# 1NC

## OFF

#### The standard is maximizing expected wellbeing.

#### Prefer:

#### 1] Strength of obligation – they can’t explain differences in obligations and IF they do it devolves to consequences

**Sinnott-Armstrong, 09**, “How strong is this obligation? An argument for consequentialism from concomitant variation”, Oxford University Press, Walter Sinnott-Armstrong is Chauncey Stillman Professor of Practical Ethics in the Department of Philosophy and the Kenan Institute for Ethics at Duke University He has received fellowships from the Harvard Program in Ethics and the Professions, the Princeton Center for Human Values, the Oxford Uehiro Centre for Practical Ethics, the Center for Applied Philosophy and Public Ethics at the Australian National University, and the Sage Center for the Study of the Mind at the University of California, Santa Barbar. He earned his bachelor’s degree from Amherst College and his doctorate from Yale University. He has published widely on ethics (theoretical and applied as well as meta-ethics), empirical moral psychology and neuroscience, philosophy of law, epistemology, philosophy of religion, and informal logic, URL: <https://www.jstor.org/stable/40607654>, KR

Now simply apply John Stuart Mill’s method of concomitant variation. If lung cancer rates go up and down when smoking rates go up and down, but lung cancer rates do not change when atmospheric humidity goes up or down, then these data support the hypothesis that smoking rather than humidity causes lung cancer, at least if we can rule out the alternatives that cancer causes smoking, that some third factor causes both smoking and cancer, and that the correlation is accidental. Analogously, since the strength of a moral obligation goes up and down as the harms in violating it go up and down, this correlation supports the hypothesis that the harms of violating it are what make the moral obligation as strong as it is. This argu- ment assumes that (i) the strength of the moral obligation does not explain the degree of harm (it cannot explain, for example, why it is so bad to miss this flight), (ii) no third factor explains the strength, the harm, and their correlation (what would that third factor be?), and (iii) the correlation is not accidental (because consequences are at least part of what matters in morality). Thus, Mill’s method of concomitant variation supports a conse- quentialist account of the strength of moral obligations to keep promises.

This conclusion extends as well to the existence of such moral obligations. There are two main options: we can say either (i) consequences determine both the existence and the strength of the moral obligation not the strength of the moral obligation is, instead, the consequences of breaking (or keeping) the promise. Option (i) is clearly simpler and more coherent. Why would one factor determine whether any moral obligation at all exists, while a completely separate factor (in the future rather than the past) deter- mines how strong that moral obligation is? That would be like postulating that the force of a golf club hitting a golf ball is what causes the ball to move but a different factor determines how fast or far the ball moves. Of course, dense air or a tree might explain why the ball did not go as fast or far as otherwise expected. However, in the absence of any such additional force, it would be implausible to postulate separate causes for the existence and degree of the ball’s motion. Analogously, we should reject the moral theory that one factor determines the existence of a moral obligation and a separate factor determines its strength. There might be conflicting moral reasons of all sorts (analogous to the dense air and tree), but they do not explain the existence or the strength of the original moral obligation itself. Thus, the better alternative is the consequentialist theory that one factor – the harm caused by violating the obligation – explains both the existence and the strength of the moral obligation not to break promises.

Critics might object that I have a moral obligation not to break my promise even if breaking it will not cause any harm at all. Imagine that you will have a better time at lunch with your other friends without me rather than with me. Still, I seem to have some (weak) moral obligation to keep my promise to meet you and them for lunch. However, consequentialists can explain that weak moral obligation by weak side-consequences. If I break my pro- mise, you will lose trust in me, which will complicate or even prevent later mutual arrangements and will create a risk of undermining our friendship. The risk of such side effects also explains why I need to apologize if I break my promise, since apologies reduce some harmful side effects. Even in the case of a proverbial deathbed promise, breaking it will not harm the promis- see (who is dead), but will create risks of harm to my character and of more harmful promise breaking in the future. In the very odd cases where even these effects are ruled out (such as when I will die right after breaking my promise to a dying person), then I doubt that I really do have any moral obligation to keep my promise. Why not? Because nobody at all is harmed if I break this promise in these circumstances. Besides, I am about to die, so give me a break! In any case, we should not trust our moral intuitions in such odd cases, because they did not evolve to fit such weird circumstances.

For these reasons, the best explanation of both the existence and the strength of the moral obligation to keep promises is consequentialist. Moreover, this argument applies as well to other apparently non-consequen- tialist obligations.

Consider the obligation not to lie. Some lies (such as telling a friend that you like his or her new haircut) are white lies, because they harm nobody, at least directly. As a result, they violate little or no moral obligation. Other lies (such as Bill Clinton’s lie about Monika Lewinsky) have very bad conse- quences, so they violate a very strong moral obligation. The strength of the obligation not to lie varies with the harms caused by lying. Thus, again, Mill’s method of concomitant variation suggests that the ground of the moral obligation not to lie is harmful consequences of lying.

Next consider the moral obligation to obey the law. There is a strong moral obligation not to drive on the left side of a crowded two-way road in the USA, even if the violated law happened to be passed by a very slim majority, and even if I never benefited in the past from the law requiring right-side driving rather than left-side driving. In contrast, even if I have some moral obligation not to pass a stop sign without coming to a complete stop in the middle of the night on a clearly deserted road, that moral obligation is very weak, because violating it causes no harm or risk of harm to others, even if the law that I violated was passed unanimously and even if I benefited in the past from other people stopping at that stop sign (at least during the day). Thus, as with promises and lies, the strength of the moral obligation not to break the law varies with the harms caused by breaking that law, so Mill’s method of concomitant variation again suggests that the ground of the moral obligation to obey the law is harmful consequences of breaking the law.

All of this suggests a new question and a new method in moral philosophy. Most moral philosophers and common folk have focused on the dichoto- mous questions of whether or not an act is right or wrong and whether or not someone has a moral obligation to act or not to act in a certain way. Those are important questions, but they are not the only ones worth asking. A moral theory also needs to answer the question of how strong a moral obligation is. When we ask this question, we find correlations between the strength of moral obligations and various factors that, together with Mill’s method of concomitant variation, reveal the ground of those moral obliga- tions. This brief note has tried to suggest both that this method is fruitful and also that, when we apply it, consequentialism comes out on top.

To respond, deontologists need to explain why some moral obligations are stronger than others without invoking the harmful consequences of violating those moral obligations. I would like to see them try.

#### 2] Use epistemic modesty: they highly misintereprted it since it means you weigh the risk of an impact with the fw and extinction is infinite while their offense can be constrained AND isn’t only contextual to the resolution

#### 3] Bindingness- only pursuing pleasure and avoiding pain can motivate action consistently- no external system of ethics has anything intrinsic that dictate it be followed.

#### 4] Intuitions: If something happens 100 times we know it will happen again because of probability and mathematical analysis – only empirical processes can allow us to accurately make deductive predictions

#### 5] Substitutability—only consequentialism explains necessary enablers.

Sinnott-Armstrong 92 [Walter, professor of practical ethics. “An Argument for Consequentialism” Dartmouth College Philosophical Perspectives. 1992.]

A moral reason to do an act is consequential if and only if the reason depends only on the consequences of either doing the act or not doing the act. For example, a moral reason not to hit someone is that this will hurt her or him. A moral reason to turn your car to the left might be that, if you do not do so, you will run over and kill someone. A moral reason to feed a starving child is that the child will lose important mental or physical abilities if you do not feed it. All such reasons are consequential reasons. All other moral reasons are non-consequential. Thus, a moral reason to do an act is non-consequential if and only if the reason depends even partly on some property that the act has independently of its consequences. For example, an act can be a lie regardless of what happens as a result of the lie (since some lies are not believed), and some moral theories claim that that property of being a lie provides amoral reason not to tell a lie regardless of the consequences of this lie. Similarly, the fact that an act fulfills a promise is often seen as a moral reason to do the act, even though the act has that property of fulfilling a promise independently ofits consequences. All such moral reasons are non-consequential. In order to avoid so many negations, I will also call them 'deontological'. This distinction would not make sense if we did not restrict the notion of consequences. If I promise to mow the lawn, then one consequence of my mowing might seem to be that my promise is fulfilled. One way to avoid this problem is to specify that the consequences of an act must be distinct from the act itself. My act of fulfilling my promise and my act of mowing are not distinct, because they are done by the same bodily movements.10 Thus, my fulfilling my promise is not a consequence of my mowing. A consequence of an act need not be later in time than the act, since causation can be simultaneous, but the consequence must at least be different from the act. Even with this clarification, it is still hard to classify some moral reasons as consequential or deontological,11 but I will stick to examples that are clear. In accordance with this distinction between kinds of moral reasons, I can now distinguish different kinds of moral theories. I will say that a moral theory is consequentialist if and only if it implies that all basic moral reasons are consequential. A moral theory is then non-consequentialist or deontological if it includes any basic moral reasons which are not consequential. 5. Against Deontology So defined, the class of deontological moral theories is very large and diverse. This makes it hard to say anything in general about it. Nonetheless, I will argue that no deontological moral theory can explain why moral substitutability holds. My argument applies to all deontological theories because it depends only on what is common to them all, namely, the claim that some basic moral reasons are not consequential. Some deontological theories allow very many weighty moral reasons that are consequential, and these theories might be able to explain why moral substitutability holds for some of their moral reasons: the consequential ones. But even these theories cannot explain why moral substitutability holds for all moral reasons, including the non-consequential reasons that make the theory deontological. The failure of deontological moral theories to explain moral substitutability in the very cases that make them deontological is a reason to reject all deontological moral theories. I cannot discuss every deontological moral theory, so I will discuss only a few paradigm examples and show why they cannot explain moral substitutability. After this, I will argue that similar problems are bound to arise for all other deontological theories by their very nature. The simplest deontological theory is the pluralistic intuitionism of Prichard and Ross. Ross writes that, when someone promises to do something, 'This we consider obligatory in its own nature, just because it is a fulfillment of a promise, and not because of its consequences.'12 Such deontologists claim in effect that, if I promise to mow the grass, there is a moral reason for me to mow the grass, and this moral reason is constituted by the fact that mowing the grass fulfills my promise. This reason exists regardless of the consequences of mowing the grass, even though it might be overridden by certain bad consequences. However, if this is why I have a moral reason to mow the grass, then, even if I cannot mow the grass without starting my mower, and starting the mower would enable me to mow the grass, it still would not follow that I have any moral reason to start my mower, since I did not promise to start my mower, and starting my mower does not fulfill my promise. Thus, a moral theory cannot explain moral substitutability if it claims that properties like this provide moral reasons.

#### Extinction first:

**1] Moral uncertainty means preventing extinction should be our highest priority.  
Bostrom 12** [Nick Bostrom. Faculty of Philosophy & Oxford Martin School University of Oxford. “Existential Risk Prevention as Global Priority.” Global Policy (2012)]  
These reflections on **moral uncertainty suggest** an alternative, complementary way of looking at existential risk; they also suggest a new way of thinking about the ideal of sustainability. Let me elaborate.¶ **Our present understanding of axiology might** well **be confused. We may not** nowknow — at least not in concrete detail — what outcomes would count as a big win for humanity; we might not even yet **be able to imagine the best ends** of our journey. **If we are** indeedprofoundly **uncertain** about our ultimate aims,then we should recognize that **there is a great** option **value in preserving** — and ideally improving — **our ability to recognize value and** to **steer the future accordingly. Ensuring** that **there will be a future** version of **humanity** with great powers and a propensity to use them wisely **is** plausibly **the best way** available to us **to increase the probability that the future will contain** a lot of **value.** To do this, we must prevent any existential catastrophe.

#### 2] Extinction isn’t tied to util – it’s a distinct phenomena which is offense under ANY fw

Burke et al 16 Associate Professor of International and Political Studies @ UNSW, Australia, 2016 (Anthony, Stefanie Fishel is Assistant Professor, Department of Gender and Race Studies at the University of Alabama, Audra Mitchell is CIGI Chair in Global Governance and Ethics at the Balsillie School of International Affairs, Simon Dalby is CIGI Chair in the Political Economy of Climate Change at the Balsillie School of International Affairs, and, Daniel J. Levine is Assistant Professor of Political Science at the University of Alabama, “Planet Politics: Manifesto from the End of IR,” Millennium: Journal of International Studies 1–25)

8. Global ethics must respond to mass extinction. In late 2014, the Worldwide Fund for Nature reported a startling statistic: according to their global study, 52% of species had gone extinct between 1970 and 2010.60 This is not news: for three decades, conservation biologists have been warning of a ‘sixth mass extinction’, which, by definition, could eliminate more than three quarters of currently existing life forms in just a few centuries.61 In other words, it could threaten the practical possibility of the survival of earthly life. Mass extinction is not simply extinction (or death) writ large: **it is a qualitatively different phenomena that demands its own ethical categories.** It cannot be grasped by aggregating species extinctions, let alone the deaths of individual organisms. Not only does it erase diverse, irreplaceable life forms, their **unique histories** and **open-ended possibilities**, but it **threatens the ontological conditions of Earthly life**.

IR is one of few disciplines that is explicitly devoted to the pursuit of survival, yet it has almost nothing to say in the face of a possible mass extinction event.62 It utterly lacks the conceptual and ethical frameworks necessary to foster diverse, meaningful responses to this phenomenon. As mentioned above, Cold-War era concepts such as ‘nuclear winter’ and ‘omnicide’ gesture towards harms massive in their scale and moral horror. However, they are asymptotic: they imagine nightmares of a severely denuded planet, yet they do not contemplate the **comprehensive negation** that a mass extinction event entails. In contemporary IR discourses, where it appears at all, extinction is treated as a problem of scientific management and biopolitical control aimed at securing existing human lifestyles.63 Once again, this approach fails to recognise the reality of extinction, which is a **matter of being and nonbeing**, not one of life and death processes.

Confronting the enormity of a possible mass extinction event requires a total overhaul of human perceptions of what is at stake in the disruption of the conditions of Earthly life. The question of what is ‘lost’ in extinction has, since the inception of the concept of ‘conservation’, been addressed in terms of financial cost and economic liabilities.64 Beyond reducing life to forms to capital, currencies and financial instruments, the dominant neoliberal political economy of conservation imposes a homogenising, Western secular worldview on a planetary phenomenon. Yet the **enormity, complexity, and scale** of mass extinction is so huge that humans need to **draw on every possible resource in order to find ways of responding**. This means that they need to mobilise multiple worldviews and lifeways – including those emerging from indigenous and marginalised cosmologies. Above all, it is crucial and urgent to realise that extinction is a **matter of global ethics**. It is not simply an issue of management or security, or even of particular visions of the good life. Instead, it is about staking a claim as to the goodness of life itself. If it does not fit within the existing parameters of global ethics, then it is these boundaries that need to change.

9. An Earth-worldly politics. Humans are worldly – that is, we are fundamentally worldforming and embedded in multiple worlds that traverse the Earth. However, the Earth is not ‘our’ world, as the grand theories of IR, and some accounts of the Anthropocene have it – an object and possession to be appropriated, circumnavigated, instrumentalised and englobed.65 Rather, it is a complex of worlds that we share, co-constitute, create, destroy and inhabit with countless other life forms and beings.

The formation of the Anthropocene reflects a particular type of worlding, one in which the Earth is treated as raw material for the creation of a world tailored to human needs. Heidegger famously framed ‘earth’ and ‘world’ as two countervailing, conflicting forces that constrain and shape one another. We contend that existing political, economic and social conditions have pushed human worlding so far to one extreme that it has become almost entirely detached from the conditions of the Earth. Planet Politics calls, instead, for a mode of worlding that is responsive to, and grounded in, the Earth. One of these ways of being Earth-worldly is to embrace the condition of being entangled. We can interpret this term in the way that Heidegger66 did, as the condition of being mired in everyday human concerns, worries, and anxiety, to prolong existence. But, in contrast, we can and should reframe it as authors like Karen Barad67 and Donna Haraway68 have done. To them and many others, ‘entanglement’ is a radical, indeed fundamental condition of being-with, or, as Jean-Luc Nancy puts it, ‘being singular plural’.69 This means that no being is truly autonomous or separate, whether at the scale of international politics or of quantum physics. World itself is singular plural: what humans tend to refer to as ‘the’ world is actually a multiplicity of worlds at various scales that intersect, overlap, conflict, emerge as they surge across the Earth. World emerges from the poetics of existence, the collision of energy and matter, the tumult of agencies, the fusion and diffusion of bonds.

Worlds erupt from, and consist in, the intersection of **diverse forms of being** – material and intangible, organic and inorganic, ‘living’ and ‘nonliving’. Because of the tumultuousness of the Earth with which they are entangled, ‘**worlds’ are not static, rigid or permanent. They are permeable and fluid**. They can be **created**, **modified** – and, of course, destroyed. Concepts of violence, harm and (in)security that focus only on humans ignore at their peril the destruction and severance of worlds,70 **which undermines the conditions of plurality that enables life on Earth to thrive.**

## OFF

### 1NC – Core

#### CP: States ought to:

#### --Announce that appropriation of outer space by private actors violates the Outer Space Treaty and that this is a settled matter of customary international law

#### --Announce that this action is taken pursuant to *opinio juris* (the belief that the action is taken pursuant to a legal obligation) and that non-compliant actors are in violation of international law

#### --Fully comply, not appropriating outer space in a manner inconsistent with these proclamations

#### That competes – their analogy is about descriptive statements but the resolution is acting as an affirmative statement that demands action – if we win that the aff isn’t the most desirable action then there’s no reason why we shouldn’t vote on a cp that is similar

#### Solves the Aff.

[Fabio](https://kluwerlawonline.com/journalarticle/Air+and+Space+Law/33.3/AILA2008021) **Tronchetti 8**. Dr. Fabio Tronchetti works as a Co-Director of the Institute of Space Law and Strategy and as a Zhuoyue Associate Professor at Beihang University, “The Non–Appropriation Principle as a Structural Norm of International Law: A New Way of Interpreting Article II of the Outer Space Treaty,” Air and Space Law, Volume 33, No 3, 2008, <https://kluwerlawonline.com/journalarticle/Air+and+Space+Law/33.3/AILA2008021>, RJP, **DebateDrills**.

The non–appropriation principle represents the fundamental rule of the space law system. Since the beginning of the space era, it has allowed for the safe and orderly development of space activities. Nowadays, however, the principle is under attack. Some proposals, arguing the need for abolishing it in order to promote commercial use of outer space are undermining its relevance and threatening its role as a guiding principle for present and future space activities. This paper aims at safeguarding the non–appropriative nature of outer space by suggesting a new interpretation of the non–appropriation principle that is based on the view that this principle should be regarded as a customary rule of international law of a special character, namely ‘a structural norm’ of international law.

#### That competes ---

#### 1] Space law is typically treaty-based---Russian and Chinese proposals prove.

Stephanie **Nebehay 8**. Reporter, Reuters, “China, Russia to Offer Treaty to Ban Arms in Space,” Reuters, January 26, 2008, <https://www.reuters.com/article/us-arms-space/china-russia-to-offer-treaty-to-ban-arms-in-space-idUSL2578979020080125>, RJP, **DebateDrills**

GENEVA (Reuters) - China and Russia will submit a joint proposal next month for an international treaty to ban the deployment of weapons in outer space, a senior Russian arms negotiator said on Friday.

Valery Loshchinin, Russia’s ambassador to the United Nations-sponsored Conference on Disarmament, said the draft treaty would be presented to the 65-member forum on February 12.

Russian Foreign Minister Sergei Lavrov is due to address the Geneva forum, which constitutes the world’s main disarmament negotiating body, on that day. Loshchinin gave no details on the proposal which has been circulated to some senior diplomats.

Tensions between Russia and the United States have deepened in recent years over U.S. plans to revive its stalled “Star Wars” program from the 1980s with a new generation of missile defense shields.

Nuclear and other weapons of mass destruction are banned from space under a 1967 international treaty. But Washington’s plans have stirred concerns about non-nuclear arms in space.

#### 2] Treaties are the foundation of space law.

Sophie **Goguichvili et. al 21**. Program Associate, the Wilson Center, “The Global Legal Landscape of Space: Who Writes the Rules on the Final Frontier?” The Wilson Center, October 1, 2021, <https://www.wilsoncenter.org/article/global-legal-landscape-space-who-writes-rules-final-frontier>, RJP, **DebateDrills**

As previously mentioned, a series of treaties adopted by the U.N. General Assembly (UNGA) form the foundation of the global space governance system. The first and most significant of these treaties is the “Treaty on Principles Governing the Activities of States in the Exploration and Use of Outer Space including the Moon and Other Celestial Bodies,” more commonly known as the **Outer Space Treaty**or**OST** for short (1967). The Outer Space Treaty is considered the most comprehensive space treaty and provides the basic framework for international space law, namely: the exploration and use of outer space for peaceful purposes by all States for the benefit of mankind (Art. I); the outlaw of national appropriation or claims of sovereignty of outer space or celestial objects (Art. II); a ban on the placement of weapons of mass destruction in orbit or on celestial bodies (Art. IV); that astronauts should be regarded as the envoys of mankind (Art. V); and that States are required to supervise the activities of their national entities (Art. VI).

#### CIL is critical to solve climate change threats. Relying only on treaty commitments fails.

**Clark 18** (Kayla Clark is a lawyer at Morgan Lewis. Education: University of Notre Dame Law School, 2018, J.D. California Polytechnic State University, 2015, B.A. “The Paris Agreement: Its Role in International Law and American Jurisprudence”. 5-10-2018.)

Moreover, the long-term nature of the Paris Agreement has the additional benefit of potentially creating **c**ustomary **i**nternational **l**aw **regarding** international **environmental norms** and development. Customary international law, **recognized to be legally binding** on participating nations,65 **can** be shaped when a custom, such as a commitment to **consistently reduce** greenhouse gas **emissions**, becomes regarded as law. Evidence of customary international law can include: general acceptance by the participants; adherence for a sufficient duration; consistent understanding of the terms and stable enforcement; and a finding of opinio juris––evidence that the terms are seen as law.66 If it can be shown throughout the Paris Agreement’s implementation that the terms, including participants’ commitments and implementation of goals, transitioned from mere statutory obligations to **c**ustomary **i**nternational **l**aw, then the Paris Agreement **stands a credible chance at recognition beyond the limits of** the **treaty**’s **text.** The architecture of the Agreement, with an aspirational goals of temperature reduction and evaluation periods every five years beginning in 2023, leaves ample time for the already binding international treaty to take on another stable and well-recognized form—customary international law.67 In addition to the aspirational goals of the Paris Agreement, the nuanced form of differentiation between nations is a feature that positions the pact for success. The differentiation is meant to be both inclusive and empowering to all participants.68 Beginning with the preamble of the Agreement, “one finds in a condensed manner carefully crafted expressions of the main tensions underpinning the entire text, between developed and developing countries, between more vulnerable countries and the rest, between countries that expect to suffer from measures that ‘respond’ to climate change and the rest . . .”69 The Agreement is facilitated by each state voluntarily committing to reduce its emissions reductions. All states are asked to commit to some amount of emissions reduction, but no states are assigned a mandatory reductions target, as they were in Kyoto. **Under** Paris, “[s]tates thus choose their level of ambition subject to two requirements, namely the regular updating––at least every five years . . . and **a**n obligation of non-regression . . . .”70 The Paris Agreement’s **voluntary contribution scheme** seeks to diffuse the sharply divisive Annex 1 and non-Annex 1 strategy of the Kyoto Protocol, as well as reduce the coercive effect of mandatorily assigned targets. The Annex strategy not only excluded many developing countries, chief of which included high carbon emitters like China and India, but also disheartened developed countries that felt that even a good faith attempt at meeting their target emissions would make only a marginal impact on overall climate change efforts.71 Additionally, the distinction between Annex 1 and non-Annex 1 under the Kyoto Protocol restricted the ability or motivation of developing countries to reduce their greenhouse gas emissions, as they were not required to participate.72 Now, developing **countries like China or India cannot shirk participation merely because of their developing status**.73 The Paris Agreement reflects the principle of common but differentiated responsibilities, but implements this international law doctrine more effectively. Though all participating nations must voluntarily assume and be accountable for their emission reduction goals, accommodations for developing countries are also included. To offset the cost on now-included developing countries, the Paris Agreement incorporates adaptation by developing countries as a goal, and urges developed countries to provide developing states with financial and logistical support. Including mechanisms to support adaptation is a new way to address climate change, responsive to the reality that, as Vinuales writes, “[i]t may be that climate change is no longer a matter of precaution but one of prevention – preventing acknowledged risk.”74 Creating infrastructure and advancing technology in developing nations, via funding from developed nations, recognizes the different capacities of different countries, reflects the common but differentiated responsibilities doctrine, and focuses on adaptation. However, the Agreement still expects developing nations to contribute throughout the adaptation process. The third promising feature of the Paris Agreement is the innovative approach to oversight and enforcement. Compared to the Kyoto Protocol’s mandatory and legally-binding emissions reductions, the Paris Agreement takes a less coercive, information-based approach.75 Through the construction of international law, the Paris Agreement hopes to use both official and unofficial sources of pressure in its information-based enforcement. As Falkner writes, the Paris Agreement relies on a “two-level game” logic that unites domestic climate politics with strategic international interaction.76 Though the Paris Agreement does not impute a legal obligation for states to actually reduce their emissions per their commitments, it does require periodic reports to be disclosed to the participants of the Agreement. These reports will occur every five years, beginning in 2023, and will provide the international community with a transparent look into the efforts of other states to combat climate change.77 The information garnered from these periodic reports, and their subsequent review, may facilitate the “naming and shaming” of states that have not succeeded in meeting their goals.78 **The peer pressure function should work effectively** between nations, as they may easily identify **and** call out those that have failed to make a good faith effort to meet their voluntary contributions. The mandatory reporting serves to make the Agreement transparent and legitimate to the international community.79 The naming and shaming also **anticipates pressure on the contributing parties from civil society**, as governments of underperforming countries may experience naming and shaming by environmental groups, the media, and other interested parties.80 Domestically, after nations choose their emission reduction contribution, they will likely face some pressure from groups in their country regarding their performance under the contribution. Internationally, the Agreement is also designed to create peer pressure among states, which could be exerted on states that are failing to meet their commitments. The naming and shaming function between states delivers the brunt of the Agreement’s enforcement mechanism. Though the enforcement tools of the Paris Agreement do not create actual legal liability for states that neglect their commitments, the enforcement strategies should not be seen as toothless.81 By **operating with multiple kinds of enforcement**, and engaging with both domestic and international paradigms over a long period of time, the Paris Agreement consciously **increases the** likelihood of **immediate enforcement** and **of** transitioning from mere statute to **binding customary international law**.82

#### Anthropogenic warming causes extinction --- mitigation efforts now are key

Griffin, 2015 (David, Professor of Philosophy at Claremont, “The climate is ruined. So can civilization even survive?”, CNN, 4/14/2015, <http://www.cnn.com/2015/01/14/opinion/co2-crisis-griffin/> )

Although most of us worry about other things, climate scientists have become increasingly worried about the survival of civilization. For example, Lonnie Thompson, who received the U.S. National Medal of Science in 2010, said that virtually all climatologists "are now convinced that global warming poses a clear and present danger to civilization." Informed journalists share this concern. The climate crisis "threatens the survival of our civilization," said Pulitzer Prize-winner Ross Gelbspan. Mark Hertsgaard agrees, saying that the continuation of global warming "would create planetary conditions all but certain to end civilization as we know it." These scientists and journalists, moreover, are worried not only about the distant future but about the condition of the planet for their own children and grandchildren. James Hansen, often considered the world's leading climate scientist, entitled his book "Storms of My Grandchildren." The threat to civilization comes primarily from the increase of the level of carbon dioxide (CO2) in the atmosphere, due largely to the burning of fossil fuels. Before the rise of the industrial age, CO2 constituted only 275 ppm (parts per million) of the atmosphere. But it is now above 400 and rising about 2.5 ppm per year. Because of the CO2 increase, the planet's average temperature has increased 0.85 degrees Celsius (1.5 degrees Fahrenheit). Although this increase may not seem much, it has already brought about serious changes. The idea that we will be safe from "dangerous climate change" if we do not exceed a temperature rise of 2C (3.6F) has been widely accepted. But many informed people have rejected this assumption. In the opinion of journalist-turned-activist Bill McKibben, "the one degree we've raised the temperature already has melted the Arctic, so we're fools to find out what two will do." His warning is supported by James Hansen, who declared that "a target of two degrees (Celsius) is actually a prescription for long-term disaster." The burning of coal, oil, and natural gas has made the planet warmer than it had been since the rise of civilization 10,000 years ago. Civilization was made possible by the emergence about 12,000 years ago of the "Holocene" epoch, which turned out to be the Goldilocks zone - not too hot, not too cold. But now, says physicist Stefan Rahmstorf, "We are catapulting ourselves way out of the Holocene." This catapult is dangerous, because we have no evidence civilization can long survive with significantly higher temperatures. And yet, the world is on a trajectory that would lead to an increase of 4C (7F) in this century. In the opinion of many scientists and the World Bank, this could happen as early as the 2060s. What would "a 4C world" be like? According to Kevin Anderson of the Tyndall Centre for Climate Change Research (at the University of East Anglia), "during New York's summer heat waves the warmest days would be around 10-12C (18-21.6F) hotter [than today's]." Moreover, he has said, above an increase of 4C only about 10% of the human population will survive. Believe it or not, some scientists consider Anderson overly optimistic. The main reason for pessimism is the fear that the planet's temperature may be close to a tipping point that would initiate a "low-end runaway greenhouse," involving "out-of-control amplifying feedbacks." This condition would result, says Hansen, if all fossil fuels are burned (which is the intention of all fossil-fuel corporations and many governments). This result "would make most of the planet uninhabitable by humans." Moreover, many scientists believe that runaway global warming could occur much more quickly, because the rising temperature caused by CO2 could release massive amounts of methane (CH4), which is, during its first 20 years, 86 times more powerful than CO2. Warmer weather induces this release from carbon that has been stored in methane hydrates, in which enormous amounts of carbon -- four times as much as that emitted from fossil fuels since 1850 -- has been frozen in the Arctic's permafrost. And yet now the Arctic's temperature is warmer than it had been for 120,000 years -- in other words, more than 10 times longer than civilization has existed. According to Joe Romm, a physicist who created the Climate Progress website, methane release from thawing permafrost in the Arctic "is the most dangerous amplifying feedback in the entire carbon cycle." The amplifying feedback works like this: The warmer temperature releases millions of tons of methane, which then further raise the temperature, which in turn releases more methane. The resulting threat of runaway global warming may not be merely theoretical. Scientists have long been convinced that methane was central to the fastest period of global warming in geological history, which occurred 55 million years ago. Now a group of scientists have accumulated evidence that methane was also central to the greatest extinction of life thus far: the end-Permian extinction about 252 million years ago. Worse yet, whereas it was previously thought that significant amounts of permafrost would not melt, releasing its methane, until the planet's temperature has risen several degrees Celsius, recent studies indicate that a rise of 1.5 degrees would be enough to start the melting. What can be done then? Given the failure of political leaders to deal with the CO2 problem, it is now too late to prevent terrible developments. But it may -- just may -- be possible to keep global warming from bringing about the destruction of civilization. To have a chance, we must, as Hansen says, do everything possible to "keep climate close to the Holocene range" -- which means, mobilize the whole world to replace dirty energy with clean as soon as possible.

## OFF

#### Private sector innovation in the commercial space industry is high now.

**Smith 18** [Matthew Smith, 6-11-2018, "Commercialized Space and You," Science in the News, https://sitn.hms.harvard.edu/flash/2018/commercialized-space-and-you/]//DDPT

Step aside, NASA. The 20th century model of space exploration is running out of fuel, and private companies are now leading the race for human expansion across the galaxy. Elon Musk, Richard Branson, and Jeff Bezos are three of the billionaires leading this extraterrestrial adventure with their respective companies, SpaceX, Virgin Galactic, and Blue Origin. Bezos, the founder of Amazon and currently the wealthiest person in the world, has a vision of sending autonomous rovers to the Moon and helping to eventually create a Moon Village. He has explained that collaborations with the National Aeronautics and Space Administration (NASA) and other government agencies are encouraged and appreciated, but are no longer essential to achieve his goal. [Musk](https://www.geekwire.com/2018/jeff-bezos-blue-origin-space-venture-go-moon-settlements/), who co-founded Tesla, has already launched nine rockets within the first five months of 2018, one of which was the most powerful private spacecraft [ever sent into orbit](http://sitn.hms.harvard.edu/flash/2018/spacex-launches-falcon-heavy-rocket-successfully/). Looking forward, SpaceX aims to complete its first manned mission to Mars in 2024, almost a decade earlier than NASA’s projections. Even the current US president is encouraging this shift to private companies driving [innovation in space](https://www.washingtonpost.com/news/the-switch/wp/2018/02/11/the-trump-administration-wants-to-turn-the-international-space-station-into-a-commercially-run-venture/?noredirect=on&utm_term=.d2c1eccab4ca). With almost [$1 billion](https://www.forbes.com/sites/alexknapp/2018/04/10/nearly-1-billion-was-invested-in-space-startups-in-1q2018-new-report-says/#5fdd019b285c) invested in space-focused startups in the first quarter of 2018, the commercialized space industry shows no sign of slowing down.

#### The private sector is the key internal link to space exploration and colonization.

**Sharma 9/7** [Maanas Sharma, 9-7-2021, "The Space Review: The privatized frontier: the ethical implications and role of private companies in space exploration," The Space Review, https://www.thespacereview.com/article/4238/1]//DDPT

In recent years, private companies have taken on a larger role in the space exploration system. With lower costs and faster production times, they have displaced some functions of government space agencies. Though many have levied criticism against privatized space exploration, it also allows room for more altruistic actions by government space agencies and the benefits from increased space exploration as a whole. Thus, we should encourage this development, as the process is net ethical in the end. Especially if performed in conjunction with adequate government action on the topic, private space exploration can overcome possible shortcomings in its risky and capitalistic nature and ensure a positive contribution to the general public on Earth.

The implications of commercial space exploration have been thrust into the limelight with the successes and failures of billionaire Elon Musk’s company SpaceX. While private companies are not new to space exploration, their prominence in American space exploration efforts has increased rapidly in recent years, fueled by technological innovations, reductions in cost, and readily available funding from government and private sources.[1] In May 2020, SpaceX brought American astronauts to space from American soil for the first time in almost 10 years.[2] Recognizing the greatly reduced costs of space exploration in private companies, NASA’s budget has shifted to significantly relying on private companies.[3] However, private space companies are unique from government space agencies in the way they experience unique sets of market pressures that influence their decision-making process. Hence, the expansion of private control in the space sector turns into a multifaceted contestation of its ethicality.

The most obvious ethical concern is the loss of human life. Critics contend that companies must answer to their shareholders and justify their profits. This contributes to a larger overall psyche that prioritizes cost and speed above all else, resulting in significantly increased risks.[4] However, the possible increase in mishaps is largely overstated. Companies recognize the need for safety aboard their expeditions themselves.[5] After all, the potential backlash from a mishap could destroy the company’s reputation and significantly harm their prospects. According to Dr. Nayef Al-Rodhan, Head of the Geneva Centre for Security Policy’s Geopolitics and Global Futures Programme, “because there were no alternatives to government space programs, accidents were seen to some degree as par for the course… By comparison, private companies actually have a far more difficult set of issues to face in the case of a mishap. In a worst case scenario, a private company could make an easy scapegoat.” [6]

Another large ethical concern is the prominence capitalism may have in the future of private space exploration and the impacts thereof. The growth of private space companies in recent years has been closely intertwined with capitalism. Companies have largely focused on the most profitable projects, such as space travel and the business of space.[7] Many companies are funded by individual billionaires, such as dearMoon, SpaceX’s upcoming mission to the Moon.[8] Congress has also passed multiple acts for the purpose of reducing regulations on private space companies and securing private access to space. From this, many immediately jump to the conclusion that capitalism in space will recreate the same conditions in outer space that plague Earth today, especially with the increasing push to create a “space-for-space” economy, such as space tourism and new technologies to mine the Moon and asteroids. Critics, such as Jordan Pearson of VICE, believe that promises of “virtually unlimited resources” are only for the rich, and will perpetuate the growing wealth inequality that plagues the world today.[9]

However, others contend that just because private space exploration has some capitalist elements, it is by no means an embodiment of unrestricted capitalism. A healthy balance of restricted capitalism—for example, private space companies working through contracts with government agencies or independently under monitoring and regulation by national and international agreements—will avoid the pitfalls that capitalist colonialism faced down here on Earth. Even those who are generally against excessive government regulation should see the benefits of them in space. Lacking any consensus on definitions and rights in space will create undue competition between corporations as well as governments that will harm everyone rather than helping anyone. To create a conducive environment for new space-for-space exploration, one without confrontation but with protection for corporate astronauts, infrastructure, and other interests, governments must create key policies such as a framework for property rights on asteroids, the Moon, and Mars.[7,10]

Another key matter to note is restricted capitalism in space “could also be our salvation.”[11] Private space exploration could reap increased access to resources and other benefits that can be used to solve the very problems on Earth that critics of capitalism identify. Since governments offset some of their projects to private companies, government agencies can focus on altruistic projects that otherwise would not fit in the budget before and do not have the immediate commercial use that private companies look for. Scott Hubbard, an adjunct professor of aeronautics and astronautics at Stanford University, discusses how “this strategy allows the space agency to continue ‘exploring the fringe where there really is no business case’” but still has important impacts on people down on Earth.[12]

Indeed, this idea is a particularly powerful one when considering the ideal future of private companies in space exploration. Though there is no one set way governments will interact with companies, the consensus is that they must radically reimagine their main purpose as the role of private space exploration continues to grow. As governments utilize services from private space companies, “[i]nstead of being bogged down by the routine application of old research, NASA can prioritize their limited budget to work more on research of other unknowns and development of new long-term space travel technologies.”[13] According to the Council on Foreign Relations, such technologies have far-reaching benefits on Earth as well. Past developments obviously include communications satellites, by themselves a massive benefit to society, but also “refinements in artificial hearts; improved mammograms; and laser eye surgery… thermoelectric coolers for microchips; high-temperature lubricants; and a means for mass-producing carbon nanotubes, a material with significant engineering potential; [and h]ousehold products.”[2] Agencies like NASA are the only actors able to pursue the next game-changing missions, “where the profit motive is not as evident and where the barriers to entry are still too high for the private sector to really make a compelling business case.”[8] These technologies have revolutionized millions, if not billions, of lives, demonstrating the remarkable benefits of space exploration. It follows then that it is net ethical to prioritize these benefits.

This report concludes that the private sector, indeed, has a prominent role to play in the future of space exploration. Further, though private space exploration does bring the potential of increased danger and the colonization of space, these concerns can be effectively mitigated. Namely, strong government frameworks—particularly international ones—will minimize possible sources of ethical violations and ensure an optimal private sector role in space. This also allows government agencies to complete significantly more difficult, innovative projects which have transformative benefits for life on Earth.

#### Space exploration solves extinction and endless resource wars.

Collins 10 [Patrick Collins, professor of economics at Azabu University in Japan, and a Collaborating Researcher with the Institute for Space & Astronautical Science, as well as adviser to a number of companies, Adriano V. Autino is President of the Space Renaissance International; Manager, CEO/CTO, Systems Engineering Consultant / Trainer at Andromeda Systems Engineering LLC; and Supplier of methodological tools and consultancy at Intermarine S.p.A, Acta Astronautica, Volume 66, Issues 11–12, June–July 2010, “What the growth of a space tourism industry could contribute to employment, economic growth, environmental protection, education, culture and world peace”, Pages 1553–1562]

7. World peace and preservation of human civilisation

The major source of social friction, including international friction, has surely always been unequal access to resources. People fight to control the valuable resources on and under the land, and in and under the sea. The natural resources of Earth are limited in quantity, and economically accessible resources even more so. As the population grows, and demand grows for a higher material standard of living, industrial activity grows exponentially. The threat of resources becoming scarce has led to the concept of “Resource Wars”. Having begun long ago with wars to control the gold and diamonds of Africa and South America, and oil in the Middle East, the current phase is at centre stage of world events today [37]. A particular danger of “resource wars” is that, if the general public can be persuaded to support them, they may become impossible to stop as resources become increasingly scarce. Many commentators have noted the similarity of the language of US and UK government advocates of “war on terror” to the language of the novel “1984” which describes a dystopian future of endless, fraudulent war in which citizens are reduced to slaves.

7.1. Expansion into near-Earth space is the only alternative to endless “resource wars”

As an alternative to the “resource wars” already devastating many countries today, opening access to the unlimited resources of near-Earth space could clearly facilitate world peace and security. The US National Security Space Office, at the start of its report on the potential of space-based solar power (SSP) published in early 2007, stated: “Expanding human populations and declining natural resources are potential sources of local and strategic conflict in the 21st Century, and many see energy as the foremost threat to national security” [38]. The report ended by encouraging urgent research on the feasibility of SSP: “Considering the timescales that are involved, and the exponential growth of population and resource pressures within that same strategic period, it is imperative that this work for “drilling up” vs. drilling down for energy security begins immediately” [38].

Although the use of extra-terrestrial resources on a substantial scale may still be some decades away, it is important to recognise that simply acknowledging its feasibility using known technology is the surest way of ending the threat of resource wars. That is, if it is assumed that the resources available for human use are limited to those on Earth, then it can be argued that resource wars are inescapable [22] and [37]. If, by contrast, it is assumed that the resources of space are economically accessible, this not only eliminates the need for resource wars, it can also preserve the benefits of civilisation which are being eroded today by “resource war-mongers”, most notably the governments of the “Anglo-Saxon” countries and their “neo-con” advisers. It is also worth noting that the $1 trillion that these have already committed to wars in the Middle-East in the 21st century is orders of magnitude more than the public investment needed to aid companies sufficiently to start the commercial use of space resources.

Industrial and financial groups which profit from monopolistic control of terrestrial supplies of various natural resources, like those which profit from wars, have an economic interest in protecting their profitable situation. However, these groups’ continuing profits are justified neither by capitalism nor by democracy: they could be preserved only by maintaining the pretence that use of space resources is not feasible, and by preventing the development of low-cost space travel. Once the feasibility of low-cost space travel is understood, “resource wars” are clearly foolish as well as tragic. A visiting extra-terrestrial would be pityingly amused at the foolish antics of homo sapiens using long-range rockets to fight each other over dwindling terrestrial resources—rather than using the same rockets to travel in space and have the use of all the resources they need!

7.2. High return in safety from extra-terrestrial settlement

Investment in low-cost orbital access and other space infrastructure will facilitate the establishment of settlements on the Moon, Mars, asteroids and in man[/woman]-made space structures. In the first phase, development of new regulatory infrastructure in various Earth orbits, including property/usufruct rights, real estate, mortgage financing and insurance, traffic management, pilotage, policing and other services will enable the population living in Earth orbits to grow very large. Such activities aimed at making near-Earth space habitable are the logical extension of humans’ historical spread over the surface of the Earth. As trade spreads through near-Earth space, settlements are likely to follow, of which the inhabitants will add to the wealth of different cultures which humans have created in the many different environments in which they live.

Success of such extra-terrestrial settlements will have the additional benefit of reducing the danger of human extinction due to planet-wide or cosmic accidents [27]. These horrors include both man-made disasters such as nuclear war, plagues or growing pollution, and natural disasters such as super-volcanoes or asteroid impact. It is hard to think of any objective that is more important than preserving peace. Weapons developed in recent decades are so destructive, and have such horrific, long-term side-effects that their use should be discouraged as strongly as possible by the international community. Hence, reducing the incentive to use these weapons by rapidly developing the ability to use space-based resources on a large scale is surely equally important [11] and [16]. The achievement of this depends on low space travel costs which, at the present time, appear to be achievable only through the development of a vigorous space tourism industry.

## CASE

### Overview

] reject fw arguments without weighing – affects 1nc strat since we didn’t know implications of their arguments, that also means you default to 2nr weighing args and NO NEW 2AR arguments for weighing since its impossible to predict and respond to

### FW

#### 1] Moral truths require generalizations for them to be correct -- pragmatism can never pursue a correct theory of truth, since that requires an external standard of what a correct method of seeking truth is, and what truth is at all, making the framework infinitely regressive

#### 2] Pragmatism is self-effacing – to say absolutism is a bad thing is itself an absolute – there must be certain absolutes

#### 3] Pragmatism circular because it uses the framework to justify itself; you’d have to experiment with pragmatism to realize that it’s true, which requires a presumption that it’s the correct theory

#### 4] Infinitely regressive. Groothuis:

Douglas Groothuis [Dr Groothuis is professor of philosophy at Denver Seminary and teaches philosophy at Metropolitan State College of Denver. He is the author of Christian Apologetics: A Comprehensive Case for Biblical Faith.] “Some Problems with Pragmatism” <https://www.bethinking.org/truth/some-problems-with-pragmatism> RE

Russell also notes that one’s estimation of the consequences of believing something (which is what makes the belief true) must also be true. Yet if the estimation itself is to be deemed true depends on whether it 'works,' ad infinitum. This is the problem of the infinite epistemic regress. One never lands on the truth because it always stands in need of being tested to see if it 'works.' If one holds to the correspondence view of truth as a necessary element of what truth means, one escapes this problem. A statement is true when it correspondence with or agrees with objective reality—whatever the consequences of that belief may be.

Presumption negates – the affs burden is to prove the res proactively true – otherwise incentivises non-inherent scenarios that negs can’t get offense on.

Permissibility negates – a) safety – if I’m not sure if an action is permissible not taking it is epistemically safer b) takes out their justifications since we’d have to be able to comprehend their reasoning but we can’t do that without a sense of ethics

Intuition isn’t an argument because I could say the same thing and epistemics errs neg since we have to start by questioning the aff since it’s a proactive action vs the negative which is just do nothing

No impact to perspectivism – util can also explain why we can’t contain someone else’s perspectives and linguistics isn’t offense since we don’t have to determine truth to understand that something is bad

No hijack:

a] even is their fw is pluralist – our impacts still matter insofar as framing is a question of impact calc and that if util matters more under prag then other prag offense like the contention you can negate

b] Self-correcting makes no sense since it hasn’t been able to do so in the past, and if we win that util is that self-correcting form of prag then err neg

Consequentialism and paradoxes don’t fail/exist:

a] empirically disproven by consequential analysis in this debate since we care about consequences and governments have acted before

b] util would stop infinitely calculating since that prevents meaninful action, thsu more utilitarian

c] deduction checks induction since we can form moral understandings through analysis and observations

The neg is a specific concept which takes out this blip since the neg directly interacts with their fw

Performativity is a non-sequitir – we can understand that things like freedom and ability to live matter but that doesn’t assume we should prioritize it

Probabilty is false – we can still prove fw’s more wrong then others which otherwise means you default to presumption since we’re both wrong

Util tells us how to follow rules because they maximize specific forms of wellbeing -- but only util helps us when certain abusive rules like slavery are created – turns prag since it assumes we follow through

Group the limits, glaude kadlec ev since we can base those understanding through util since it understands knowledge as changing and good/bad based on its impacts

### Offense

Turn bonds – they get rid of contracts b/w nasa and spacex which is non-universal

Turn inequality – no appropriation allows only rich countries to benefit from earth but space resources are infinite and can be shared

### Advantage

1] Gallagher is about US asserting military superioritiy because of satellite attacks which the link ev isn’t about which means alt causes thump

#### 2] No space wars --- dependence on space creates a de facto taboo

Triezenberg, 17

Bonnie Triezenberg, Senior engineer at RAND. Previously, she was the senior technical fellow at the Boeing Company, specializing in agile systems and software development. “Deterring Space War: An Exploratory Analysis Incorporating Prospect Theory into a Game Theoretic Model of Space Warfare,” RAND Corporation. 2017. <https://www.rand.org/pubs/rgs_dissertations/RGSD400.html>

The above discussion suggests that a likely means to achieve deterrence of acts of war in outer space is to increase civilian dependence on space to support day-to-day life—if everyone on earth is equally dependent on space, no one has an incentive to destroy space. Largely by accident, this dependence appears to have, in fact, occurred. The space age was born in an age of affluence and rapid economic expansion; space quickly became a domain of international commerce as well as a domain of national military use. Space assets and the systems they enable have transformed social, infrastructure and information uses perhaps more visibly than they have transformed military uses. In fact, in the current satellite database published by the Union of Concerned Scientists, of the 1461 satellites in orbit 40% support purely commercial ventures, while only 16% have a strictly military use.46 The first commercial broadcast by a satellite in geo-synchronous orbit was of international news between Europe and the United States.47 The first telephony uniting the far flung islands of Indonesia was enabled by satellite48. Those of us who are old enough remember the 1960s “magic” of intercontinental phone calls and international “breaking news” delivered by satellite. Today, most social and infrastructure uses of space are taken for granted – even in remote locales of Africa, people expect to be able to monitor the weather, communicate seamlessly with colleagues and to find their way to new and unfamiliar locations using the GPS in their phones. All of us use space every day.49 These unrestricted economic and social uses of space may be the best deterrent, making everyone on all sides of combat equally dependent on space and heightening the taboo against weaponizing space or threatening space assets with weapons.

3] Alt causes thump ozone – if they’re right that its on the brink then there’s no reason why private companies are the only ones contributing to the ozone layer

4] timeframe weighing on both scenarios – there’s low risk of conflict chance on the first scenario since it assumes that countries would want to go to war and warming would happen in the far ftuure