### 1NC

#### the standard is maximizing expected wellbeing

#### Independently:

#### 1] Death matters – [a] trillions of people means the future holds a lot of value which extinction destroys [b] turns suffering – lack of access to food, water, shelter

#### 2] Even the most conservative estimates prove reducing existential risk outweighs all other impacts, regardless of probability – actively prioritize our calculus since you are cognitively biased against it

Whittlestone 17 – (Jess Whittlestone, PhD in Behavioural Science and has worked as a policy consultant for government, specialising in security and foreign policy. She also has experience as a freelance journalist for a number of online magazines, including Quartz, Vox, and Aeon. Before her PhD, she studied Maths and Philosophy at Oxford, and played a key role in developing 80,000 Hours' coaching process and research. Currently, Jess is a Postdoctoral Research Associate at the Leverhulme Centre for the Future of Intelligence at Cambridge, “The Long-Term Future”, Effective Altruism, 11-16-17, Available Online at <https://www.effectivealtruism.org/articles/cause-profile-long-run-future/>, accessed 12-4-18, HKR-AM)

The number of people alive today pales in comparison to the number who could exist in the future. It may therefore be extremely important to ensure that human civilization flourishes far into the future, enjoying fulfilling lives free of suffering.

There are a number of ways we might work to ensure a positive future for humanity. We could work to better understand and prevent extinction risks - catastrophic events that have the potential to destroy all life on this planet.[1] We may want to focus on the broader category of existential risks- events that could dramatically and irreversibly curtail humanity’s potential.[2] Or we might focus on increasing the chance that the lives of our descendants are positive in other ways: for example, improving democracy or the ability of institutions to make good decisions.

Attempts to shape the long-term future seem highly neglected relative to the problems we face today. There are fewer incentives to address longer-term problems, and they can also be harder for us to take seriously.

It is, of course, hard to be certain about the impact of our actions on the very long-term future. However, it does seem that there are things we can do - and given the vast scale we are talking about, these actions could therefore have an enormous impact in expectation.

This profile sets out why you might want to focus your altruistic efforts on the long-term future - and why you might not. You may be particularly inclined to focus on this if you think we face serious existential threats in the next century, and if you’re comfortable accepting a reasonable amount of uncertainty about the impact you are having, especially in the short-term.

The case for the long-term future as a target of altruism

The case for focusing on the long-term future can be summarised as follows:

The long-term future has enormous potential for good or evil: our descendants could live for billions or trillions of years, and have very high-quality lives;

It seems likely there are things we can do today that will affect the long-term future in non-negligible ways;

Possible ways of shaping the long-term future are currently highly neglected by individuals and society;

Given points 1 to 3 above, actions aimed at shaping the long-term future seem to have extremely high expected value, higher than any actions aiming for more near-term benefits.

Below we discuss each part of this argument in more detail.

The long-term future has enormous potential

Civilisation could continue for a billion years, until the Earth becomes uninhabitable.[3] It’s hard to say how likely this is, but it certainly seems plausible - and putting less than, say, a 1% chance on this possibility seems overconfident.[4] You may disagree that 1% is a reasonable lower bound here, but changing the figure by an order of magnitude or two would still yield an extremely impressive result. And even if civilisation only survives for another million years, that still amounts to another ~50,000 generations of people, i.e. trillions of future lives.[5]

If our descendants survive for long enough, then they are likely to advance in ways we cannot currently imagine - even someone living a few hundred years ago could not possibly have imagined the technological advances we’ve made today. It is possible they might even develop technology enabling them to reach and colonise planets outside our solar system, and survive well beyond a billion years.[6]

Let’s say that if we survive until the end of the Earth’s lifespan, there is a 1% chance of space colonisation. This would make the overall probability of survival beyond Earth 1 in 10,000 (1% chance of surviving to a billion years, multiplied by a 1% chance of surviving further given that). This sounds incredibly low, but suppose that space colonisation could allow our descendants to survive up to 100 trillion years[7]. This suggests we could have up to 1/10,000 x 100 trillion years = 10 billion expected years of civilisation ahead of us.

If we expect life in the future to be, on average, about as good as the present, then this would make the whole of the future about 100 million times more important than everything that has happened in the last 100 years. In fact, it seems like there could be more people in the future with better lives than those living today: economic, social, and technological progress could enable us to cure diseases, lift people out of poverty, and better solve other problems. It also seems possible that people in the future will be more altruistic than people alive today[8] - which also makes it more likely that they will be motivated to create a happy and valuable world.

However, it’s precisely because of this enormous potential that it’s so important to ensure that things go as well as possible. The loss of potential would be enormous if we end up on a negative trajectory. It could result in a great deal of suffering or the end of life.[9] And just as the potential to solve many of the world’s problems is growing, threats seem to be growing too. In particular, advanced technologies and increasing interconnectedness pose great risks.[10]

There are things we can do today that could affect the long-term future

There are a number of things we could work on today that seem likely to influence the long-term future:

Reducing extinction risks: We could reduce the risk of catastrophic climate change by putting in place laws and regulations to cut carbon emissions. We could reduce the risks from new technologies by investing in research to ensure their safety. Alternatively, we could work to improve global cooperation so that we are better able to deal with unforeseen risks that might arise.

Changing the values of a civilisation: Values tend to be stable in societies,[11] so attempts to shift values, whilst difficult, could have long-lasting effects. Some forms of value change, like increasing altruism, seem robustly good, and may be a way of realizing the very best possible futures. However, spreading poorly considered values could be harmful.

Reducing suffering risks: Historically, technological advances have enabled great welfare improvements (e.g. through modern agriculture and medicine), but also some of the greatest sources of present-day suffering (e.g. factory farming). To prevent the worst risks from new technologies, we could improve global cooperation and work on specific problems like preventing worst-case outcomes from artificial intelligence.

“Speeding up” development: Boosting technological innovation or scientific progress could have a lasting “speed up” effect on the entire future, making all future benefits happen slightly earlier than they otherwise would have. Curing a disease just a few years earlier could save millions of lives, for example. (That said, it’s not clear whether speeding up development is good or bad for existential risk - developing new technologies faster might help us to mitigate certain threats, but pose new risks of their own.)

Ripple effects of our ordinary actions: Improvements in health not only benefit individuals directly but allow them to be more economically successful, meaning that society and other individuals have to invest less in supporting them. In aggregate, this could easily have substantial knock-on effects on the productivity of society, which could affect the future.

Other ways we might create positive trajectory changes: These include improving education, science, and political systems.

Paul Christiano also points out that even if opportunities to shape the long-term future with any degree of certainty do not exist today, they may well exist in the future. Investing in our own current capacity could have an indirect but large impact by improving our ability to take such opportunities when they do arise. Similarly, we can do research today to learn more about how we might be able to impact the long-term future.

The long-term future is neglected, especially relative to its importance

Attempts to shape the long-term future are neglected by individuals, organisations and governments.

One reason is that there is little incentive to focus on far-off, uncertain issues compared to more certain, immediate ones. As 80,000 Hours put it, “Future generations matter, but they can’t vote, they can’t buy things, they can’t stand up for their interests.”

Problems faced by future generations are also more uncertain and more abstract, making it harder for us to care about them. There is a well-established phenomenon called temporal discounting, which means that we tend to give less weight to outcomes that are far in the future. This may explain our tendency to neglect long-term risks and problems. For example, it’s a large part of why we seem to have such difficulty tackling climate change.

Generally, there are diminishing returns to additional work in an area. This means that the neglectedness of the long-term future makes it more likely to be high impact.

Efforts to shape the long-term future could be extremely high in expected value

Even if the chance of our actions influencing the long-term trajectory of humanity is relatively low, there are extremely large potential benefits, which mean that these actions could still have a very high expected value. For example, decreasing the probability of human extinction by just one in a million could result in an additional 1,000 to 10,000 expected years of civilisation (using earlier assumptions).[12]

Compare this to actions we could take to improve the lives of people alive today, without looking at longer-run effects. A dramatic victory such as curing the most common and deadly diseases, or ending all war, might only make the current time period (~100 years) about twice as good as otherwise.[13] Though this seems like an enormous success, given the calculations above, decreasing the probability of human extinction would be 10 or 100 times better in expectation.

We might want to adjust this naive estimate downwards slightly, however, given uncertainty about some of the assumptions that go into it - we could be wrong about the probability of humanity surviving far into the future, or about the value of the future (if we think that future flourishing might have diminishing value, for example.) However, even if we think these estimates should be adjusted downwards substantially, we might very conservatively imagine that reducing the likelihood of existential risk by one in a million only equates to 100 expected years of civilization. This still suggests that the value of working to reduce existential risk is comparable to the value of the biggest victories we could imagine in the current time period - and so well worth taking seriously.

#### 3] Non util ethics are impossible

Greene 07 – 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: <https://www.gwern.net/docs/philosophy/ethics/2007-greene.pdf>, pages 47-50)

**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.

#### War worsens structural inequalities – a] takes away valuable resources to combat issues like economic and social injustice b] war falls the hardest on those who can’t protect themselves – especially nuclear war c] those who fight war are more likely to be worse off socially – aff ballot actively consigns the oppressed to fight for the state d] war kills everyone – death means we literally cannot fight injustice

## 1NC

#### NASA is preserving resources by leveraging private partnerships

Miriam Kramer 21, author of Space, “NASA's plans for the future hinge on the success of private companies,” Axios, 12-7-2021, https://www.axios.com/nasa-private-spaceflight-plans-5a5710e6-5223-4da3-8c5d-5a712e1d862e.html

The private space players who will drive NASA's plans for the coming decade are declaring themselves and defining the stakes. Why it matters: NASA plans to focus on getting people to Mars and the Moon, and its deep space exploration ambitions hinge on the agency being able to successfully hand over major operations in low-Earth orbit to private companies. The space agency hopes companies will build private space stations that its astronauts can use and to continue to buy space on private rockets for launching its satellites and other payloads to orbit and beyond. NASA's "big experiment" right now is to test where these commercial partnerships work, the Planetary Society's Casey Dreier told Axios. What's happening: Last week, NASA announced it would award multimillion-dollar contracts to three teams of commercial space companies to start designing and building privately operated space stations.

#### Plan forces spending trade-offs that crush effective Earth sciences and mining --- risks catastrophic climate change

Haymet 7 (Tony, Director of the Scripps Institution of Oceanography – University of California, San Diego, Mark Abbott, Dean of the College of Oceanic and Atmospheric Science – Oregon State University, and Jim Luyten, Acting Director – Woods Hole Oceanographic Institution, “The Planet NASA Needs to Explore”, Washington Post, 5-10, [http://www.washingtonpost.com/wp-dyn/content/article/2007/05/09/AR2007050902451.html](http://www.lexis.com/research/retrieve))

Decades ago, a shift in NASA priorities sidelined progress in human space exploration. As momentum gathers to reinvigorate human space missions to the moon and Mars, we risk hurting ourselves, and Earth, in the long run. Our planet -- not the moon or Mars -- is under significant threat from the consequences of rapid climate change. Yet the changing NASA priorities will threaten exploration here at home.

NASA not only launches shuttles and builds space stations, it also builds and operates our nation's satellites that observe and monitor the Earth. These satellites collect crucial global data on winds, ice and oceans. They help us forecast hurricanes, track the loss of Arctic sea ice and the rise of sea levels, and understand and prepare for climate changes.

NASA's budget for science missions has declined 30 percent in the past six years, and that trend is expected to continue. As more dollars are reallocated to prepare for missions back to the moon and Mars, sophisticated new satellites to observe the Earth will be delayed, harming Earth sciences.

The National Academy of Sciences has noted that the Landsat satellite system, which takes important measurements of global vegetation, is in its fourth decade of operation and could fail without a clear plan for continuation. The same is true for the QuikSCAT satellite, which provides critical wind data used in forecasting hurricanes and El Niño effects.

In January, a partnership of university and NASA scientists demonstrated that climate change and higher ocean temperatures were reducing the growth of microscopic plants and animals at the heart of the marine food web.

Their analysis was based on nearly a decade of NASA satellite measurements of ocean color, which unfortunately are at risk of being interrupted for several years.

Sea levels are rising, and the Arctic Ocean may be ice-free in summer. The buildup of carbon dioxide in the oceans threatens to make them more acidic, which may in turn hinder the ability of some types of marine life, including corals, to build their shells and skeletons. We must learn as much as we can to assess these threats and develop solutions.

Satellites provide coverage of vast, remote regions of our planet that would otherwise remain unseen, especially the oceans, which play an important role in climate change. Without accurate data on such fundamentals as sea surface height, temperatures and biomass, as well as glacier heights and snowpack thickness, we will not be able to understand the likelihood of dangers such as more severe hurricanes along the Gulf Coast or more frequent forest fires in the Pacific Northwest.

Climate change is the most critical problem the Earth has ever faced.

Government agencies and the private sector, as well as individual citizens, need to better grasp the risks and potential paths of global climate change. Mitigating these risks and preparing for the effects of warming will require scientific understanding of how our complex planet operates, how it is changing, and how that change will affect the environment and human society.

John F. Kennedy's brilliant call to put a man on the moon by the end of the 1960s set an arbitrary deadline, but the deadline we face today is set by nature. NASA must continue to play a vital role in helping find ways to protect our planet for (and perhaps from) its intelligent life. Exploration of space is a noble quest. But we can't afford to be so starry-eyed that we overlook our own planet.

#### Commercial mining solves extinction from scarcity, terror, war, and disease. – this is an independent scenario

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 is inevitable but adjusting government policy can address the worst effects – specifically, for sea level rise. US responses are modeled globally.

**Economist 17**, "How government policy exacerbates hurricanes like Harvey," Economist, https://www.economist.com/news/leaders/21727898-if-global-warming-were-not-enough-threat-poor-planning-and-unwise-subsidies-make-floods

THE extent of the devastation will become clear only when the floodwater recedes, leaving ruined cars, filthy mud-choked houses and the bloated corpses of the drowned. But as we went to press, with the rain pounding South Texas for the sixth day, Hurricane Harvey had already set records as America’s most severe deluge (see Briefing). In Houston it drenched Harris County in over 4.5trn litres of water in just 100 hours—enough rainfall to cover an eight-year-old child. The fate of America’s fourth-largest city holds the world’s attention, but it is hardly alone. In India, Bangladesh and Nepal, at least 1,200 people have died and millions have been left homeless by this year’s monsoon floods. Last month torrential rains caused a mudslide in Sierra Leone that killed over 1,000—though the exact toll will never be known. Around the world, governments are grappling with the threat from floods. This will ultimately be about dealing with climate change. Just as important, is correcting short-sighted government policy and the perverse incentives that make flooding worse. Judgment day The overwhelming good news is that storms and flooding have caused far fewer deaths in recent decades, thanks to better warning systems and the construction of levees, ditches and shelters. The cyclone that struck Bangladesh in 1970 killed 300,000-500,000 people; the most recent severe one, in 2007, killed 4,234. The bad news is that storms and floods still account for almost three-quarters of weather-related disasters, and they are becoming more common. According to the Munich Re, a reinsurer, their number around the world has increased from about 200 in 1980 to over 600 last year. Harvey was the third “500-year” storm to strike Houston since 1979. At the same time, floods and storms are also becoming more costly. By one estimate, three times as many people were living in houses threatened by hurricanes in 2010 as in 1970, and the number is expected to grow as still more people move to coastal cities. The UN reckons that, in the 20 years to 2015, storms and floods caused $1.7trn of destruction; the World Health Organisation estimates that, in real terms, the global cost of hurricane damage is rising by 6% a year. Flood losses in Europe are predicted to increase fivefold by 2050. One cause is global warming. The frequency and severity of hurricanes vary naturally—America has seen unusually few in the past decade. Yet the underlying global trend is what you would expect from climate change. Warmer seas evaporate faster and warmer air can hold more water vapour, which releases energy when it condenses inside a weather system, feeding the violence of storms and the intensity of deluges. Rising sea levels, predicted to be especially marked in the Gulf of Mexico, exacerbate storm surges, adding to the flooding. Harvey was unusually devastating because it suddenly gained strength before it made landfall on Friday; it then stayed put, dumping its rain on Houston before returning to the Gulf. Again, that is consistent with models of a warmer world. Poor planning bears even more blame. Houston, which has almost no restrictions on land-use, is an extreme example of what can go wrong. Although a light touch has enabled developers to cater to the city’s rapid growth—1.8m extra inhabitants since 2000—it has also led to concrete being laid over vast areas of coastal prairie that used to absorb the rain. According to the Texas Tribune and ProPublica, a charity that finances investigative journalism, since 2010 Harris County has allowed more than 8,600 buildings to be put up inside 100-year floodplains, where floods have a 1% chance of occurring in any year. Developers are supposed to build ponds to hold run-off water that would have soaked into undeveloped land, but the rules are poorly enforced. Because the maps are not kept up to date, properties supposedly outside the 100-year floodplain are being flooded repeatedly. Government failure adds to the harm. Developing countries are underinsured against natural disasters. Swiss Re, a reinsurer, says that of the $50bn or so of losses to floods, cyclones and other disasters in Asia in 2014, only 8% were covered. The Bank of International Settlements calculates that the worst natural catastrophes typically permanently lower the afflicted country’s GDP by almost 2%. America has the opposite problem—the federal government subsidises the insurance premiums of vulnerable houses. The National Flood Insurance Programme (NFIP) has been forced to borrow because it fails to charge enough to cover its risk of losses. Underpricing encourages the building of new houses and discourages existing owners from renovating or moving out. According to the Federal Emergency Management Agency, houses that repeatedly flood account for 1% of NFIP’s properties but 25-30% of its claims. Five states, Texas among them, have more than 10,000 such households and, nationwide, their number has been going up by around 5,000 each year. Insurance is meant to provide a signal about risk; in this case, it stifles it. Mend the roof while the sun shines What to do? Flooding strengthens the case for minimising climate change, which threatens to make wet places wetter and storms stormier. Even those who doubt the science would do well to see action as an insurance policy that pays out if the case is proven. However, that will not happen fast, even if all countries, including America, sign up to international agreements. More immediately, therefore, politicians can learn from Houston. Cities need to protect flood defences and catchment areas, such as the wetlands around Kolkata and the lakes in and around Pokhara in Nepal, whose value is becoming clear. Flood maps need to be up to date. Civil engineers, often starved of funds and strangled by bureaucracy, should be building and reinforcing levees and reservoirs now, before it is too late. The NFIP should start to charge market premiums and developing countries should sell catastrophe bonds. All this is a test of government, of foresight and the ability to withstand the lobbying of homeowners and developers. But politicians and officials who fail the test need to realise that, sooner or later, they will wake up to a Hurricane Harvey of their own.

#### The impact’s global war

Eric **Holthaus 15**, editor at rollingstone magazine citing James Hansen, former NASA climatologist, "The Point of No Return: Climate Change Nightmares Are Here," Rolling Stone, accessed 10-23-2016, http://www.rollingstone.com/politics/news/the-point-of-no-return-climate-change-nightmares-are-already-here-20150805

On July 20th, James Hansen, the former NASA climatologist who brought climate change to the public's attention in the summer of 1988, issued a bombshell: He and a team of climate scientists had identified a newly important feedback mechanism off the coast of Antarctica that suggests mean sea levels could rise 10 times faster than previously predicted: 10 feet by 2065. The authors included this chilling warning: If emissions aren't cut, "We conclude that multi-meter sea-level rise would become practically unavoidable. Social disruption and economic consequences of such large sea-level rise could be devastating. It is not difficult to imagine that conflicts arising from forced migrations and economic collapse might make the planet ungovernable, threatening the fabric of civilization."

## Case

### Method

#### ROB : Vote for the better debate onlyr – anything else, self-serving, arbitrary, and impact justified

#### T/L

#### Vote neg on presumption –

#### [1] Process turn – using debate as a mode of advocacy ensures the failure of hauntology– competition means debaters ally themselves with individuals who vote for them and alienate those who are positioned with the burden of rejoinder and forced to negate – at worst you vote negative on presumption because they don’t use debate as a stepping stone for their advocacy outside the space and don’t have a net benefit to affirming the 1ac

#### [2] Academia turn – the 1ac is a regurgitation of knowledge that already exists within academia which proves they aren’t a departure from the status quo and voting aff is not intrinsic to affirming hauntology

**[3] Using haunting as a method reinscribes colonial relations- turns the aff**

**Cameron 08**

**(Cultural geographies essay: Indigenous spectrality and the politics of postcolonial ghost stories Emilie Cameron cultural geographies Vol 15, Issue 3, pp. 383 - 393 First Published July 1, 2008)**

The very slipperiness and indeterminacy of haunting makes it amenable to a great variety of invocations and seems to capture something of the unfinished, contested nature of colonial and postcolonial geographies, but in this essay I ask what risks are involved in deploying a ‘spectrogeographical’ lens in studies of the colonial and postcolonial, and particularly in figuring Indigenous bodies, voices, and histories in ghostly terms. If, as Haraway notes, we inevitably read the world through tropes, we can still choose ‘less-deadly version[s] for moral discourse’,11 and at a time when spectral metaphors are proliferating, it seems crucial to interrogate the ‘deadliness’ of this particular line of thought. I would like to make a contribution along these lines by drawing attention to the longer history of haunting tropes in Canada and their re-emergence in the past decade or so in, among other places, a wilderness park in southwestern British Columbia. My intent is to draw points of connection between past and present hauntologies and interrogate the positionality of those who figure Indigenous peoples in ghostly terms. I will argue that allegorical representations of Indigenous peoples as ghosts haunting the Canadian state reinscribe colonial relations even as they are characterized as ‘post’ colonial expressions of recognition and redress, raising questions about the politics of postcolonial ghost stories. In a recent review of the proliferation of haunting metaphors in Canadian cultural production, Goldman and Saul cite Canadian settler-author Catherine Parr Traill’s declaration that ‘ghosts or spirits… appear totally banished from Canada. This is too matter-of-fact a country for such supernaturals to visit’.12 Traill made this claim in 1833, but it was echoed by poet and critic Earle Birney in 1947 when he stated that ‘it’s only by our lack of ghosts we’re haunted’.13 Birney was referring to certain Canadians’ preoccupation with their apparent ‘lack’ of history in comparison to their American neighbours, a matter of particular nationalist concern that has defined Canadian cultural production for decades. Such claims to ‘ghostlessness’, however, are more the exception than the rule. Northey14 argues that, in fact, ghosts have been at the center of nation-building projects in Canada for a long while, beginning in the nineteenth century. In particular, and of relevance to this essay, Bentley15 argues that ghosts have been instrumental figures in efforts to connect Aboriginality with settler history, creating an aesthetic link between the ‘Indian past’ and the settler present. The Aboriginal ghost has been used to evoke a generalized sense of history in the Canadian landscape, but always with a sense of linearity and succession. It is assumed that Aboriginal ghosts are all that remains of the ‘disappearing Indian’, and that settler-Canadians have inherited this rich land from those who have now ‘passed’.

#### [4] Haunting fails and reinforces colonial power because it requires an AFFECT of indigenous death- calls for material change solve better

Cameron 08

(Cultural geographies essay: Indigenous spectrality and the politics of postcolonial ghost stories Emilie Cameron cultural geographies Vol 15, Issue 3, pp. 383 - 393 First Published July 1, 2008)

What does it mean, then, to be ‘haunted’ in a decolonizing settler colony like British Columbia? Who is haunted in these stories, and who or what is doing the haunting? What kind of future might these hauntings demand? Do they signal, as Derrida intended, a recognition of the always unfinished and unfinishable in our relation to the present and past and, by extension, a sense of generosity and hospitality towards ghosts? Or do they, as Sarah Ahmed55 has argued in relation to white guilt in postcolonial Australia, constitute yet another self-referential engagement with the colonial past, in which the experiences and desires of the settler occlude consideration of other desires and possibilities? This is the reason for my wariness in the face of haunting tropes, for I fear that postcolonial ghost stories risk perpetuating a kind of endless ‘dancing around a wound’56 that Daniel David Moses identifies among liberal, left-leaning Canadians, anxiously replaying their complicity in an ugly colonial past while neglecting to mobilize effectively for change in the present. The ghosts of the Stein do not seem to me to represent the Nlaka’pamux with very much dignity or agency, and surely any postcolonial trope we might mobilize ought at the very least to figure Indigenous peoples with dignity. In Haraway’s terms, it seems to me that ‘haunting’ has the potential to function as a particularly ‘deadly’ trope, one that requires the death and immateriality of Indigenous peoples to make an e/affective claim on non-Indigenous British Columbians. It is a trope within which today’s living descendents of the generalized ‘spirits’ haunting the Stein, people like Chiefs Leonard Andrew and Ruby Dunstan, seem to have no place: As the direct descendents of those aboriginal peoples who have inhabited, shared, sustained, and been sustained by the Stein Valley for tens of thousands of years down to the present, our authority in this watershed is inescapable… Under the cooperative authority of our two bands we will maintain the Stein Valley as a wilderness in perpetuity for the enjoyment and enlightenment of all peoples.57 And so, at a time when (primarily non-Aboriginal) geographers, among others, seem to have taken an interest in ghostly matters, it seems critical to acknowledge that ghostliness is a politicized state of being. Many scholars have interpreted these politics as a function of visibility – that is, they suggest that the uncovering and exposure of the ghosts of the past is an emancipatory act. In many cases this may be true, but I would suggest that there is also a politics of vision involved in these hauntologies. Those who see and imagine ghosts are as deserving of interrogation as the ghosts themselves, and the ghosts of the Stein are profoundly self-referential. And so while the spectral does seem to offer a means of conceptualizing that which we cannot easily see, even of giving some voice to colonial traumas, confining the Indigenous to the ghostly also has the potential to re-inscribe the interests of the powerful upon the meanings and memories of place. Further, while in this essay I have bracketed out the possibility that non-Aboriginal hikers truly are connecting with a complex spiritual world in the Stein, I think Métis scholar Warren Cariou’s comments on postcolonial ghosts are worth considering. In contrast to the horror, anxiety, and sense of punishment or revenge conveyed by Indigenous ghosts in settler literatures, Cariou points out that for Native readers and writers, there is no reason that … Indigenous ghosts or spirits should be frightening. Native people already have plenty of evidence in their daily lives of how the legacies of colonialism have been passed down through the generations; they do not need to summon specters to fulfill that function. But Native writers do represent spirits in their work nonetheless; it is just that these spirits are not necessarily figures of uncanny terror. They may be malevolent beings such as the wihtiko or the skeleton-spirit Pahkakos, but they may also be figures of healing, ceremony, or political action. Or they may simply be ancestors. And while many such spirits do seem to address the transgressions of the colonial past, they usually do so as part of a call for some kind of redress or change in the present.58 Haunting need not be about forgetting, avenging, and lurking; richer understandings of time, place, and materiality are available to us, and I would suggest that geographers might reconsider the political potential of haunting tropes in their accounts of the colonial and postcolonial.

5] The aff doesn’t “do” hauntology. They pass a plan. We have solvency too—we do the same affect. There’s no difference in whether the aff or neg wins to do with using hauntology for what the aff claims.

#### [6] testing proves that truth claims can exist independent of their construction

**Bauerlein 1** – English Professor at Emory (Mark, Social Constructionism, Partisan Review 68.2, http://www.bu.edu/partisanreview/archive/2001/2/bauerlein.html)

The weakness of social constructionism as an epistemology lies in the fact that one can agree with the bare premise that knowledge is a construct, but disagree with the conclusion that objectivity is impossible and that the contents of knowledge are dependent upon the social conditions of the knower. Of course, knowledge is constructed. It must be expressed in language, composed methodically, conceived through mental views, all of which are historically derived. Constructionists extend the fact that knowledge materializes in cognitive and linguistic structures which have social determinants into the belief that knowledge has no claim to transcend them. That knowledge cannot transcend the conditions of its origination stems from the notion that cognition is never innocent, that cognition has designs and desires shaping its knowledge-building process, that knowing always has an instrumental purpose. This human dimension is local and situational, constructionists argue, a historical context for knowledge outside of which the knowledge has no general warrant. Even the most ahistorical kinds of knowledge, the principles of logic, mathematics, and science, have a social basis, one obscured by thinkers who have abstracted that knowledge from its rightful setting and used it for purposes of their own. Thus Martin Heidegger claims in a well-known illustration, "Before Newton’s laws were discovered, they were not ‘true’. . . .Through Newton the laws became true" (Being and Time). We only think the laws preceded Newton’s conception because, Heidegger explains, that is how entities "show themselves." But even though Newton’s laws arose at a particular historical moment, in one man’s mind, why assume that the laws are inextricable from that moment? There is abundant evidence for believing that the truth of Newton’s laws is independent of Newton’s mind, language, class, education, etc. The simple fact that persons of different languages and cultures implement those laws effectively implies their transhistorical and cross-cultural capacity. Engineers and physicists confirm the laws daily without any knowledge of Newton’s circumstances. Three hundred years of experimentation and theory have altered Newton’s laws only by restricting their physical purview. In short, Newton’s laws have been justified in vastly different times and places. Yes, scientists and engineers have de-historicized Newtonian knowledge, pared it down to a few set principles (nobody actually reads the Principia). But though abstract and expedient, the laws of Newtonian physics still have a truth-value, and that value is related not to Newton’s world, but to how well the laws predict outcomes, how reliably they stand up to testing, how useful they are in physical domains. To think otherwise is to deny the distinction between the contents of knowledge and the context of their emergence. This is an old logical mistake, namely, the genetic fallacy: the confusion of a theory’s discovery with its justification. Social constructionists overlook this distinction between discovery (the circumstances of a theory’s origin) and justification (the establishment of its truth).

#### [7] Discourse isn’t the primary shaper of reality --- material change from the plan outweighs --- internal link turns reps

Thierry Balzacq 5, Professor of Political Science and IR @ Namar University, “The Three Faces of Securitization: Political Agency, Audience and Context” European Journal of International Relations, London: Jun 2005, Volume 11, Issue 2

However, despite important insights, this position remains highly disputable. The reason behind this qualification is not hard to understand. With great trepidation my contention is that one of the main distinctions we need to take into account while examining securitization is that between 'institutional' and 'brute' threats. In its attempts to follow a more radical approach to security problems wherein threats are institutional, that is, mere products of communicative relations between agents, the CS has neglected the importance of 'external or brute threats', that is, threats that do not depend on language mediation to be what they are - hazards for human life. In methodological terms, however, any framework over-emphasizing either institutional or brute threat risks losing sight of important aspects of a multifaceted phenomenon. Indeed, securitization, as suggested earlier, is successful when the securitizing agent and the audience reach a common structured perception of an ominous development. In this scheme, there is no security problem except through the language game. Therefore, how problems are 'out there' is exclusively contingent upon how we linguistically depict them. This is not always true. For one, language does not construct reality; at best, it shapes our perception of it. Moreover, it is not theoretically useful nor is it empirically credible to hold that what we say about a problem would determine its essence. For instance, what I say about a typhoon would not change its essence. The consequence of this position, which would require a deeper articulation, is that some security problems are the attribute of the development itself. In short, threats are not only institutional; some of them can actually wreck entire political communities regardless of the use of language. Analyzing security problems then becomes a matter of understanding how external contexts, including external objective developments, affect securitization. Thus, far from being a departure from constructivist approaches to security, external developments are central to it.

#### 8] On their Santos card -

#### A] Their historical examples aren't utilitarian - nazis, slave owners, etc. never claimed to be utilitarian and the philosophical timeline makes that clean ridiculous. The pain those affected went through would also severely outweigh

#### B] Impartiality solves - treats all people are equal which prevents genocidal exclusion logic - we obviously agree stuff like market colonialism is bad we just disagree with their method

#### C] doesn't apply to us - we read a climate change impact which disparetly affects the third world and a disad about agency tradeoffs which is completely divorced from quote unquote sacrificial logic - that specificity comes first because all their examples don't say util in the abstract is bad but that it's occasionally applied badly, we apply it well

#### 9] Public/international countries thumps

#### 10] On Dickens

#### A] they need to indict our scenarios of climate change, food insecurity, and water scarcity, which by the way, are all things their authors would agree ar existential risks

#### B] They can’t solve space junk or smaller objects colliding – most satellities are propagated by the government in state, which the aff has claimed no solvency for

#### 11] On Heron, if they’re right that they solve for or cause extinction, this is a double turn with their util bad card. Their util bard card is also just about calculations, which they also do!, considering this entire aff is consequentialist and why the magnitude of colonial violence and like, lung cancer is something we should be concerned with

#### Earth mining kills the environment.

Williams 19 Matthew S Williams 8-1-2019 “Asteroid Mining: What Will It Involve and Is This the Future of Wealth?” <https://interestingengineering.com/asteroid-mining-what-will-it-involve-and-is-this-the-future-of-wealth> (writer at Universe Today)//Elmer

Of course, this raises the obvious question: wouldn't it be really expensive to do all this mining? Why not simply continue to rely on Earth for sources of precious metals and resources and simply learn to use them better? To put it simply, we are running out of resources. To be clear, learning to use our resources better and more sustainably is always a great idea. And while it is certainly true than Earth-based mining is far cheaper than going to space would be, that may not be the case indefinitely. Aside from the fact that off-world minerals and ices would be of considerable value to Earth's economy, there is also the way that growing consumption is leading our reserves to become slowly exhausted. In fact, according to some estimates, it is possible that our planet will run out of key elements that are needed for modern industry and food production within the next 50 to 60 years. This alone is a pretty good incentive to tap the virtually inexhaustible supply of elements located off-world. Plus, there are a lot of benefits to expanding humanity's resource base beyond Earth. Here on Earth, mining takes a considerable toll on the natural environment. In fact, depending on the methods used, it can result in erosion, sinkholes, habitat destruction, and the destruction of native animal and plant life. There's also the dangers of toxic runoff and the contamination of soil, groundwater, and surface water, which is a danger to humans, as well as to wildlife and the natural environment. As for smelting, machining, and manufacturing, the environmental damage that results is well-documented. Combined with power generation, these industrial processes are one of the leading contributors to air, water, and pollution. By shifting these burdens off-world, humanity could dramatically-reduce the impact it has on the natural environment.