# 1NC

## Off

### 1NC – CP

#### CP: The appropriation of outer space with the exception of asteroid mining is unjust. Asteroid mining by private entities is just.

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

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

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

#### Resource scarcity coming now and causes extinction—asteroid mining is the only way to solve

Crombrugghe 18 – Guerric, Business Development Manager Brussels, Brussels Capital Region, “Asteroid mining as a necessary answer to mineral scarcity”, LinkedIn, 1/11/2018, <https://www.linkedin.com/pulse/asteroid-mining-necessary-answer-mineral-scarcity-de-crombrugghe>

We need minerals, and we always will. Yet, our reserves are finite and a 100% end-of-life recycling rate is impossible to achieve. Eventually, new entrants will therefore be required to sustain our system. While the business case for asteroid mining can obviously not be closed with current technologies, it will someday become a necessity. We may as well start preparing ourselves. Scarcity of resources, the challenge of the 21st century According to the World Bank, in 2016 humanity's growth rate was of 1.18% in terms of population, and 2.50% in terms of GDP. Both of these, in turn, drive our staggering resource consumption: there are more of us, and each of us needs more. On the other, the Earth is a closed system, and resources are only available in a finite amount. We all know by now that there is only this much oil & gas, but the same can actually be said for water, arable land, minerals, etc. These two simple observations have sparkled the debate around the scarcity of resources. Even with the best intentions, mathematics teaches us that it is impossible to indefinitely extract resources from a given finite supply [1]. The problem arising in the short-term is the exhaustion of the existing supply. That limit is actually coming in fast. In a paper published in 2007, Stephen Kessler demonstrates that the global mineral reserves are only sufficient for the next 50 years. The figure on the right shows the ratio of known global reserve to global annual consumption, given a rough indication of adequacy in years. It dates from an earlier paper, published in 1994. Since then, the development of environmental-friendly technologies (e.g. batteries, electric engines, etc.) has drastically increased the consumption rate of high-tech metals such as cobalt, platinum, rare earths, or titanium. On the other hand, exploration programs have allowed to discover new deposits, notably of gold and diamond. We will certainly be able to continue to increase - or at least sustain - our reserves, but only temporarily. Recycling and other temporary fixes An obvious solution is recycling, i.e. rejuvenating our stocks. A popular concept to illustrate this idea is that of urban mining: retrieving the ores present in smartphones and other electronic devices. It may prove to be not only more environmental-friendly, be also safer and more cost-effective. Nevertheless, every solution based on recycling is, again, nothing more than a temporary fix, buying us a finite amount of time. The United Nations Environment Programme studied in a report the current recycling rate of 60 metals. More than half of them have an end-of-life recycling rate below 1%, and less than one-third are above 50%. Nickel, for example, is relatively easy to retrieve, with and end-of-life recycling rate of up to 63% under the best conditions. At that rate, less than 1% of the initial stock is available after only 10 cycle. Even with a staggering 99% efficiency, the same 1% limit is achieved in less than 460 cycles. Not bad, of course, but still not enough. Should our hunger for resources continue, and even with the most optimised recycling techniques, a second problem will arise in the longer term: the amount of resources needed at a given time will simply exceed the total available stock. Unless we manage to find growth vectors that do not require raw materials, that tipping point is an impassable limit. Its proximity obviously depends on our consumption rate. Asteroid mining? No matter which way we look at it, we will thus be short on resources, either through sheer exhaustion (i.e. transformation in an unrecoverable form) or because the demand will exceed the total reserves. We can - and should - talk about recycling, dematerialisation, and other more ethically questionable solutions such as bio-engineering. Nonetheless, no matter how good they are, these are only temporary fixes. If we don't radically change our lifestyle, we will sooner or later have to address the elephant in the room: the Earth is a closed system, we need new entrants. How can space help? Short answer: all these minerals can be found in space. Some are difficult to obtain, others are even more difficult, none are straightforward. The most accessible destination is near-Earth asteroids, a reservoir of over 17,000 known - and counting - giant rocks that regularly cross the orbit of our planet. They are commonly classified in three main families. The most interesting one, for our case, is that of the S-type asteroids. These are metallic bodies, containing first and foremost nickel, iron and cobalt, but also gold, ores from the platinum group. But the list doesn't stop there, many other minerals can be found in smaller amounts: iridium, silver, osmium, palladium, rhenium, rhodium, ruthenium, manganese, molybdenum, aluminium, titanium, etc. How do we get there? Let's take an example: Ryugu, formerly known as 1999 JU3. It's a C-type asteroid measured to be approximately one kilometre in size [2]. In addition to nickel, iron and cobalt, it also contains a fair share of water, nitrogen, hydrogen, and ammonia. Its total value is estimated to be approximately 80 billion USD. Fantastic! But how do we get there and, most importantly, how much does it cost? Well, we may have the start of an answer to these questions. Reaching Ryugu is a technological challenge, but it is feasible. In December 2014, the Japanese space agency has launched a spacecraft, Hayabusa2, heading to the asteroid. Its mission includes the collection of a small sample which will be sent back to the Earth, with a landing planned for December 2020. The target for the sample size is at least 100 µg. The total cost of the mission was projected to be around 200 million USD. That's 2 trillion USD per gram. Let's be optimistic and assume that the sample retrieved is pure gold. At today's rate, it is worth 42.5 USD per gram. That's a difference of over 10 orders of magnitude. Some may argue that Hayabusa2 has many other objectives that retrieving a sample. The mission does indeed include multiple landers, thorough scientific investigations, etc. There is actually another asteroid sample return mission underway, which we could you as a second point of comparison: OSIRIS-Rex, from NASA. It's heading for Bennu, also a C-type asteroid, which it will reach in August 2018. Total cost of the mission: 980 million USD. Target sample size: at least 60 g. We achieve thus roughly speaking 16 million USD per gram. Better, but still 6 orders of magnitude off compared to pure gold. It's pretty much as good as it gets with existing state-of-the-art technologies. Not much of a business case. Should we forget about it? Referring back to our earlier conclusion on resource scarcity, we had two options. Either we drastically reduce our resource consumption, to such a degree that reserves can last for longer than humanity itself, or we extend our closed system, the Earth, to nearby asteroids. In the current state of affairs, I am honestly not sure which course of action is the easiest. As they get increasingly rare, the cost of minerals will go up. On the other hand, as explained in a previous article, we can expect the cost of space activities to go steadily down. Step by step, these 6 orders of magnitude will slowly get munched away from both ends, until eventually asteroid mining becomes a viable operation. In other words: it will only become financially interesting once minerals become a thousand times more expensive and space activities a thousand times cheaper. As a point of reference, the introduction of reusable rockets by SpaceX, widely considered as one of the few truly disruptive changes in the aerospace sector in the last few decades, has "only" brought a cost reduction of 30%. While it's clearly amazing, we still need at least 220 innovations of the same calibre [3] before we can make it work (again: assuming the price of minerals simultaneously goes up by a factor of a thousand). It's therefore quite likely that space mining will not take place within our lifetime [4]. How can we accelerate the process? Firstly, we can only celebrate and support the numerous private initiatives which contribute to make that reality happen, either indirectly (e.g. launchers, space systems, etc.) or directly (e.g. in-space manufacturing, lunar exploration, etc.). Shout out to all the folks who manage to keep the flame of space exploration burning while generating profit for their investors. Secondly, space agencies and other institutional actors should continue to act as promoters of pioneering mission such as Hayabusa2, OSIRIS-REx, or DART. We can only regret that the Asteroid Redirect Mission from NASA and the Asteroid Impact Mission from ESA were not funded. From my perspective, these should actually be amongst the top priorities of our space exploration agenda. Not only are they instrumental to our understanding of the solar system, but they are also essential if we want to avoid the same fate as the dinosaurs. It's a question of survival. As a bonus, they also pave the way towards cost-efficient asteroid mining. In the meantime, we might want to consume existing resources a bit more efficiently.

#### Also solves warming

MacWhorter 15, Kevin. "Sustainable mining: Incentivizing asteroid mining in the name of environmentalism." Wm. & Mary Envtl. L. & Pol'y Rev. 40 (2015): 645. (J.D. Candidate, William & Mary Law School)//Elmer

A. Rare Element Mining on Earth In the next sixty years, scientists predict that certain elements crucial to modern industry such as platinum, zinc, copper, phosphorous, lead, gold, and indium could be exhausted on Earth. 12 Many of these have no synthetic alternative, unlike chemical elements such as oil or diamonds.13 Liquid-crystal display (LCD) televisions, cellphones, and laptops are among the various consumer technologies that use precious metals.14Further, green technologies including wind turbines, solar panels, and catalytic converters require these rare elements. 15 As demand rises for both types of technologies, and as reserves of rare metals fall, prices skyrocket.16 Demand for nonrenewable resources creates conflict, and consumerism in rich countries results in harsh labor treatment for poorer countries.17 In general, the mining industry is extremely destructive to Earth’s environment.18 In fact, depending on the method employed, mining can destroy entire ecosystems by polluting water sources and contributing to deforestation.19 It is by its nature an unsustainable practice, because it involves the extraction of a finite and non-renewable resource.20 Moreover, by extracting tiny amounts of metals from relatively large quantities of ore, the mining industry contributes the largest portion of solid wastes in the world.21 The Environmental Protection Agency (EPA) describes the industry as the source of more toxic and hazardous waste than any other industrial sector [in the United States], costing billions of dollars to address the public health and environmental threats to communities. 22 Poor regulations and oxymoronic corporate definitions of sustainability, however, make it unclear as to just how much waste the industry actually produces.23 Platinum provides an excellent case study of the issue, because it is an extremely rare and expensive metal—an ore expected to exist in vast quantities in asteroids.24 Further, production of platinum has increased sharply in the past sixty years in order to keep up with growing demand for use in new technologies.25 In fact, despite their high costs, platinum group metals are so useful that [one] of [four] industrial goods on Earth require them in production. **26** Scholars do not expect demand to slow any time soon.27 Among other technologies, industries use platinum in products such as catalytic converters, jewelry production, various catalysts for chemical processing, and hydrogen fuel cells.28 While there is no consensus on how far the Earth’s reserves of platinum will take humanity, many scientists agree that platinum ore reserves will deplete in a relatively short amount of time.29 With the rate of mining at an all-time high,30 it is increasingly clear that historical patterns of mineral resources and development cannot simply be assumed to continue unaltered into the future. 31 The platinum mining industry, however, has a strong incentive to increase its rate of extraction as profits grow with the rate of demand. Without any alternative, this destructive practice will continue into the future.32 So-called platinum-group metal (PGM) ores are mined through underground or open cut techniques.33 Due to these practices, all but a very small fraction of the mined platinum ore is disposed of as solid waste.34 The environmental consequences of platinum production are thus quite significant, but like the mining industry in general, the amount of waste is typically under-reported.35 While this is due to high production levels at the moment, those levels will only increase given the estimated future demand of platinum.36 In spite of the negative consequences, mining continues unabated because it is economically important to many areas.37 The future environmental costs provide a major challenge in creating a sustainable system. Relegating at least some mining companies to near-Earth asteroids would reduce the negative effects of future mining levels on Earth. The economic benefits of mining need not be sacrificed for the sake of the environment.38

#### Warming causes extinction

Melton 19 [Michelle Melton is a 3L at Harvard Law School. Before law school, she was an associate fellow in the Energy and National Security Program at the Center for Strategic and International Studies, where she focused on climate policy. Climate Change and National Security, Part II: How Big a Threat is the Climate? January 7, 2019. https://www.lawfareblog.com/climate-change-and-national-security-part-ii-how-big-threat-climate]

At least until 2050, and possibly for decades after, climate change will remain a creeping threat that will exacerbate and amplify existing, structural global inequalities. While the developed world will be negatively affected by climate change through 2050, the consequences of climate change will be felt most acutely in the developing world. The national security threats posed by climate change to 2050 are likely to differ in degree, not kind, from the kinds of threats already posed by climate change. For the next few decades, climate change will exacerbate humanitarian crises—some of which will result in the deployment of military personnel, as well as material and financial assistance. It will also aggravate natural resource constraints, potentially contributing to political and economic conflict over water, food and energy.

The question for the next 30 years is not “can humanity survive as a species with 1.5°C or 2°C of warming,” but, “how much will the existing disparities between the developed and developing world widen, and how long (and how successfully) can these widening political/economic disparities be sustained?” The urgency of the climate threat in the next few decades will depend, to a large degree, on whether and how much the U.S. government perceives a widening of these global inequities as a threat to U.S. national security.

By contrast, if emissions continue to creep upward (or if they do not decline rapidly), by 2100 climate-related national security threats could be existential. The question for the next hundred years is not, “are disparities politically and economically manageable?” but, “can the global order, premised on the nation-state system, itself based on territorial sovereignty, survive in a world in which substantial swathes of territory are potentially uninhabitable?”

National Security Consequences of Climate Change to 2050

Scientists can predict the consequences of climate change to 2050 with some measure of certainty. (Beyond that date, the pace and magnitude of climate change—and therefore, the national security threat posed by it—depend heavily on the level of emissions in the coming years, as I have explained.) There is relative agreement across modeled climate scenarios that the world will likely warm, on average, at least 1.5°C above pre-industrial levels by about 2050—but perhaps as soon as 2030. This level of warming is likely to occur even if the world succeeds in dramatically reducing greenhouse gas emissions, as even the recent Intergovernmental Panel on Climate Change (IPCC) report implicitly admits. In other words, a certain amount of additional warming—at least 1.5°C, and probably more than that—is presumptively unavoidable.

Looking ahead to 2050, it can be said with relative confidence that the national security consequences of climate change will vary in degree, not in kind, from the national security threats already facing the United States. This is hardly good news. Even small differences in global average temperatures result in significant environmental changes, with attendant social, economic and political consequences. By 2050, climate change will wreak increasing havoc on human and natural systems—predominantly, but not exclusively, in the developing world—with attenuated but profound consequences for national security.

In particular, changes in temperature, the hydrological cycle and the ranges of insects will impact food availability and food access in much of the world, increasing food insecurity. Storms, flooding, changes in ocean pH and other climate-linked changes will damage infrastructure and negatively impact labor productivity and economic growth in much of the world. Vector-borne diseases will also become more prevalent, as climate change will expand the geographic range and intensity of transmission of diseases like malaria, West Nile, Zika and dengue fever, and cholera. Rising public health challenges, economic devastation and food insecurity will translate into an increased demand for humanitarian assistance provided by the military, increased migration—especially from tropical and subtropical regions—and geopolitical conflict.

Long-term trends such as declining food security, coupled with short-term events like hurricanes, could sustain unprecedented levels of migration. The 2015 refugee crisis in Europe portends the kinds of population movements that will only accelerate in the coming decades: people from Africa, Southwest and South Asia and elsewhere crossing land and water to reach Europe. For the United States, this likely means greater numbers of people seeking entry from both Central America and the Caribbean. Such influxes are not unprecedented, but they are unlikely to abate and could increase in volume over the next few decades, driven in part by climate change-related food insecurity, climate change-related storms and also by economic and political instability. Food insecurity, economic losses and loss of human life are also likely to exacerbate existing political tensions in the developing world, especially in regions with poor governance and/or where the climate is particularly vulnerable to warming (e.g., the Mediterranean basin). While the Arab Spring had many underlying causes, it also coincided with a period of high food prices, which arguably contributed to the protests. In some situations, food insecurity, economic losses and public health crises, combined with weak and ineffectual governance, could precipitate future conflicts of this kind—although it will be difficult to know where and when without more precise local studies of both underlying political dynamics and the regionally-specific impacts of climate change.

2100 and Beyond

While the national security impacts of climate change to 2050 are likely to be costly and disruptive for the U.S. military—and devastating for many people around the world—at some point after 2050, if warming continues at its current pace, changes to the climate could fundamentally reshape geopolitics and possibly even the current nation-state basis of the current global order.

To be clear, both the ultimate level of warming and its attendant political consequences is highly speculative, for the reasons I explained in my last post. Nonetheless, we do know that the planet is currently on track for at least 3-4°C of warming by 2100. The “known knowns” of higher levels of warming—say, 3°C—are frightening. At that 3°C of warming, for example, scientists project that there will be a nearly 70 percent decline in wheat production in Central America and the Caribbean, 75 percent of the land area in the Middle East and more than 50 percent in South Asia will be affected by highly unusual heat, and sea level rise could displace and imperil the lives hundreds of millions of people, among other consequences.

But even higher levels of warming are physically possible within this century. At these levels of warming, some regions of the world would be literally uninhabitable, likely resulting in the depopulation of the tropics, to say nothing of the consequences of sea-level rise for economically important cities such as Amsterdam and New York. Even if newly warmed regions of the far north could theoretically accommodate the resulting migrants, this presumes that the political response to this unprecedented global displacement would be orderly and conflict-free borders on fantasy.

The geopolitical consequences of significant levels of warming are severe, but if these changes occur in a linear way, at least there will be time for human systems to adjust. Perhaps more challenging for national security is the possibility that the until-now linear changes give way to abrupt and irreversible ones. Scientists forecast that, at higher levels of warming—precisely what level is speculative—humanity could trigger catastrophic, abrupt and unavoidable consequences to the ecosystem. The IPCC has considered nine such abrupt changes; one example is the potential shutting down of the Indian summer monsoon. Over a billion people are dependent upon the Indian monsoon, which provides parts of South Asia with about 80 percent of its annual rainfall; relatively minor changes in the monsoon in either direction can cause disasters. In 2010, a wetter monsoon led to the catastrophic flooding in Pakistan, which directly affected 20 million people; a drier monsoon in 2002 led to devastating drought. Studies suggest that the Indian summer monsoon has two stable states: wet (i.e., the current state) and dry (characterized by low precipitation over the subcontinent). At some point, if warming continues, the monsoon could abruptly shift into the second, “dry” state, with catastrophic consequences for over a billion people dependent on monsoon-fed agriculture. The IPCC suggests that such a state-shift is “unlikely”—that is, there is a 10 to 33 percent chance that a state-shift will happen in the 21st century—but scientists also have relatively low confidence in their understanding of the underlying mechanisms in this and other large-scale natural systems.

The consequences of abrupt, severe warming for national security are obvious in general, if unclear in the specifics. In 2003, the Defense Department asked a contractor to explore such a scenario. The resulting report outlined the offensive and defensive national security strategies countries may adopt if faced with abrupt climate change, and highlighted the increased risk of inter- and intra-state conflict over natural resources and immigration. Although the report may be off in its imagined timeframe (positing abrupt climate change by 2020), the world it conjures is improbable but not outlandish. If the Indian monsoon were to switch to dry state, and a billion people were suddenly without reliable food sources, for example, it is not clear how the Indian government would react, assuming it would survive in its current form. Major wars or low-intensity proxy conflicts seem likely, if not inevitable, in such a scenario.

This is not to say that a parade of climate horribles is certain—or even likely—to come to pass. Scientific understanding of the sensitivities in the climate system are far from perfect. It is also possible that emissions will decline more rapidly than anticipated, averting the worst consequences of climate change. But this outcome is far from guaranteed. And even if global emissions decline precipitously, humanity cannot be sure when or whether the planet has crossed a climate tipping point beyond which the incremental nature of the current changes shifts from the current linear, gradual progression to a non-linear and abrupt process.

Within the next few decades, the most likely scenario involves manageable, but costly, consequences on infrastructure, food security and natural disasters, which will be borne primarily by the world’s most impoverished citizens and the members of the military who provide them with humanitarian assistance and disaster relief. But while the head-turning national security impacts of climate change are probably several decades away, the nature of the threat is such that waiting until these changes manifest is not a viable option. By the time the climate consequences are severe enough to compel action, there is likely to be little that can be done on human timescales to undo the changes to environmental systems and the human societies dependent upon them.

### 1NC – DA

#### Iran deal is imminent and key to prevent escalatory war- BUT PC is key to passage

Hounshell 3/23/22 [Blake Hounshell and Leah Askarinam, – New York Times On Politics. "The Democrat the White House Fears the Most," NY Times, 3-23-2022, https://www.nytimes.com/2022/03/23/us/politics/robert-menendez-biden-foreign-policy.html, accessed 3-27-2022]

One of the final obstacles, according to those who have attended the briefings, is Iran’s demand that the U.S. no longer designate the Iranian Revolutionary Guards Corps as a foreign terrorist organization.

Doing so would mean little in a practical sense because other sanctions on the group still apply, proponents of a deal say. But the Biden administration would need to expend precious political capital defending the move at a time when it has little to spare.

“I’d want to see what that means in practice,” said Representative Tom Malinowski, Democrat of New Jersey, who said he was waiting to see the text of an agreement. “But once Iran gets the bomb, our ability to confront their other malign activities will be diminished.”

Senator Chris Murphy, a Democrat of Connecticut, said in an interview that he’d seen “bone-chilling” assessments of how close Iran is to producing weapons-grade uranium. Others who have been briefed on the U.S. intelligence assessments say Iran could produce enough fissile material for a nuclear weapon in as little as two weeks, escalating the risk that Israel might take military action.

“The consequences of no deal are horrific,” Murphy said. “And there is no other practical path to stop Iran from getting a nuclear weapon other than diplomacy.”

The main reason the crisis has reached this point, advocates of a deal say, is Donald Trump’s withdrawal from the original nuclear deal, which allowed Iran to keep enriching uranium past agreed-upon levels.

But the Biden administration also moved too slowly to engage Tehran upon entering office, fearing Menendez-led blowback on Capitol Hill.

“It didn’t want to lose fence-sitters in Congress,” said Ali Vaez, an Iran expert at the International Crisis Group.

Now that a deal is close, administration officials are being cagey about whether they believe Congress must be allowed to review its terms. Under a bipartisan law passed in 2015, the Iran Nuclear Agreement Review Act, the administration must submit the text of any “new” agreement to congressional oversight.

Menendez, who opposed the original nuclear agreement in 2015 and has criticized the current deal under discussion, has signaled he will insist on the Senate having its say. In February, he teamed up with Senator Lindsey Graham, a Republican of South Carolina, to propose his own diplomatic solution to the nuclear standoff.

“There is no chance in bringing Senator Menendez on board, and the alternative that he offers is unworkable for the administration,” Vaez said. “I think it’s a lost cause.”

State Department officials caution that “an agreement is neither imminent nor certain,” as one put it. The administration is also still examining its legal options regarding congressional review of a potential deal, which might not technically qualify as “new.”

If an Iran deal is put to a vote in the Senate, Menendez’s reaction will be crucial. Republicans most likely will uniformly oppose it. The administration can still afford to lose a handful of Democrats, because only 41 votes would be needed to allow a revived agreement to proceed. But it might take some arm twisting to round up enough votes to win.

Ben Cardin, the hawkish Maryland senator, has already expressed concerns about delisting the Revolutionary Guards. Other influential Democrats on the Senate Foreign Relations Committee, such as Chris Coons of Delaware, have said little in support of a fresh deal.

A defeat in the Senate could deal the president a damaging blow on one of his signature foreign policy initiatives, supporters of the talks warn. And given Iran’s rapid advance toward producing weapons-grade uranium, should diplomacy fail, the president could be facing the prospect of a new conflict in the Middle East on top of a grinding war in Ukraine.

If there is no deal, Vaez said, “I think this will escalate very quickly and the specter of war will emerge as soon as the spring.”

#### New space diplomacy drains resources from existing priorities

Johnson-Freese 17 [Joan Johnson-Freese, Professor of National Security Affairs at the U.S. Naval War College. Space Warfare in the 21st Century: Arming the Heavens. Page 173-74]

Proactive policymaking takes commitment, manpower, and money. A quick look at the money and manpower devoted to diplomacy in the US State and Defense departments compared to the resources available for the hardware-producing military–industrial complex efforts described in Chapter 5 is enlightening. The Assistant Secretary of State for Arms Control, Verification, and Compliance (AVC) leads space-related diplomacy in the State Department. The AVC Bureau is responsible for “all matters related to the implementation of certain international arms control, nonproliferation, and disarmament agreements and commitments; this includes staffing and managing treaty implementation commissions.”34 The AVC arms control portfolio includes nuclear, biological, and chemical weapons and all related issues. The AVC section charged with space issues is the Office of Emerging Security Challenges; this office also handles missile defense issues and the promotion of transparency, cooperation, and building confidence regarding cybersecurity. As of financial year 2013, AVC had a budget of $31.2 million and 141 employees35 to be active participants and leaders in all of these issues. By way of comparison, the Space Security and Defense Program, a joint program of the DoD and the Office of the Director of National Intelligence (ODNI) was programmed for a similar budget amount in financial year 2015: $32.3 million. That program is described as a “center of excellence for options and strategies (materiel, non-materiel, cross-Title, cross-domain) leading to a more resilient and enduring National Security Space (NSS) Enterprise.”36 A majority of SSDP funding is allocated to the development of offensive space control strategies. So basically, the same budget is allocated for all US global space diplomacy efforts as for an in-house Pentagon think tank to devise counterspace strategies. Within the Pentagon, the Deputy Assistant Secretary of Defense for Space Policy is charged with all issues related to space policy, including diplomacy. The responsibilities of the Space Policy office are to: • Develop policy and strategy for a domain that is increasingly congested, competitive, and contested • Implement across DoD — plans, programs, doctrine, operations — and with the IC and other agencies • Engage with allies and other space-faring countries in establishing norms and augmenting our capabilities.37 The breadth of those responsibilities, which includes reviewing space acquisitions, means that there may be only a handful of individuals actually engaged in multilateral diplomatic efforts, acting, for example, as advisors to diplomatic discussions such as those through the United Nations. Additionally, the expanse of the Pentagon results in a chain of command that makes organizational competition for attention to subject matter challenging at best. The Deputy Assistant Secretary of Defense for Space Policy reports to the Assistant Secretary of Defense for Homeland Defense, who then reports to the Principle Deputy Secretary of Defense for Homeland Defense and Global Security, who then reports to the Under Secretary of Defense for Defense Policy. There are also a multitude of space players in other governmental organizations to coordinate and contend with, particularly within the Air Force and intelligence communities. Personnel are spread thin. US government-wide space diplomacy needs a mandate, manpower, and a supporting budget. Diplomacy, especially multilateral diplomacy, can be time-consuming, manpower-intensive, and frustrating; and patience is not a strong American virtue. The recent experience in the UN LTS Working Group is emblematic of everything that causes the United States to shun multilateralism. Under the auspices of this group, countries had worked in good faith over the past five years to develop technical guidelines as reciprocal constraints, as insisted upon by the developing countries when they rejected the ICOC. Yet group success appeared thwarted at the February 2016 meeting of the LTS Working Group by one country, Russia.

#### Space policies nuke PC.

Dreier 16 [Casey Dreier, Chief Advocate & Senior Space Policy Adviser for The Planetary Society, April 13, 2016. “Does Presidential Intervention Undermine Consensus for NASA?” https://www.planetary.org/blogs/casey-dreier/2016/0413-does-a-strong-president-help-or-hurt-consensus-on-NASA.html]

To see how this happens, I recommend reading the book “[Beyond Ideology](http://smile.amazon.com/Beyond-Ideology-Politics-Principles-Partisanship/dp/0226470768/ref=smi_www_rco2_go_smi_g2243582042?_encoding=UTF8&*Version*=1&*entries*=0&ie=UTF8)” by Frances Lee. The author’s larger premise is that issues having no intrinsic relation to stated party ideology have become increasingly polarized in recent years. This is a function of the two party nature of our political system. If your party coalition wins, the other one loses. It’s [It is] zero-sum. Your party can win in one of two ways: you can make a better pitch to voters by demonstrating the superiority of your agenda; or you can undermine and stymie the agenda of the opposition party, making them unpopular with voters, and pick up the seats that they lose. Since you’re the only other political party, you gain in either scenario. I’m not sure if you’ve noticed, but the “undermine and stymie” approach has been popular for quite some time now in the U.S. Congress. Given this situation, the President and their policies naturally become the symbolic target of the opposition party. Anything promoted by the President effectively induces opposition by association. Lee demonstrates the magnitude of this induced polarization on various types of issues. For highly polarized issues like the role of government in the economy, or social issues, the impact is minimal—the opposition has already been clearly defined and generally falls into clearly defined ideologies of the Republican and Democratic parties. But for issues that do not fit readily into a predefined political ideology—like space—the induced polarization by the President can be significant. In fact, Lee showed that space, science, and technology issues incur the greatest increase in partisanship based on their inclusion in the Presidential agenda. One need only look to at the responses by political operatives of the opposing party to the strong human spaceflight proposals by [Barack Obama in 2010](http://www.shelby.senate.gov/public/index.cfm/mobile/newsreleases?ID=25F3AD2E-802A-23AD-4960-F512B9E205D2), [George W. Bush in 2004](http://www.nbcnews.com/id/3950099/ns/technology_and_science-space/t/bush-sets-new-course-moon-beyond/#.Vw3UMRMrKHo), and [George H.W. Bush in 1989](http://www.nytimes.com/1989/07/21/us/president-calls-for-mars-mission-and-a-moon-base.html) to see this reflected in recent history. This isn’t to say that Presidents can’t have a significant impact on the space program. Clearly they can. But the broad consensus needed for stability after their departure from office may be undermined by the very priority they gave it during their tenure. It what amounts to a mixed blessing for NASA, the U.S. space program does have an unusually strong bipartisan group of politicians who support the program due to NASA centers in a variety of states throughout the union. Berger notes this throughout his article, and it does, in a way, act as force that is resistant to change for good and bad. This mitigates somewhat the pure polarization seen on other science and technology issues. But for a Journey to Mars—a major effort that would, at best, require stability and significant funding over many Presidential administrations—that may not be enough. Perhaps the solution is for the next President to maintain a light touch on space. Maybe they should speak softly through the budget process, and avoid the Kennedyesque speeches and declarations to Congress that induce the types of partisanship we so dearly need to avoid.

#### Iran conflict escalates to great power nuclear war

Lin, 20 [SAIS-Johns Hopkins University Center for Transatlantic Relations fellow [Dr. Christina, she was a Visiting Academic Fellow at the Mercator Institute for China Studies (MERICS) in Berlin and a former Transatlantic Academy Fellow at the German Marshall Fund of the United States, Dr. Lin has extensive US government experience working on China security issues, including policy planning at the US Department of Defense, the National Security Council, and US Department of State, "China might take Iran’s side in a war with US," Asia Times, 1-5-20, https://asiatimes.com/2020/01/could-china-take-irans-side-in-a-war-with-us/, accessed 2-3-21]

China might take Iran’s side in a war with US

Beijing's ties with Tehran are crucial to its energy and geopolitical strategies, and with Moscow also in the mix, a broader conflagration is a real possibility

After the US assassination of Iran’s General Qasem Soleimani on Friday, Germany’s Spiegel Online observed that this is akin to a declaration of war on Iran. Now the US Congress is scrambling for a debate on a formal declaration of war, although it will unlikely block the Trump White House’s march toward the battlefield.

Last March, President Donald Trump reviewed the Pentagon’s plan to send 120,000 US troops to counter Iran, and the current military buildup of deploying 3,500 more US troops to the region may be part of that plan. Also, in 2017, a think-tank that enjoys close ties with Secretary of State Mike Pompeo and the Trump White House, sent a seven-page memo outlining plans for regime change in Iran, and the current scenario seems to be taken out of this playbook.

The next question is, how will regional powers react to a US-Iran war?

China and Russia already seem to have answered that question via their war games in the Gulf of Oman last week, and the signal to the US is that Iran is not isolated and has powerful allies. Indeed, last year retired US Army Colonel Douglas Macgregor already warned that a war with Iran could draw in China and Russia.

Currently, China’s reaction is to urge both Iran and the US to maintain calm and de-escalate tensions, and closely monitor the situation. Beijing does not want war and needs Mideast stability to pursue the Belt and Road Initiative Eurasian integration plan. It has large stakes in Iran’s stability: It is the largest buyer of Iranian oil, China is Iran’s largest trading partner, and Iran is a key geographic node for the BRI.

Up to now, China has tried to balance its relationship with Saudi Arabia and Iran in the Middle East and set up a firewall between the two, although Iran is more significant in China’s strategic calculus given the fact Saudi Arabia and other Arab Gulf countries are still under the US security umbrella and host US military bases. China is also against further Western-sponsored regime change in the region, and Iran is an important partner in counterbalancing US hegemony and the drive toward a multipolar world.

‘It’s about China’

Should a US-Iran war break out and the Iranian government is overthrown, it would be devastating for China’s regional interests. As Robert Kaplan wrote in a New York Times article titled “This isn’t about Iran. It’s about China,” the current US-Iran standoff is about something much vaster.

Geography matters in geopolitics and the Gulf of Oman separates not only Oman and Iran but also Oman and Pakistan, where China has completed a state-of-the-art port at Gwadar. It is a hinge uniting the Middle East, the South Asian subcontinent and East Asia in China’s BRI.

China is also a net importer of oil and obtains half its supply from the Persian Gulf. Yet the US Navy maintains control of the sea lines of communications. As such, China is worried about, first, US restriction of China’s oil imports over a clash across the Taiwan Strait or in the South China Sea and, second, events abroad that might lead to price volatility hurting the Chinese economy. Most important, China needs Iran in the “east flank” of the Persian Gulf to prevent a full blockade by the US Navy.

This insurance plan against a remote contingency was spelled out in a 2000 article published by the prestigious Chinese Society for Strategy and Management (CSSM) in its influential Strategy and Management Journal. The article’s author Tang Shiping, an associate research fellow at the Chinese Academy of Social Sciences (CASS), argued that the US already controls the west bank of the oil-rich Persian Gulf via its pro-American proxies (Saudi Arabia and smaller Gulf states), in effect rendering it an “internal sea” for the US, and challenges to that position are likely to fail.

Yet if China and Russia expand relations with Iran, they could maintain a “minimum balance” to thwart US moves. Since securing oil imports from the Gulf requires both US-controlled west bank and the China-and-Russia-supported Iranian east bank, this axis would prevent the US from implementing oil embargoes against other countries, and Washington would not shut off China’s Gulf oil supplies, since China, Russia and Iran control the Gulf’s “east bank.”

A great power conflict?

In the past, China’s Mideast posture was a balancing act of engaging Iran while simultaneously not alienating the US. However, what has changed now is the rapid deterioration of Sino-US relations and decoupling over the past year in a new Cold War. With US hostility and “maximum pressure” toward Beijing, Moscow and Tehran (all under US sanctions), Washington is driving all three to coalesce, as evidenced in the recent joint military exercise in the Gulf of Oman and the Indian Ocean.

Thus as Colonel Douglas Macgregor and Dr Lydia Wilson of Oxford University caution, should the US attack Iran in a full-scale war, it could herald the additional entry of two nuclear powers to the theater, and transform the bilateral war into one of great-power conflict.

### 1NC – K

#### Their use of an ethical frame of “injustice” presumes a metaphysics of discrete individuals for injustice to be acted by and on – that’s both conceptually incorrect and leads us to egoistic violence

Carpenter 17 Carpenter, Amber, works in ancient Greek and classical Indian philosophy, with a topical focus on the metaphysics, epistemology and moral psychology underpinning Plato’s ethics and Indian Buddhist ethics, taught or held visiting research appointments at the University of York, St Andrews, Cornell, Oxford, the University of Melbourne and Yale University. BA (Yale), PhD (Kings College London). "Ethics without Justice." A Mirror Is for Reflection: Understanding Buddhist Ethics (2017).

This study in the Buddhist claim that we ought to eliminate anger, and the distinctively Buddhist mode of doing so, has shown that the link between injustice and anger presumes a metaphysics. The moral perspective that picks out injustice as a special and additional kind of harm requires a metaphysics of discrete individuals, doing and “being done to” in turn, with a clear distinction between the two. But such a metaphysics and its moral categories engender in turn certain typical modes of thought—in particular, obsessing about Who is to Blame. Particularly in our victim-status-claiming age, we should wonder whether this is especially fruitful—or apt.

The Buddhist cannot show that their view will confirm or conform to all our intuitions about injustice because their basic metaphysical presumptions do not support the centrality of autonomous agency as a distinctive sort of cause, nor the violation of that by such free agents as a distinctive sort of harm. This is not, however, just an oversight or a morally horrifying omission. The proposal of an alternative metaphysics is the proposal of an alternative way of conceiving the moral. For every exercise in appreciating what no-self means, and what its implications are, is simultaneously an exercise in detachment, in recognizing the impulse to blame and resent as harmful assertions of oneself over and against others. Removing the conceptual structures for righteous indignation strips our evaluations of situations and persons of its self-assertiveness. Rather than being enervating, or blinding us to what moral responsiveness demands, this outlook is resolutely practical. None of this denies the no-self anger-eliminativist the resources necessary for forensics: we can see that some sets of conditions have intentions among them, and we can recognize that under some circumstances, these are more effectively engaged with in modes that differ from how we would engage with a forest fire.30 To regard someone’s raging violence as a forest fire does not mean that we turn the fire hose on it; it means that we consider the enabling conditions and defeating conditions and seek to eliminate the one and enhance the other.31

At the same time, as no-self introduces fluidity into our practices of individuation, it presents us with the entangled mutual causation of all factors and the simultaneous suffering. To see no-self, Buddhist-wise, just is to see that everything is conditioned and conditioning. Released from the demands of indignation, we are left with the only attitude that is appropriate in the face of suffering—a practically oriented care to relieve that suffering. Karuṇā is not an additional feature of a Buddhist outlook or the next thing on the list of dogmata. Care just is the affective and practical recognition of no-self metaphysics. Without discrete individuals to appeal to in any situation—these the perpetrators, these the victims—we have only efficacy in removing suffering as the standard preventing us from nihilism. Where before there were culprits to blame, and myself to exonerate or assert in retaliation, there is now only suffering, for which care to alleviate it is simply what is left when I am no longer distracted by righteous indignation.

#### Delusional egoism collapses the biosphere and produces rampant nationalism – extinction

Loy 17 David R Loy, former Besl Professor of Ethics/Religion and Society at Xavier University, teacher in Sanbo Kyodan Buddhism. M.A. in Asian philosophy from the University of Hawaii in 1975, and Ph.D. in philosophy in 1984 from the National University of Singapore. “Are Humans Special?” Tikkun, Vol. 32, No. 1, Winter 2017, <http://www.davidloy.org/downloads/Loy%20Are%20Humans%20Special.pdf>.

One uniquely human characteristic, emphasized by Buddhism, is that we can develop the ability to “dis-identify” from anything and everything, letting go not only of the individual sense of separate self but also of collective selves: dissociating from dualisms such as patriarchy, nationalism, racism, even species-ism (“we’re human, not lower animals”). Meditation develops such nonattachment, yet the point of such letting-go is not to dissociate from everything but to realize our nonduality with everything.

That human beings are the only species (so far as we know) that can know it is a manifestation of the entire cosmos opens up a possibility that may need to be embraced if we are to survive the crises that now confront us. Instead of continuing to exploit the earth’s ecosystems for our own supposed benefit, we can choose to work for the well-being of the whole. That we are not separate from the rest of the biosphere makes the whole earth our body, in effect, which implies not only a sp cial understanding but also a special role in response to that realization. As the Metta Sutta declares: “Let one’s thoughts of boundless love pervade the whole world— above, below, and across — without any obstruction, without any hatred, without any enmity.”

To ask whether the universe itself is objectively meaningful or meaningless is to miss the point— as if the universe were outside us, or simply there without us. When we do not erase ourselves from the picture, we can see that we are meaning- makers, the beings by which the universe introduces a new scale of significance and value.

The Responsibility of Being Special

If we are special because of our potential, we must choose. We are free to derive the meaning of our lives from delusions about who we are—from dysfunctional stories about what the world is and how we fit into it—or we can derive that meaning from insight into our nonduality with the rest of the world. In either case, there are consequences.

The problem with basing one’s life on delusions is that the consequences are unlikely to be good. As well as producing poetry and cathedrals, our creativity has recently found expression in world wars, genocides, and weapons of mass destruction, to mention a few disagreeable examples. We are in the early stages of an ecological crisis that threatens the natural and cultural legacy of future generations, including a mass extinction event that may lead to the disappearance of half the earth’s plant and animal species within a century, according to E. O. Wilson—an extinction event that may include ourselves.

What needs to be done so that our extraordinary co-creative powers will promote collective well-being (collective in this case referring to all the ecosystems of the biosphere)? Must we evolve further—not biologically but culturally—in order to survive at all? From a Buddhist perspective our unethical tendencies ultimately derive from a misapprehension: the delusion of a self that is separate from others, a big mistake for a species whose well-being is not separate from the well-being of other species. Insofar as we are ignorant of our true nature, individual and collective self-preoccupation naturally motivates us to be selfish. Without the compassion that arises when we feel empathy—not only with other humans, but with the whole of the biosphere—it is likely that civilization as we know it will not survive many more generations.

In either case, we seem fated to be special. If we continue to devastate the rest of the biosphere, we are arguably the worst species on earth: a cancer of the biosphere. If, however, humanity can wake up to become its collective bodhisattva—undertaking the long-term task of repairing the rupture between us and Mother Earth—perhaps we as a species will fulfill the unique potential of precious human life.

#### Planetary interdependence uniquely extends into space – the alternative is a shift away from individuation towards a politics of care that recognizes our mutual interdependence

Gál 20 Réka Gál, PhD student at the Faculty of Information and a Fellow at the McLuhan Centre for Culture and Technology, work unites feminist media theory and postcolonial studies with the history of science and environmental studies and explores how technological tools and scientific methods are employed to purportedly solve socio-political problems. B.A American and Media Studies, Humboldt Universität zu Berlin, M.A Cultural Studies, Humboldt Universität zu Berlin. "Climate Change, COVID-19, and the Space Cabin: A Politics of Care in the Shadow of Space Colonization." mezosfera.org, Oct, 2020, mezosfera.org/climate-change-covid-19-and-the-space-cabin-a-politics-of-care-in-the-shadow-of-space-colonization.

As much as dominant cultural narratives encourage us to entertain the idea that humans stand separate from and above their environments, the planetary crises of climate change and COVID-19 are painful reminders of the ways in which human and nonhuman ecologies are perpetually entangled. It is well-known that industrialized human-nonhuman relations, based on the capitalist extraction of what are considered natural resources, stand at the root of numerous environmental problems that are contributing to climate change. Animal industries – specifically the livestock industry – are one of the largest contributors to deforestation, greenhouse gas emission, and species extinctions.17 COVID-19’s believed origins in the Huanan wild animal markets and its eventual spread to humans is further testament to the ways in which our ecologies are always inseparable, with their intertwined nature here manifesting violently towards humans. Moreover, the spread of the coronavirus lays bare how local exploitation of nature can have global repercussions: the wildlife industry in China exists to this day because wildlife is considered a natural resource owned by the state, and the breeding, domestication, and trading of wildlife is encouraged by law.18

What must be made clear to those who are entertaining the idea that space habitats could provide a solution to such crises is that leaving Earth does not render these entanglements null and void. As much as spacecraft have been positioned as examples of subordinating the rules of nature to human control, their material reality only further consolidates the reciprocity of human and nonhuman, including human-machine, relations. 19 Our dependence on our surroundings intensifies in outer space. The inhospitality of space makes even the most physically fit astronauts dependent on numerous life support systems: oxygen and food supplies, waste management, and humidity control are all technologically operated but require continuous maintenance by humans. As such, ensuring the normal operation of a spacecraft is a relevant analogy for how a relationship of care with the diverse life support systems on Earth could be established.20

However, governments and private companies have been selling people the dream of human spaceflight ever since the Cold War, and the origins of this project in a military enterprise have made a significant mark on its implications for care work. The world of the 1960-70s astronauts was extremely segregated: the popular narrative was that of the hypermasculine astronaut, able to cope with danger and pain without complaint, with a brave wife at home waiting for his return.21 This segregation has had a remarkable impact on the types of work which have been considered “worthy” of these hypermasculine astronauts. In fact, the first American to travel to space, Alan Shepard, explicitly objected to having to learn maintenance techniques. As historian David Mindell put it, “the hottest test pilots didn’t want to be repairmen in space.”22 Similarly, data collected from NASA’s Skylab and the International Space Station’s 4-8 expeditions reveal that the time needed to complete maintenance activities on the Environmental Control and Life Support Systems was vastly underestimated, and in some cases even completely left out of operations plans.23 Even as late as the 2000s, the gendered view of care activities aboard spacecraft persisted: regarding the first female commander of a Space Shuttle, Eileen Collins, NASA made sure that her public persona was level-headed but also “pleasing.” She was referred to as “nice.” She took care of her fellow astronauts on board, taking on emotional labor by “providing support in ways that ease[d] the long hours and tension of training.” Her Air Force nickname was Mom.24

When this article calls for a feminist critique of outer space colonization, the argument is not that banishing technology and returning to a “pristine” nature or some other type of utopian primitivism is going to solve our planetary crises. Nor is it the point that more women need to be hired. What is being critiqued here is what Debbie Chachra has pointed out as a masculinist-capitalist obsession with progress and technological innovation that casts all maintenance, repair, and care work as inferior to creation.25 Much as our current experience of physical isolation during COVID-19 has exhibited, only during breakdowns are such taken-for-granted services made visible anew.26 The privileging of production obscures the societal understanding of the very real relationality of living, and the ongoing care and maintenance work required to keep human life running smoothly both on Earth and in outer space.

Therefore, the problem with extraplanetary colonization is not solely that this escape reinforces an enduring gendered opposition between exit and care, privileging the former over the latter, but also that machines only give the illusion of providing humans with independence from care work. Orsolya Ferencz, the Hungarian Secretary of Space Affairs, claims that Hungarian machines in outer space do not break down27 but the truth is that machines, just like our “natural” environments, do repeatedly break down. They require maintenance. Humans whose lives are intimately intertwined with technology are all too aware of this. Social scientist Laura Forlano writes about her experience as a diabetic who uses various technologies to monitor and maintain her blood glucose levels: “With respect to my insulin pump and glucose monitor, often, I am not really sure whether I am taking care of them, or they are taking care of me.”28 This interdependence additionally applies to the care for “natural” environments which can be regularly observed, for example, in the relationship of Indigenous communities to the environment. In the Hā’ena community in Hawaii, for instance, not only do they always return some of the fish caught to the water as a way of thanking the ocean, but they also managed to impose a ten-year fishing moratorium around their island in 2019, which will both help the renewal of the ecosystem and the recovery of the immediate environment, allowing future generations to fish sustainably.29 With this moratorium, the Hā’ena are providing care-based, restorative justice: the ocean ecosystem has fallen victim to injustice (overfishing), and remedying this ought to help heal the party wounded by the injustice, which is in this case the ocean.30

The extractive industry practices deeply embedded within Western social systems clearly propel us toward unsustainable development. Escaping Earth will not solve these problems. Rather, the solution requires a fundamental onto-epistemological shift, one that will enable us to move away from the exploitative Western-colonialist worldview and towards one that prioritizes care and sustainability. The works of feminist and Indigenous thinkers can inspire us to imagine and understand such a worldview. Numerous pre-colonial Indigenous cultures were sustainability-centric: the acceptance of the reciprocity between humans and their environment and the enforcing of the ethics of care in all areas of life were essential parts of several nations’ worldviews. Indigenous epistemologies see humans and nature as members of an ecological family in which humans, the nonhuman beings around them (for example, badgers, antelopes) and materials (for example, water, clay) all form part of their kinship structures.31 In Indigenous cultures that have survived colonization, such teachings and ethical approaches are passed down to this day.32 Research by Potawatomi scholar Kyle P. Whyte and Chris Cuomo demonstrate that Indigenous conceptions of care emphasize the importance of recognizing that humans, nonhumans (animals) and collectives (e.g. forests) exist in networks of interdependence. Indigenous care ethics manifest also in the fact that mutual responsibility is seen as the moral basis of relationships.33 An important part of this mutual responsibility is that care-based justice is not punishment-centered but recovery-centered: as in the example of the fishing moratorium of the Hā’ena, it seeks to promote restorative justice for those wounded by injustice. This restoration is aimed not only at people and communities, but also at nature.34 Similarly, an ethics of care in feminist philosophy treats the state of interdependence of human and nonhuman beings as a moral foundation.35

Since all infrastructures break, they require continuous maintenance. Information scientist Steven Jackson therefore proposes that the starting point to our thinking on the human relationship to technology has to be a contemplation of “erosion, breakdown, and decay, rather than novelty, growth, and progress.”36 If we accept that our world is “always-almost-falling-apart,”37 then instead of simply focusing on technological innovation as the vessel of our salvation,38 we need to look at the ways in which the world is constantly fixed, cared for, and maintained. This, of course, does not only translate to humans’ relationship to machines, but also to our relationship to our environment –in fact, feminist scholars have already made this point about dealing with our environmental problems: historian of science Donna Haraway’s concept of “staying with the trouble”39 explicitly pleads for the foregrounding of the inherent interconnectedness and interdependence of living, and for working on restoring our broken systems. What we are looking at here is a promising paradigm shift in human-machine and human-nature relations that promotes the recognition that the processes of care and maintenance are foundational to the way humanity relates to our biotic and abiotic environments.40

Both life during the social isolation of COVID-19 and life in the space cabin highlight our perpetual interdependence with our environments. Our life support systems are in a state of continuous decay, but the solution to this is not building more and more invasive risk-mitigation machines based on individualization, isolation and an imperative of absolute, one-directional control. Instead, a better, safer, more sustainable future starts with acknowledging one’s place in a web of interdependent relationships.41 Among other steps, this means that instead of acting as though our biotic and abiotic infrastructures can endlessly care for us, we need to care for them in return. This entails not only planting new forests and cleaning up shorelines, but also policy decisions such as the fishing moratorium mentioned above. As anthropologist Gökçe Günel indicates, even the technologies used for the harvesting of renewable energies require maintenance: solar panels, for example, need to be wiped clean of dust and sand regularly.42 Thinking through the lens of maintenance and care also means providing infrastructures for effectively repairing machines as opposed to producing e-waste and continuously buying new ones which are thrown away once a smarter version is released. Additionally, it means respecting and paying theworkers who are cleaning our hospitals, nursing our sick and harvesting food – most of them immigrants, predominantly women43 – better, as they are the reason we have clean hospitals, transport, and food on our tables, even during a global pandemic.44

## Case

### 1NC – Framing

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

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.

#### [b] Gateway issue - we need to be alive to assign value and debate competing moral theories- extinction literally ends the debate on “ought” [c] moral theories were formulated prior to the Anthropocene and human capacity for collective death so they cannot be relied on in situations of existential risk [d] no coherent moral theory can allow for extinction because it means the end of value

#### 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 e] biological life outweighs value to life – value to life is a sliding scale whereas biological death is the end of any possible future value f] value to life is paternalistic since it says people have no value in life and might as well die

### 1NC – Case

#### Has nothing to do with private appropriation of space – can’t stop China, Russia, US from colonizing space and replicating the same hierarchies as well as colonial mimicry through public appropriation. Can’t solve colonial mimicry in other instances – postcolonial states will still desire to be more similar to colonizers and the aff can’t change that structure, meaning you can vote neg on presumption. Not all colonial mimicry is bad – their Bekus ev says countries try to develop space tech to rectify inequality, which is obviously good.

#### Role of the ballot is to evaluate if the consequences of the plan are a good idea – anything else is self-serving and arbitrary. Only consequences are relevant – representations fail to materialize and cause ivory-tower theorizing. The role of the judge is to determine who did the better debating.

#### Focus on reps bad – language doesn’t shape reality, specifically in debate

Roskoski and Peabody 91

Matthew Roskoski and Joe Peabody, Communications—Florida State University, 1991“A Linguistic and Philosophical Critique of Language "Arguments",” <http://debate.uvm.edu/Library/DebateTheoryLibrary/Roskoski&Peabody-LangCritiques>

Language Does Not Create RealityLanguage "arguments" assume the veracity of the Sapir-Whorf hypothesis. Usually, this is made explicit in a subpoint labeled something like "language creates reality." Often, this is implicitly argued as part of claims such as "they're responsible for their rhetoric" or "ought always to avoid X language." Additionally, even if a given language "argument" does not articulate this as a premise, the authors who write the evidence comprising the position will usually if not always assume the Sapir-Whorf hypothesis. Perhaps the most common example is the popular sexist language "argument" critiquing masculine generic references. Frequently debaters making this "argument" specifically state that language creates reality. The fact that their authors assume this is documented by Khosroshahi: The claim that masculine generic words help to perpetuate an androcentric world view assumes more or less explicitly the validity of the Sapir-Whorf hypothesis according to which the structure of the language we speak affects the way we think. (Khosroshahi 506). We believe this example to be very typical of language "arguments." If the advocate of a language "argument" does not defend the Sapir-Whorf hypothesis, then there can be no link between the debater's rhetoric and the impacts claimed. This being the case, we will claim that a refutation of the Sapir-Whorf hypothesis is a sufficient condition for the refutation of language "arguments". Certainly no logician would contest the claim that if the major premise of a syllogism is denied, then the syllogism is false. Before we begin to discuss the validity of the hypothesis, we ought first to note that there are two varieties of the Sapir-Whorf hypothesis. The strong version claims that language actually creates reality, while the weak version merely claims that language influences reality in some way (Grace). As Bloom has conceded, the strong version - "the claim that language or languages we learn determine the ways we think" is "clearly untenable" (Bloom 275). Further, the weak form of the hypothesis will likely fail the direct causal nexus test required to censor speech. The courts require a "close causal nexus between speech and harm before penalizing speech" (Smolla 205) and we believe debate critics should do the same. We dismiss the weak form of the hypothesis as inadequate to justify language "arguments" and will focus on the strong form. Initially, it is important to note that the Sapir-Whorf hypothesis does not intrinsically deserve presumption, although many authors assume its validity without empirical support. The reason it does not deserve presumption is that "on a priori grounds one can contest it by asking how, if we are unable to organize our thinking beyond the limits set by our native language, we could ever become aware of those limits" (Robins 101). Au explains that "because it has received so little convincing support, the Sapir-Whorf hypothesis has stimulated little research" (Au 1984 156). However, many critical scholars take the hypothesis for granted because it is a necessary but uninteresting precondition for the claims they really want to defend. Khosroshahi explains: However, the empirical tests of the hypothesis of linguistic relativity have yielded more equivocal results. But independently of its empirical status, Whorf's view is quite widely held. In fact, many social movements have attempted reforms of language and have thus taken Whorf's thesis for granted. (Khosroshahi 505). One reason for the hypothesis being taken for granted is that on first glance it seems intuitively valid to some. However, after research is conducted it becomes clear that this intuition is no longer true. Rosch notes that the hypothesis "not only does not appear to be empirically true in any major respect, but it no longer even seems profoundly and ineffably true" (Rosch 276). The implication for language "arguments" is clear: a debater must do more than simply read cards from feminist or critical scholars that say language creates reality. Instead, the debater must support this claim with empirical studies or other forms of scientifically valid research. Mere intuition is not enough, and it is our belief that valid empirical studies do not support the hypothesis. After assessing the studies up to and including 1989, Takano claimed that the hypothesis "has no empirical support" (Takano 142). Further, Miller & McNeill claim that "nearly all" of the studies performed on the Whorfian hypothesis "are best regarded as efforts to substantiate the weak version of the hypothesis" (Miller & McNeill 734). We additionally will offer four reasons the hypothesis is not valid. The first reason is that it is impossible to generate empirical validation for the hypothesis. Because the hypothesis is so metaphysical and because it relies so heavily on intuition it is difficult if not impossible to operationalize. Rosch asserts that "profound and ineffable truths are not, in that form, subject to scientific investigation" (Rosch 259). We concur for two reasons. The first is that the hypothesis is phrased as a philosophical first principle and hence would not have an objective referent. The second is there would be intrinsic problems in any such test. The independent variable would be the language used by the subject. The dependent variable would be the subject's subjective reality. The problem is that the dependent variable can only be measured through self-reporting, which - naturally - entails the use of language. Hence, it is impossible to separate the dependent and independent variables. In other words, we have no way of knowing if the effects on "reality" are actual or merely artifacts of the language being used as a measuring tool.

#### The material world drives changes in discourse – not vice versa. Attempts to change representations are wishful thinking that leads to an increase in violent fascism.

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FLAWS IN THE CAUSAL LOGIC. The main goal of critical theorists is to change state behavior in fundamental ways, to move beyond a world of security competition and war and establish a pluralistic security community. However, their explanation of how change occurs is at best incomplete, and at worst, internally contradictory. Critical theory maintains that state behavior changes when discourse changes. But that argument leaves open the obvious and crucially important question: what deter- mines why some discourses become dominant and others lose out in the marketplace of ideas? What is the mechanism that governs the rise and fall of discourses? This general question, in turn, leads to three more specific questions: 1) Why has realism been the hegemonic discourse in world politics for so long? 2) Why is the time ripe for its unseating? 3) Why is realism likely to be replaced by a more peaceful communitarian discourse? Critical theory provides few insights on why discourses rise and fall. Thomas Risse- Kappen writes, "Research on. . . 'epistemic communities' of knowledge-based transna- tional networks has failed so far to specify the conditions under which specific ideas are selected and influence policies while others fall by the wayside." Not surprisingly, critical theorists say little about why realism has been the dominant discourse, and why its foundations are now so shaky. They certainly do not offer a well-defined argument that deals with this important issue. Therefore, it is difficult to judge the fate of realism through the lens of critical theory. Nevertheless, critical theorists occasionally point to particular factors that might lead to changes in international relations discourse. In such cases, however, they usually end up arguing that changes in the material world drive changes in discourse. For example, when Ashley makes surmises about the future of realism, he claims that "a crucial issue is whether or not changing historical conditions have disabled longstanding realist rituals of power." Specifically, he asks whether "developments in late capitalist society;" like the "fiscal crisis of the state," and the "internationalization of capital," coupled with "the presence of vastly destructive and highly automated nuclear arsenals [has] de- prived statesmen of the latitude for competent performance of realist rituals of power?" 157 Similarly, Cox argues that fundamental change occurs when there is a "disjuncture" between "the stock of ideas people have about the nature of the world and the practical problems that challenge them." He then writes, "Some of us think the erstwhile dominant mental construct of neorealism is inadequate to confront the chal lenges of global politics today."158 It would be understandable if realists made such arguments, since they believe there is an objective reality that largely determines which discourse will be dominant. Critical theorists, however, emphasize that the world is socially constructed, and not shaped in fundamental ways by objective factors. Anarchy, after all, is what we make of it. Yet when critical theorists attempt to explain why realism may be losing its hegemonic position, they too point to objective factors as the ultimate cause of change. Discourse, so it appears, turns out not to be determinative, but mainly a reflection of developments in the objective world. In short, it seems that when critical theorists who study inter- national politics offer glimpses of their thinking about the causes of change in the real world, they make arguments that directly contradict their own theory, but which appear to be compatible with the theory they are challenging.159 There is another problem with the application of critical theory to international relations. Although critical theorists hope to replace realism with a discourse that emphasizes harmony and peace, critical theory per se emphasizes that it is impossible to know the future. Critical theory, according to its own logic, can be used to undermine realism and produce change, but it cannot serve as the basis for predicting which discourse will replace realism, because the theory says little about the direction change takes. In fact, Cox argues that although "utopian expectations may be an element in stimulating people to act ... such expectations are almost never realized in practice." Thus, in a sense, the communitarian discourse championed by critical theorists is wishful thinking, not an outcome linked to the theory itself. Indeed, critical theory cannot guarantee that the new discourse will not be more malignant than the discourse it replaces. Nothing in the theory guarantees, for example, that a fascist discourse far more violent than realism will not emerge as the new hegemonic discourse.

#### Considering policy implications is key to effective theory

Feaver 01 (Peter, Asst. Prof of Political Science at Duke University, Twenty-First Century Weapons Proliferation, p 178)

At the same time, virtually all good theory has implications for policy. Indeed, if no conceivable extension of the theory leads to insights that would aid those working in the ‘real world’, what can be ‘good’ about good theory? Ignoring the policy implications of theory is often a sign of intellectual laziness on the part of the theorist. It is hard work to learn about the policy world and to make the connections from theory to policy. Often, the skill sets do not transfer easily from one domain to another, so a formidable theorist can show embarrassing naivete when it comes to the policy domain he or she putatively studies. Often, when the policy implications are considered, flaws in the theory (or at least in the presentation of the theory) are uncovered. Thus, focusing attention on policy implications should lead to better theorizing. The gap between theory and policy is more rhetoric than reality. But rhetoric can create a reality–or at least create an undesirable kind of reality–where policy makers make policy though ignorant of the problems that good theory would expose, while theorists spin arcana without a view to producing something that matters. It is therefore incumbent on those of us who study proliferation–a topic that raises interesting and important questions for both policy and theory–to bring the communities together. Happily, the best work in the proliferation field already does so.