## 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] All other frameworks fail

Mack 4 [(Peter, MBBS, FRCS(Ed), FRCS (Glasg), PhD, MBA, MHlthEcon) “Utilitarian Ethics in Healthcare.” International Journal of the Computer, the Internet, and Management Vol. 12, No.3. 2004. Department of Surgery. Singapore General Hospital.] SJDI

Medicine is a costly science, but of greater concern to the health economist is that it is also a limitless art. Every medical advance created new needs that did not exist until the means of meeting them came into existence. Physicians are reputed to have an infinite capacity to do ever more things, and perform ever more expensive interventions for their patients so long as any of their patients’ health needs remain unfulfilled. The traditional stance of the physician is that each patient is an isolated universe. When confronted with a situation in which his duty involves a competition for scarce medications or treatments, he would plead the patient’s cause by all methods, short of deceit. However, when the physician’s decision involves more than just his own patient, or has some commitment to public health, other issues have to be considered. He then has to recognise that the unbridled advocacy of the patient may not square with what the economist perceives to be the most advantageous policy to society as a whole. Medical professionals characteristically deplore scarcities. Many of them are simply not prepared to modify their intransigent principle of unwavering duty to their patients’ individual interest. However, in decisions involving multiple patients, making available more medication, labour or expenses for one patient will mean leaving less for another. The physician is then compelled by his competing loyalties to enter into a decision mode of one versus many, where the underlying constraint is one of finiteness of the commodities. Although the medical treatment may be simple and inexpensive in many instances, there are situations such as in renal dialysis, where prioritisation of treatment poses a moral dilemma because some patients will be denied the treatment and perish. Ethics and economics share areas of overlap. They both deal with how people should behave, what policies the state should pursue and what obligations citizens owe to their governments. The centrality of the human person in both normative economics and normative ethics is pertinent to this discussion. Economics is the study of human action in the marketplace whereas ethics deals with the “rightness” or “wrongness” of human action in general. Both disciplines are rooted in human reason and human nature and the two disciplines intersect at the human person and the analysis of human action. From the economist’s perspective, ethics is identified with the investigation of rationally justifiable bases for resolving conflict among persons with divergent aims and who share a common world. Because of the scarcity of resources, one’s success is another person’s failure. Therefore ethics search for rationally justifiable standards for the resolution of interpersonal conflict. While the realities of human life have given rise to the concepts of property, justice and scarcity, the management of scarcity requires the exercise of choice, since having more of some goods means having less of others. Exercising choice in turn involves comparisons, and comparisons are based on principles. As ethicists, the meaning of these principles must be sought in the moral basis that implementing them would require. For instance, if the implementation of distributive justice in healthcare is founded on the basis of welfare-based principles, as opposed to say resource-based principles, it means that the health system is motivated by the idea that what is of primary moral importance is the level of welfare of the people. This means that all distributive questions should be settled according to which distribution maximises welfare. Utilitarianism is fundamentally welfarist in its philosophy. Application of the principle to healthcare requires a prior understanding of the welfarist theory as expounded by the economist. Conceptually, welfarist theory is built on four tenets: utility maximisation, consumer sovereignty, consequentialism and welfarism. Utility maximisation embodies the behavioural proposition that individuals choose rationally, but it does not address the morality of rational choice. Consumer sovereignty is the maxim that individuals are the best judge of their own welfare. Consequentialism holds that any action or choice must be judged exclusively in terms of outcomes. Welfarism is the proposition that the “goodness” of the resource allocation be judged solely on the welfare or utility levels in that situation. Taken together these four tenets require that a policy be judged solely in terms of the resulting utilities achieved by individuals as assessed by the individuals themselves. Issues of who receives the utility, the source of the utility and any non-utility aspects of the situation are ignored.

#### 3] 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**.

#### 4] That justifies util – it’s impartial, specific to public actors, and resolves infinite regress which explains all value.

Greene 15 — (Joshua Greene, Professor of Psychology @ Harvard, being interviewed by Russ Roberts, “Joshua Greene on Moral Tribes, Moral Dilemmas, and Utilitarianism”, The Library of Economics and Liberty, 1-5-15, Available Online at <https://www.econtalk.org/joshua-greene-on-moral-tribes-moral-dilemmas-and-utilitarianism/#audio-highlights>, accessed 5-17-20, HKR-AM) \*\*NB: Guest = Greene, and only his lines are highlighted/underlined

Guest: Okay. So, I think utilitarianism is very much misunderstood. And this is part of the reason why we shouldn't even call it utilitarianism at all. We should call it what I call 'deep pragmatism', which I think better captures what I think utilitarianism is really like, if you really apply it in real life, in light of an understanding of human nature. But, we can come back to that. The idea, going back to the tragedy of common-sense morality is you've got all these different tribes with all of these different values based on their different ways of life. What can they do to get along? And I think that the best answer that we have is--well, let's back up. In order to resolve any kind of tradeoff, you have to have some kind of common metric. You have to have some kind of common currency. And I think that what utilitarianism, whether it's the moral truth or not, is provide a kind of common currency. So, what is utilitarianism? It's basically the idea that--it's really two ideas put together. One is the idea of impartiality. That is, at least as social decision makers, we should regard everybody's interests as of equal worth. Everybody counts the same. And then you might say, 'Well, but okay, what does it mean to count everybody the same? What is it that really matters for you and for me and for everybody else?' And there the utilitarian's answer is what is sometimes called, somewhat accurately and somewhat misleadingly, happiness. But it's not really happiness in the sense of cherries on sundaes, things that make you smile. It's really the quality of conscious experience. So, the idea is that if you start with anything that you value, and say, 'Why do you care about that?' and keep asking, 'Why do you care about that?' or 'Why do you care about that?' you ultimately come down to the quality of someone's conscious experience. So if I were to say, 'Why did you go to work today?' you'd say, 'Well, I need to make money; and I also enjoy my work.' 'Well, what do you need your money for?' 'Well, I need to have a place to live; it costs money.' 'Well, why can't you just live outside?' 'Well, I need a place to sleep; it's cold at night.' 'Well, what's wrong with being cold?' 'Well, it's uncomfortable.' 'What's wrong with being uncomfortable?' 'It's just bad.' Right? At some point if you keep asking why, why, why, it's going to come down to the conscious experience--in Bentham's terms, again somewhat misleading, the pleasure and pain of either you or somebody else that you care about. So the utilitarian idea is to say, Okay, we all have our pleasures and pains, and as a moral philosophy we should all count equally. And so a good standard for resolving public disagreements is to say we should go with whatever option is going to produce the best overall experience for the people who are affected. Which you can think of as shorthand as maximizing happiness--although I think that that's somewhat misleading. And the solution has a lot of merit to it. But it also has endured a couple of centuries of legitimate criticism. And one of the biggest criticisms--and now we're getting back to the Trolley cases, is that utilitarianism doesn't adequately account for people's rights. So, take the footbridge case. It seems that it's wrong to push that guy off the footbridge. Even if you stipulate that you can save more people's lives. And so anyone who is going to defend utilitarianism as a meta-morality--that is, a solution to the tragedy of common sense morality, as a moral system to adjudicate among competing tribal moral systems--if you are going to defend it in that way, as I do, you have to face up to these philosophical challenges: is it okay to kill on person to save five people in this kind of situation? So I spend a lot of the book trying to understand the psychology of cases like the footbridge case. And you mention these being kind of unrealistic and weird cases. That's actually part of my defense.

#### 5] 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)

#### 6] No act-omission distinction for private entities – they need to manage limited resources and manage tradeoffs

#### 7] Reject consequentialism indicts

#### A] empirics prove governments and individuals make accurate predictions all the time

#### B] indicts are all reasons why consequentialism is imperfect and difficult, not a reason they’re impossible or bad

#### C] ALL phil cares about consequentialism, they use past causal events to determine the nature of reality and ethics

## OFF

#### CP Text: The appropriation of outer space by private entities in the People’s Republic of China is unjust except for Space Mining. Resource-Sharing of resources extracted from private asteroid operations between the people's republic of China and all other states for the purpose of resolving water scarcity is just.

#### It competes “appropriation” includes “extraction of resources.” Comprehensive analysis

Leon 18 [Amanda, JD from UVA] “Mining for Meaning: An Examination of the Legality of Property Rights in Space Resources” Vol. 104:497, Virginia Law Review, <https://www.capdale.com/files/24323_leon_final_note.pdf>, 2018 RE

Employing the treaty interpretation tools of ordinary meaning, preparatory materials, historical context, state practice, and state interpretation offers many possible understandings of the obligations imparted by Articles I and II of the OST. For example, while the ordinary meaning of “use” could reasonably include the exploitation of materials, the meeting summaries of the Fifth Session of the U.N. Committee on the Peaceful Uses of Outer Space Legal Sub-Committee make clear that no consensus was ever reached regarding whether “use” includes large-scale exploitation of space resources, let alone fee-simple ownership and the ability to sell commercially. State practice dealing with extraterrestrial samples also sheds little light on the confusion, as the examples cited all deal instead with scientific samples of limited quantity. The international community’s rejection of the Moon Agreement also fails to bring clarity. While on the one hand the rejection could be read as a rejection of the idea that the OST prohibits private property rights, it could also be read as a rejection of the common heritage of mankind doctrine. Finally, the prospect of private venture space mining and extraterrestrial resource extraction remained far off and futuristic at the time of the Treaty’s negotiation, making drawing legal conclusions about the legality of these revolutionary activities extremely difficult.

Overall, however, the Treaty’s structure and its purposes (preserving peace and avoiding international conflict in outer space) ultimately indicate that private property rights in space resources are prohibited by Article II’s non-appropriation principle, at least until future international delegation determines otherwise (like in the Antarctic). The Treaty’s structure confirms this interpretation. Article I lays down a general rule for activity in space. Subsequent articles of the Treaty then lay out more specific requirements of and qualifications to this general rule. Much like Article IV restricts the use of nuclear weapons in space, Article II restricts the use of space in ways that might result in potentially controversial property claims. Historically, claims to mineral rights have resulted in just as contentious conflict as those over sovereign lands. Treaty efforts to avoid conflicts in Antarctica and the high seas reflect similar sentiments. The Soviet Union’s representative even hinted at this structural relationship between Articles I and II during Treaty negotiations.232 In light of the imminent need to ease Cold War tensions, the potential for conflict over property, and the final structure of the Treaty, this Note concludes that the large-scale extraction of space resources is incompatible with the non-appropriation principle of Article II of the OST.233 As a result, the United States’ provision of property rights to its citizens to possess, own, transport, use, and sell space and asteroid resources extracted through the SREU Act contravenes its international obligations established by the OST.

#### Solves the util advantage - every card is in the context of mega constellations creating cascades which the coutnerplan explicitly condemns

## OFF

#### China’s Asteroid Mining efforts are light-years ahead of everyone else – now is key for Asteroid Mining. Successful Mining solves Warming through Green Transition.

Cohen 21 Ariel Cohen 10-26-2021 "China’s Space Mining Industry Is Prepping For Launch – But What About The US?" <https://www.forbes.com/sites/arielcohen/2021/10/26/chinas-space-mining-industry-is-prepping-for-launch--but-what-about-the-us/?sh=6b8bea862ae0> (I am a Senior Fellow at the Atlantic Council and the Founding Principal of International Market Analysis, a Washington, D.C.-based global risk advisory boutique.)//Elmer

Exploration of space-based natural resources are on the Chinese policy makers’ mind. The question is, what Joe Biden thinks? In April of this year, China’s Shenzen Origin Space Technology Co. Ltd. launched the NEO-1, the first commercial spacecraft dedicated to the mining of space resources – from asteroids to the lunar surface. Falling costs of space launches and spacecraft technology alongside existing infrastructure provides a unique opportunity to explore extraterrestrial resource extraction. Current technologies are equipped to analyze and categorize asteroids within our solar system with a limited degree of certainty. One of the accompanying payloads to the NEO-1 was the Yuanwang-1, or “little hubble” satellite, which searches the stars for possible asteroid mining targets. The NEO-1 launch marks another milestone in private satellite development, adding a new player to space based companies which include Japan’s Astroscale. Private asteroid identification via the Sentinel Space Telescope was supported by NASA until 2015. As private investment in space grows, the end goal is to be capable of harvesting resources to bring to Earth. “Through the development and launch of the spacecraft, Origin Space is able to carry out low-Earth orbit space junk cleanup and prototype technology verification for space resource acquisition, and at the same time demonstrate future asteroid defense related technologies.” In the end, it will come down to progressively lowering the cost of launched unit of weight and booster rocket reliability – before fundamentally new engines may drive the launch costs even further down. The April launch demonstrates that China is already succeeding while the West is spinning its wheels. The much touted Planetary Resources and Deep Space Industries (DSI) DSI -1% were supposed to be the vanguard of extra-terrestrial resource acquisition with major backers including Google’s GOOG -1.4% Larry Page. But both have since been acquired, the former by block chain company ConsenSys and the latter by Bradford Space, neither of which are prioritizing asteroid mining. This is too bad, given that that supply chain crunches here on Earth – coupled with the global green energy transition – are spiking demand for strategic minerals that are increasingly hard to come by on our environmentally stressed planet. And here China currently holds a monopoly on rare earth element (REE) extraction and processing to the tune of 90%. REE’s 17 minerals essential for modern computing and manufacturing technologies for everything from solar panels to semi-conductors. Resource-hungry China also has major involvement in global critical mineral supply chains, which include cobalt, tungsten, and lithium. As I’ve written before, the Chinese hold of upstream and downstream markets is staggering. Possessing 30% of the global mined ore, 80% of the global processing facilities, and an ever increasing list of high dollar investments around the world, China boasts over $36 billion invested in mining projects in Africa alone. Beijing’s space program clearly indicates that the Chinese would also like to tighten their grip on space-based resources as well. According to research, it is estimated that a small asteroid roughly 200 meters in length that is rich in platinum could be worth up to $300 million. Merrill Lynch predicts the space industry — including extraterrestrial mining industry – to value $2.7 trillion in the next three decades. REEs are fairly common in the solar system, but to what degree remains unknown. The most sought after are M-type asteroids which are mostly metal and hundreds of cubic meters. While these are not the most common, the 27,115 Near Earth asteroids are bound to contain a few. This – and military applications – are no doubt a driving factor of China’s ever increasing space ambitions.

#### Asteroid mining solves water access – only NEOs are sufficiently proximate and hydrated – independently, storing launch fuel on asteroids reduces space debris – turns case

Tillman 19 [(Nola Taylor, has been published in Astronomy, Sky & Telescope, Scientific American, New Scientist, Science News (AAS), Space.com, and Astrobiology magazine, BA in Astrophysics) “Tons of Water in Asteroids Could Fuel Satellites, Space Exploration,” Space, 9/29/2019] JL

When it comes to mining space for water, the best target may not be the moon: Entrepreneurs' richest options are likely to be asteroids that are larger and closer to Earth.

A recent study suggested that roughly 1,000 water-rich, or hydrated, asteroids near our planet are easier to reach than the lunar surface is. While most of these space rocks are only a few feet in size, more than 25 of them should be large enough to each provide significant water. Altogether, the water locked in these asteroids should be enough to fill somewhere around 320,000 Olympics-size swimming pools — significantly more than the amount of water locked up at the lunar poles, the new research suggested.

Because asteroids are small, they have less gravity than Earth or the moon do, which makes them easier destinations to land on and lift off from. If engineers can figure out how to mine water from these space rocks, they could produce a source of ready fuel in space that would allow spacecraft designers to build refuelable models for the next generation of satellites. Asteroid mining could also fuel human exploration, saving the expense of launching fuel from Earth. In both cases, would-be space-rock miners will need to figure out how to free the water trapped in hydrated minerals on these asteroids.

"Most of the hydrated material in the near-Earth population is contained in the largest few hydrated objects," Andrew Rivkin, an asteroid researcher at Johns Hopkins University Applied Physics Research Laboratory in Maryland, told Space.com. Rivkin is the lead author on the paper, which estimated that near Earth asteroids could contain more easily accessible water than the lunar poles.

According to the United Nations Office for Outer Space Affairs, more than 5,200 of the objects launched into space are still in orbit today. While some continue to function, the bulk of them buzz uselessly over our heads every day. They carry fuel on board, and when they run out, they are either lowered into destructive orbits or left to become space junk, useless debris with the potential to cause enormous problems for working satellites. Refueling satellites in space could change that model, replacing it with long-lived, productive orbiters.

"It's easier to bring fuel from asteroids to geosynchronous orbit than from the surface of the Earth," Rivkin said. "If such a supply line could be established, it could make asteroid mining very profitable."

Hunting for space water from the surface of the Earth is challenging because the planet's atmosphere blocks the wavelength of light where water can be observed. The asteroid warming as it draws closer to the sun can also complicate measurements.

Instead, Rivkin and his colleagues turned to a class of space rocks called Ch asteroids. Although these asteroids don't directly exhibit a watery fingerprint, they carry the telltale signal of oxidized iron seen only on asteroids with signatures of water-rich minerals, which means the authors felt confident assuming that all Ch asteroids carry this rocky water.

Based on meteorite falls, a previous study estimated that Ch asteroids could make up nearly 10% of the near-Earth objects (NEOs). With this information, the researchers determined that there are between 26 and 80 such objects that are hydrated and larger than 0.62 miles (1 km) across.

Right now, only three NEOs have been classified as Ch asteroids, although others have been spotted in the asteroid belt. Most NEOs are discovered and observed at wavelengths too short to reveal the iron band that marks the class. Carbon-rich asteroids, which include Ch asteroids and other flavors, are also darker than the more common stony asteroids, making them more challenging to observe.

Although Ch asteroids definitely contain water-rich minerals, that doesn’t necessarily mean that they will always be the best bet for space mining. It comes down to risk. Would an asteroid-mining company rather visit a smaller asteroid that definitely has a moderate amount of water, or a larger one that could yield a larger payday but could also come up dry?

"Whether getting sure things with no false positives, like the Ch asteroids, is more important or if a greater range of possibilities is acceptable with the understanding that some asteroids will be duds is something the miners will have to decide," Rivkin said.

In addition to estimating the number of large, water-rich asteroids might be available, the study also found that as many as 1,050 smaller objects, roughly 300 feet (100 meters) across, may also linger near Earth. Their small bulk will make them easier to mine because their low gravity will require less fuel to escape from, but they will produce less water overall, and Rivkin expects that the handful of larger space rocks will be the first targets.

"It seems likely that the plan for these companies will be to find the largest accessible asteroid with mineable material with the expectation that it will be more cost-effective than chasing down a large number of smaller objects," Rivkin said. "How 'accessible' and 'mineable material' and 'cost-effective' are defined by each company is to be seen."

#### Inevitable water shortages cause hydro-political conflict escalation which goes nuclear

Jamail 19 [(Dahr, writes for *Truthout* about climate change issues, recipient of the 2008 Martha Gellhorn Prize for Journalism, frequent guest on *Democracy Now!*) “The World Is on the Brink of Widespread Water Wars,” Truth Out, 2/11/2019] JL

But even more conservative organizations have been sounding the alarm. “Water insecurity could multiply the risk of conflict,” warns one of the World Bank’s reports on the issue. “Food price spikes caused by droughts can inflame latent conflicts and drive migration. Where economic growth is impacted by rainfall, episodes of droughts and floods have generated waves of migration and spikes in violence within countries.”

Meanwhile, a study published in the journal Global Environmental Change, looked at how “hydro-political issues” — including tensions and potential conflicts — could play out in countries expected to experience water shortages coupled with high populations and pre-existing geopolitical tensions.

The study warned that these factors could combine to increase the likelihood of water-related tensions — potentially escalating into armed conflict in cross-boundary river basins in places around the world by 74.9 to 95 percent. This means that in some places conflict is practically guaranteed.

These areas include regions situated around primary rivers in Asia and North Africa. Noted rivers include the Tigris and Euphrates, the Indus, the Nile, and the Ganges-Brahmaputra.

Consider the fact that 11 countries share the Nile River basin: Egypt, Burundi, Kenya, Eritrea, Ethiopia, Uganda, Rwanda, Sudan, South Sudan, Tanzania and the Democratic Republic of Congo. All told, more than 300 million people already live in these countries, — a number that is projected to double in the coming decades, while the amount of available water will continue to shrink due to climate change.

For those in the US thinking these potential conflicts will only occur in distant lands — think again. The study also warned of a very high chance of these “hydro-political interactions” in portions of the southwestern US and northern Mexico, around the Colorado River.

Potential tensions are particularly worrisome in India and Pakistan, which are already rivals when it comes to water resources. For now, these two countries have an agreement, albeit a strained one, over the Indus River and the sharing of its water, by way of the 1960 Indus Water Treaty.

However, water claims have been central to their ongoing, burning dispute over the Kashmir region, a flashpoint area there for more than 60 years and counting.

The aforementioned treaty is now more strained than ever, as Pakistan accuses India of limiting its water supply and violating the treaty by placing dams over various rivers that flow from Kashmir into Pakistan.

In fact, a 2018 report from the International Monetary Fund ranked Pakistan third among countries facing severe water shortages. This is largely due to the rapid melting of glaciers in the Himalaya that are the source of much of the water for the Indus.

To provide an idea of how quickly water resources are diminishing in both countries, statistics from Pakistan’s Islamabad Chamber of Commerce and Industry from 2018 show that water availability (per capita in cubic meters per year) shrank from 5,260 in 1951, to 940 in 2015, and are projected to shrink to 860 by just 2025.

In India, the crisis is hardly better. According to that country’s Ministry of Statistics (2016) and the Indian Ministry of Water Resources (2010), the per capita available water in cubic meters per year was 5,177 in 1951, and 1,474 in 2015, and is projected to shrink to 1,341 in 2025.

Both of these countries are nuclear powers. Given the dire projections of water availability as climate change progresses, nightmare scenarios of water wars that could spark nuclear exchanges are now becoming possible.

## Case

### Underview

#### Top level for the framing debate – we have a few arguments: [1] They said in their underview that logical arguments should be considered invalid unless they are resolutionally grounded and specifically in the context of the resolution – THIS TAKES OUT ALL OF THEIR FRAMING AND THEORY NONSENSE because they obviously did none of that work [2] We get new NR responses and cross-apps – I shouldn’t lose because of a tiny trick they hid in the doc – you know how these debates go – it would deck all fairness, clash, education, etc if ppl got the ballot for by hiding a nonsensical theory blip in a doc [3] An argument is a claim, warrant, and impact – if you don’t have all three parts of that from the 1AC, then you should hold the line and consider a 1AR re-articulation of the argument to be new. Don’t let them get away with winning on a poorly explained philosophical blip. [4] None of the A-G points are reasons to vote AFF – they’re reasons that ethics start a priori, but our util evidence says that people are wired to experience pain as bad and pleasure as good, which means that only we have an a priori justification for our moral theory

#### Use comparative worlds-

1. Real world- ethical judgments are relevant only in terms of how they impact the world.

2. Topic education- forcing them to disprove the plan requires research about the topic- only unique impact to topic rotation.

3. Inclusion- our interp includes all methods of debate- they exclude Ks which prevents deconstruction of harmful mindsets or racist language- independent reason to reject.

4. Collapses to competing worlds- truth of the resolution can *only* be determined if it is better than other worlds.

#### They get 1AR theory but its proportional - justifies reading 10 short shells like font size - developing the shell better solves all of your offense - yes 2NR theory otherwise we lose to severance perms v/i

### Framing

#### *Ethics must begin a priori*

#### [A] Empirical Uncertainty cuts both ways

#### [B] Constitutive Authority – using reasoning doesn't mean it comes before everything else and all our util arguments say that pain and pleasure are most constitituitive

#### Normativity outweighs: a] Obligations – lack of it doesn’t generate stable ethics so it permits anything except the one thing it condemns b] Collapses – injustices need universal ideal principles to ground them and explain why they are wrong which otherwise justifies skep since no external reason to follow ethics c] Necessity – every arg presupposes ability to set and pursue ends which collapses to my framework d] Is/Ought Gap – description of injustices only tells us what exists, not how to properly fix it or act with it which leaves all harms unresolved.

#### That justifies universality – a] pleasure and pain apply to everyone which solves the B point because we recognize other people p&p

#### [B] no ought in the resolution. solves resource dispairites -- most cards are written under util and you can win on smart analytics so you can have a hsort advantage like this one

#### [C] - practical identities

#### [2] Consequences Fail: a] we can reasonably stop calculating. b] not circular - i can ttell the sun comesup c] how is every action is divisble - pain and pleasure can unify because thats why I pick up a cup to drink water or take hand of a stove d] aggregation possible use body counts and greene

#### 3] not contesting offense under aff fwk

#### 1 – Reject permissibility and presumption triggers –

#### a] they mean actions like rape, genocide, slavery, and saying the n word are allowed and can’t be morally condemned – that’s something you should reject on face, especially in an educational space for high schoolers. Also disproves skep because it contradicts basic intuitions – reason to throw out the theory like real philosophers do

#### b] they’re functionally NIBs that we have to answer or lose but can’t win on – links to our NIBs bad offense

#### 2 – Permissibility/Presumption flows neg – it means the aff hasn’t met their burden of proof so you should default neg, which outweighs on burdens which are most intrinsic to debate itself and come first before other silly justifications

#### 3– No risk of permissibility/presumption – there’s always a 1% risk of some impact that can’t be resolved – no need for this entire debate

#### 1AC

#### A] We default to assuming things false in the absence of a warrant for why its true - if someone asserted sky is purple you wouldn't believe it - cuts both ways depending on the example and I don't believe you're jet

#### B] Unjust definition isn't a reason to vote aff a positive obligation isn't ground - proving the res is good is aff ground

#### C] No freeze just presume neg then, util solves - says no morally neutral.

### Framing

### Advantage

#### Missing nuc war - they say that

#### No space war--- interdependence and deterrence check.

Bragg et al, July 2018 - \*Dr. Allison Astorino-Courtois, NSI’s Chief Analytics Officer (CAO) and Executive Vice President, PhD in IR @ NYU \*\*Dr. Robert Elder, PhD @ Emory, BA @ Clemson, Assistant prof of History @ Baylor \*\*\*Dr. Belinda Bragg, principle research scientist at NSI, Inc. Lecturer in polisci @ Texas A&M.;“Contested Space Operations, Space Defense, Deterrence, and Warfighting: Summary Findings and Integration Report,” NSI, https://nsiteam.com/social/wp-content/uploads/2018/11/Space-SMA-Integration-Report-Space-FINAL.pdf

Everyone needs space

While the US may be relatively more dependent on space for national security than are other states, it is far from alone in relying on space. Nuclear armed states are dependent on space for important command and control functions, and major powers are increasingly using space for battlefield situational awareness and communications. China and Russia were identified as having significant (and fairly equal) levels of strategic risk in space (ViTTa Q16), although their regional security priorities and (to date) less spacedependent economies place them at an advantage to the US. They may, therefore, see the strategic risk of conflict is space as lower than does the US. Still, space capabilities remain a source of economic expansion and national pride for both, and their calculations of the cost of conflict involving space may include consideration of these factors. Even now, there is a general consensus that the US and other actors have more to gain from space than they have from the loss of space-based capabilities (ViTTa Q3). This suggests that, although the US is more vulnerable in the space domain than are other states, the likelihood that aggressive action against an adversary’s space assets would be reciprocated may provide a degree of security. It also creates another incentive for actors to use diplomacy and international law to reduce risk and increase transparency in the space domain.

#### Space miscalc unlikely --- hotlines and info sharing agreements avoids accidents

Chen Lan 16, an independent analyst and founder of the 'Go Taikonauts!', “Chinese Space Quarterly Report”, January 2016, http://www.go-taikonauts.com/images/newsletters\_PDF/GoTaikonauts18.pdf

During the IAC 2015, China re-iterated the wish for international participation and cooperation in its space station project including extending the station by modules provided by international partners. Twitter messages posted by a European journalist from the Congress, that is still to be confirmed, however, showed a different view from ESA. ESA’s new Director General JohannDietrich Wörner said he had told China that the world does not need two space stations and will likely persuade China to drop its space station in favour of joining the ISS. On the other side, during the traditional “Heads of Space Agencies Panel” in IAC 2015, NASA Administrator Charles Bolden expressed his belief that the current exclusion of China from the ISS will not last forever. Though Sino-U.S. cooperation on human spaceflight is still uncertain, a positive move between the two countries has been made, that is the establishment of a space hotline. Western media reported in November that the hotline has been setup between Washington and Beijing to allow easy sharing of technical information about their space operations, hopefully avoiding any misunderstandings or accidents. Russia’s space agency Roscosmos on 17 December signed a cooperation agreement with the China National Space Administration (CNSA). The document was signed at the 20th regular meeting of Russian and Chinese Heads of Government, during Russian Prime Minister Dmitry Medvedev’s three-day visit to Beijing. The two sides agreed to promote the use of “GLONASS” and “Beidou” and their augmentations in their own countries and around the world, expanding the market of navigation services provided by these systems. The two space agencies signed another agreement on the same day on cooperation in the field of space electronics. It was reported earlier that the two countries were discussing a barter deal that Russia will import Chinese space electronic components and will export rocket engines, presumably the RD-180, to China. However, an official statement about the agreement did not mention the engine. Also on the same day, Russian state-owned nanotechnology company RUSNANO and the China Aerospace Science and Industry Corporation (CASIC) signed a strategic partnership agreement. CNSA also signed an agreement with the Netherlands on 26 October, and a memorandum of understanding with the UAE (United Arab Emirates) on 15 December, on exploration and peaceful use of outer space. A year after India signed its first space cooperation agreement with China, scientists from ISRO and the Chinese space agency have decided on six major areas of interest, including the hosting of payloads on each other’s satellites and inter-planetary missions. The other areas of interest are Earth observation, disaster management, space science and navigation, as the Times of India reported on 5 October. The Brazilian Ministry of Science, Technology and Innovation announced on 30 December that the sixth CBERS (China-Brazil Earth Resources Satellite) satellite, CBERS-4A, is scheduled to be launched into space in December 2018. The Planetary Science Institute signed a cooperation agreement with the Qian Xuesen Laboratory of Space Technology (Qian Xuesen Lab), CAST, on 15 December to advance their mutual interests in facilitating the open-ended expansion of the exploration of the solar system and to use the knowledge thus gained in supporting the expansion of human activity beyond the Earth. Both institutions also wish to advance their common interest in communicating to the public the knowledge and benefits gained through robotic and human exploration of the solar system

### Offense

#### I affirm – Resolved: The appropriation of outer space by private entities is unjust.

#### -- says debris not immediately releant - Preventing others from using - mining obviously meets that and could produce some debris

#### PICs don’t negate:

#### -- net benefits negate