2003b; Lisle 2009; Moeller 1999; Postman 1987). Debbie Lisle (2009: 148) maintains that, 'we see that the objects, issues and events we usually study [. . .] do not even exist without the media [.. .] to express them’. As a consequence, visual images have political and ethical consequences as a result of their role in shaping private and public ways of seeing (Bleiker. Kay 2007). This is because how people come to know, think about and respond to developments in the world is deeply entangled with how these developments are made visible to them.

Visual representations participate in the processes of how people situate themselves in space and time, because seeing involves accumulating and ordering information in order to be able to construct knowledge of people, places and events. For example, the remembrance of such events as the Vietnam War, the terrorist attacks of 11 September 2001 or the torture in Abu Ghraib prison cannot be separated from the ways in which these events have been represented in films, TV and photography (Bleiker 2009; Campbell/Shapiro 2007; Moller2007). The visibility of these events can help to set the conditions for specific forms of political action. The current war in Afghanistan serves as an example of this. Another is the nexus of hunger images and relief operations. Vision and visuality thus become part and parcel of political dynamics, also revealing the ethical dimension of imagery, as it affects the ways in which people interact with each other.

However, particular representations do not automatically lead to particular responses as, for instance, proponents of the so-called 'CNN effect’ would argue (for an overview of the debates among academic, media and policy-making circles on the 'CNN effect', see Gilboa 2005; see also. Dauber 2001; Eisensee/ Stromberg 2007; Livingston/Eachus 1995; O'Loughlin 2010; Perlmutter 1998, 2005; Robinson 1999, 20011. There is no causal relationship between a specific image and a political intervention, in which a dependent variable (the image) would explain the outcome of an independent one (the act). David Perlmutter (1998: I), for instance, explicitly challenges, as he calls it, the 'visual determinism' of images, which dominates political and public opinion. Referring to findings based on public surveys, he argues that the formation of opinions by individuals depends not on images but on their idiosyncratic predispositions and values (see also, Domke et al. 2002; Perlmutter 2005).

**Realist strategic interests and inevitable militarization make space conflict inevitable – the implication of this argument is that the endpoint of the 1AC is not kumbaya cooperation, but rather intensified nationalistic competition.**

**Zhao** & Jiang **19** [Yun Zhao. The University of Hong Kong, Hong Kong, China, Tianjin University of Finance and Economics, China. Shengli Jiang. b Institute of Social Sciences, East China University of Political Science and Law, China. Space Policy. "Armed Conflict in Outer Space: Legal Concept, Practice and Future Regulatory Regime." https://www.sciencedirect.com/science/article/abs/pii/S0265964618300419]

**Peaceful uses** of outer space have been widely considered as part of customary **international law** in the **space field**. Nonmilitarization and nonweaponization of outer space has been the ideal situation for the **peaceful exploration** and use of outer space. The UN emphasized in 1958 the need to “avoid the extension of present **national rivalries** into this new field” [121]. However, this ideal situation is **difficult** to be **realized in our real life.** Space militarization has **already started** at the beginning of the space age; space weaponization and arms race in outer space is **intensified** for the protection of **national security** and realization of national **strategic interests.**

**Military confrontation** and **armed conflict** in outer space, through the use of **satellite systems** as force enhancers, has already emerged and the outbreak of the so-called “**space war**” in the future seems **inevitable** [122]. Under such a circumstance, there is an **urgent need** to study relevant international rules to govern **military confrontation** and **armed conflicts** in outer space. While general principles of international law established rules in space law and humanitarian law can be **applied** to **armed conflict** in outer space [123], many issues are yet to be clarified. Accordingly, international society should **work together** to come up with **effective** and **sufficient** international law **rules** to ensure that armed conflict in outer space is placed within **reasonable limits** and will not **threaten** or undermine the **rule of law** and international peace and **security**. The application of **humanitarian law**, in particular the three principles (limitation, distinction, and proportionality), would lay a **solid foundation** for the development of specific rules in the future for armed conflict in outer space. In view of the ambiguities in the application of these principles, soft law **rules** and draft conventions arising from the **ongoing regulatory efforts** shall play an important role in **clarifying** the **ambiguities** and complement the application of the principles of humanitarian law in the **regulation** of **armed conflict** in outer space.