### 1 – Fw

FW

#### Permissibility and presumption negate:

#### 1] Falsity- Statements are more often false than true because infinite ways to prove something false. Presuming everything is true creates contradictions which would be bankrupt.

#### 2] Trichotomy Triple- there is a trichotomy between obligation, prohibition and permissibility. Proving one disproves the other two because they are intertwined moral terms. Outweighs because it interacts with each term.

#### 3] Negating is harder- A] First and last speech and judge psychology B] They can uplayer giving them a 7-6 time skew C] Infinite prep time D] Infinite perms in the 1AR

#### The meta-ethic is moral naturalism. Non-natural moral facts are epistemically inaccessible

Papineau 7 [David, Academic philosopher. He works as Professor of Philosophy of Science at King's College London, having previously taught for several years at Cambridge University and been a fellow of Robinson College, Cambridge, “Naturalism”. [http://plato.stanford.edu/entries/naturalism/](http://plato.stanford.edu/entries/naturalism/))]

Moore took this argument to show that moral facts comprise a distinct species of non-natural fact. However, any such non-naturalist view of morality faces immediate difficulties, deriving ultimately from the kind of causal closure thesis discussed above. If **all physical effects are due to a limited range of natural causes, and if moral facts lie outside this range, then it follow that moral facts can never make any difference to what happens in the physical world** (Harman, 1986). At first sight **this** may seem tolerable (perhaps moral facts indeed don't have any physical effects). But it **has** **very awkward epistemological consequences.** For beings like us, **knowledge of the spatiotemporal world is mediated by physical processes involving our sense organs and cognitive systems. If moral facts cannot influence the physical world, then it is hard to see how we can have any knowledge of them.**

#### No a priori reason—evidence proves.

**Schwartz** “A Defense of Naïve Empiricism: It is Neither Self-Refuting Nor Dogmatic.” Stephen P. Schwartz. Ithaca College. pp.1-14.

The empirical support for the fundamental principle of empiricism is diffuse but salient. Our common empirical experience and experimental psychology offer evidence that humans do not have any capacity to garner knowledge except by empirical sources. The fact is that we believe that there is no source of knowledge, information, or evidence apart from observation, empirical scientific investigations, and our sensory experience of the world, and we believe this on the basis of our empirical a posteriori experiences and our general empirical view of how things work. For example, we believe on empirical evidence that humans are continuous with the rest of nature and that we rely like other animals on our senses to tell us how things are. If humans are more successful than other animals, it is not because we possess special non-experiential ways of knowing, but because we are better at cooperating, collating, and inferring. In particular we do not have any capacity for substantive a priori knowledge. There is no known mechanism by which such knowledge would be made possible. This is an empirical claim.

#### Thus, the standard is maximizing expected wellbeing. Pleasure and pain *are* intrinsic value and disvalue – everything else *regresses* – robust neuroscience.

Blum et al. 18 – Kenneth Blum, 1Department of Psychiatry, Boonshoft School of Medicine, Dayton VA Medical Center, Wright State University, Dayton, OH, USA 2Department of Psychiatry, McKnight Brain Institute, University of Florida College of Medicine, Gainesville, FL, USA 3Department of Psychiatry and Behavioral Sciences, Keck Medicine University of Southern California, Los Angeles, CA, USA 4Division of Applied Clinical Research & Education, Dominion Diagnostics, LLC, North Kingstown, RI, USA 5Department of Precision Medicine, Geneus Health LLC, San Antonio, TX, USA 6Department of Addiction Research & Therapy, Nupathways Inc., Innsbrook, MO, USA 7Department of Clinical Neurology, Path Foundation, New York, NY, USA 8Division of Neuroscience-Based Addiction Therapy, The Shores Treatment & Recovery Center, Port Saint Lucie, FL, USA 9Institute of Psychology, Eötvös Loránd University, Budapest, Hungary 10Division of Addiction Research, Dominion Diagnostics, LLC. North Kingston, RI, USA 11Victory Nutrition International, Lederach, PA., USA 12National Human Genome Center at Howard University, Washington, DC., USA, Marjorie Gondré-Lewis, 12National Human Genome Center at Howard University, Washington, DC., USA 13Departments of Anatomy and Psychiatry, Howard University College of Medicine, Washington, DC US, Bruce Steinberg, 4Division of Applied Clinical Research & Education, Dominion Diagnostics, LLC, North Kingstown, RI, USA, Igor Elman, 15Department Psychiatry, Cooper University School of Medicine, Camden, NJ, USA, David Baron, 3Department of Psychiatry and Behavioral Sciences, Keck Medicine University of Southern California, Los Angeles, CA, USA, Edward J Modestino, 14Department of Psychology, Curry College, Milton, MA, USA, Rajendra D Badgaiyan, 15Department Psychiatry, Cooper University School of Medicine, Camden, NJ, USA, Mark S Gold 16Department of Psychiatry, Washington University, St. Louis, MO, USA, “Our evolved unique pleasure circuit makes humans different from apes: Reconsideration of data derived from animal studies”, U.S. Department of Veterans Affairs, 28 February 2018, accessed: 19 August 2020, <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC6446569/>, R.S.

**Pleasure** is not only one of the three primary reward functions but it also **defines reward.** As homeostasis explains the functions of only a limited number of rewards, the principal reason why particular stimuli, objects, events, situations, and activities are rewarding may be due to pleasure. This applies first of all to sex and to the primary homeostatic rewards of food and liquid and extends to money, taste, beauty, social encounters and nonmaterial, internally set, and intrinsic rewards. Pleasure, as the primary effect of rewards, drives the prime reward functions of learning, approach behavior, and decision making and provides the **basis for hedonic theories** of reward function. We are attracted by most rewards and exert intense efforts to obtain them, just because they are enjoyable [10]. Pleasure is a passive reaction that derives from the experience or prediction of reward and may lead to a long-lasting state of happiness. The word happiness is difficult to define. In fact, just obtaining physical pleasure may not be enough. One key to happiness involves a network of good friends. However, it is not obvious how the higher forms of satisfaction and pleasure are related to an ice cream cone, or to your team winning a sporting event. Recent multidisciplinary research, using both humans and detailed invasive brain analysis of animals has discovered some critical ways that the brain processes pleasure [14]. Pleasure as a hallmark of reward is sufficient for defining a reward, but it may not be necessary. A reward may generate positive learning and approach behavior simply because it contains substances that are essential for body function. When we are hungry, we may eat bad and unpleasant meals. A monkey who receives hundreds of small drops of water every morning in the laboratory is unlikely to feel a rush of pleasure every time it gets the 0.1 ml. Nevertheless, with these precautions in mind, we may define any stimulus, object, event, activity, or situation that has the potential to produce pleasure as a reward. In the context of reward deficiency or for disorders of addiction, homeostasis pursues pharmacological treatments: drugs to treat drug addiction, obesity, and other compulsive behaviors. The theory of allostasis suggests broader approaches - such as re-expanding the range of possible pleasures and providing opportunities to expend effort in their pursuit. [15]. It is noteworthy, the first animal studies eliciting approach behavior by electrical brain stimulation interpreted their findings as a discovery of the brain’s pleasure centers [16] which were later partly associated with midbrain dopamine neurons [17–19] despite the notorious difficulties of identifying emotions in animals. Evolutionary theories of pleasure: The love connection BO:D Charles Darwin and other biological scientists that have examined the biological evolution and its basic principles found various mechanisms that steer behavior and biological development. Besides their theory on natural selection, it was particularly the sexual selection process that gained significance in the latter context over the last century, especially when it comes to the question of what makes us “what we are,” i.e., human. However, the capacity to sexually select and evolve is not at all a human accomplishment alone or a sign of our uniqueness; yet, we humans, as it seems, are ingenious in fooling ourselves and others–when we are in love or desperately search for it. It is well established that modern biological theory conjectures that **organisms are** the **result of evolutionary competition.** In fact, Richard Dawkins stresses gene survival and propagation as the basic mechanism of life [20]. Only genes that lead to the fittest phenotype will make it. It is noteworthy that the phenotype is selected based on behavior that maximizes gene propagation. To do so, the phenotype must survive and generate offspring, and be better at it than its competitors. Thus, the ultimate, distal function of rewards is to increase evolutionary fitness by ensuring the survival of the organism and reproduction. It is agreed that learning, approach, economic decisions, and positive emotions are the proximal functions through which phenotypes obtain other necessary nutrients for survival, mating, and care for offspring. Behavioral reward functions have evolved to help individuals to survive and propagate their genes. Apparently, people need to live well and long enough to reproduce. Most would agree that homo-sapiens do so by ingesting the substances that make their bodies function properly. For this reason, foods and drinks are rewards. Additional rewards, including those used for economic exchanges, ensure sufficient palatable food and drink supply. Mating and gene propagation is supported by powerful sexual attraction. Additional properties, like body form, augment the chance to mate and nourish and defend offspring and are therefore also rewards. Care for offspring until they can reproduce themselves helps gene propagation and is rewarding; otherwise, many believe mating is useless. According to David E Comings, as any small edge will ultimately result in evolutionary advantage [21], additional reward mechanisms like novelty seeking and exploration widen the spectrum of available rewards and thus enhance the chance for survival, reproduction, and ultimate gene propagation. These functions may help us to obtain the benefits of distant rewards that are determined by our own interests and not immediately available in the environment. Thus the distal reward function in gene propagation and evolutionary fitness defines the proximal reward functions that we see in everyday behavior. That is why foods, drinks, mates, and offspring are rewarding. There have been theories linking pleasure as a required component of health benefits salutogenesis, (salugenesis). In essence, under these terms, pleasure is described as a state or feeling of happiness and satisfaction resulting from an experience that one enjoys. Regarding pleasure, it is a double-edged sword, on the one hand, it promotes positive feelings (like mindfulness) and even better cognition, possibly through the release of dopamine [22]. But on the other hand, pleasure simultaneously encourages addiction and other negative behaviors, i.e., motivational toxicity. It is a complex neurobiological phenomenon, relying on reward circuitry or limbic activity. It is important to realize that through the “Brain Reward Cascade” (BRC) endorphin and endogenous morphinergic mechanisms may play a role [23]. While natural rewards are essential for survival and appetitive motivation leading to beneficial biological behaviors like eating, sex, and reproduction, crucial social interactions seem to further facilitate the positive effects exerted by pleasurable experiences. Indeed, experimentation with addictive drugs is capable of directly acting on reward pathways and causing deterioration of these systems promoting hypodopaminergia [24]. Most would agree that pleasurable activities can stimulate personal growth and may help to induce healthy behavioral changes, including stress management [25]. The work of Esch and Stefano [26] concerning the link between compassion and love implicate the brain reward system, and pleasure induction suggests that social contact in general, i.e., love, attachment, and compassion, can be highly effective in stress reduction, survival, and overall health. Understanding the role of neurotransmission and pleasurable states both positive and negative have been adequately studied over many decades [26–37], but comparative anatomical and neurobiological function between animals and homo sapiens appear to be required and seem to be in an infancy stage. Finding happiness is different between apes and humans As stated earlier in this expert opinion one key to happiness involves a network of good friends [38]. However, it is not entirely clear exactly how the higher forms of satisfaction and pleasure are related to a sugar rush, winning a sports event or even sky diving, all of which augment dopamine release at the reward brain site. Recent multidisciplinary research, using both humans and detailed invasive brain analysis of animals has discovered some critical ways that the brain processes pleasure. Remarkably, there are pathways for ordinary liking and pleasure, which are limited in scope as described above in this commentary. However, there are **many brain regions**, often termed hot and cold spots, that significantly **modulate** (increase or decrease) our **pleasure or** even produce **the opposite** of pleasure— that is disgust and fear [39]. One specific region of the nucleus accumbens is organized like a computer keyboard, with particular stimulus triggers in rows— producing an increase and decrease of pleasure and disgust. Moreover, the cortex has unique roles in the cognitive evaluation of our feelings of pleasure [40]. Importantly, the interplay of these multiple triggers and the higher brain centers in the prefrontal cortex are very intricate and are just being uncovered. Desire and reward centers It is surprising that many different sources of pleasure activate the same circuits between the mesocorticolimbic regions (Figure 1). Reward and desire are two aspects pleasure induction and have a very widespread, large circuit. Some part of this circuit distinguishes between desire and dread. The so-called pleasure circuitry called “REWARD” involves a well-known dopamine pathway in the mesolimbic system that can influence both pleasure and motivation. In simplest terms, the well-established mesolimbic system is a dopamine circuit for reward. It starts in the ventral tegmental area (VTA) of the midbrain and travels to the nucleus accumbens (Figure 2). It is the cornerstone target to all addictions. The VTA is encompassed with neurons using glutamate, GABA, and dopamine. The nucleus accumbens (NAc) is located within the ventral striatum and is divided into two sub-regions—the motor and limbic regions associated with its core and shell, respectively. The NAc has spiny neurons that receive dopamine from the VTA and glutamate (a dopamine driver) from the hippocampus, amygdala and medial prefrontal cortex. Subsequently, the NAc projects GABA signals to an area termed the ventral pallidum (VP). The region is a relay station in the limbic loop of the basal ganglia, critical for motivation, behavior, emotions and the “Feel Good” response. This defined system of the brain is involved in all addictions –substance, and non –substance related. In 1995, our laboratory coined the term “Reward Deficiency Syndrome” (RDS) to describe genetic and epigenetic induced hypodopaminergia in the “Brain Reward Cascade” that contribute to addiction and compulsive behaviors [3,6,41]. Furthermore, ordinary “liking” of something, or pure pleasure, is represented by small regions mainly in the limbic system (old reptilian part of the brain). These may be part of larger neural circuits. In Latin, hedus is the term for “sweet”; and in Greek, hodone is the term for “pleasure.” Thus, the word Hedonic is now referring to various subcomponents of pleasure: some associated with purely sensory and others with more complex emotions involving morals, aesthetics, and social interactions. The capacity to have pleasure is part of being healthy and may even extend life, especially if linked to optimism as a dopaminergic response [42]. Psychiatric illness often includes symptoms of an abnormal inability to experience pleasure, referred to as anhedonia. A negative feeling state is called dysphoria, which can consist of many emotions such as pain, depression, anxiety, fear, and disgust. Previously many scientists used animal research to uncover the complex mechanisms of pleasure, liking, motivation and even emotions like panic and fear, as discussed above [43]. However, as a significant amount of related research about the specific brain regions of pleasure/reward circuitry has been derived from invasive studies of animals, these cannot be directly compared with subjective states experienced by humans. In an attempt to resolve the controversy regarding the causal contributions of mesolimbic dopamine systems to reward, we have previously evaluated the three-main competing explanatory categories: “liking,” “learning,” and “wanting” [3]. That is, dopamine may mediate (a) liking: the hedonic impact of reward, (b) learning: learned predictions about rewarding effects, or (c) wanting: the pursuit of rewards by attributing incentive salience to reward-related stimuli [44]. We have evaluated these hypotheses, especially as they relate to the RDS, and we find that the incentive salience or “wanting” hypothesis of dopaminergic functioning is supported by a majority of the scientific evidence. Various neuroimaging studies have shown that anticipated behaviors such as sex and gaming, delicious foods and drugs of abuse all affect brain regions associated with reward networks, and may not be unidirectional. Drugs of abuse enhance dopamine signaling which sensitizes mesolimbic brain mechanisms that apparently evolved explicitly to attribute incentive salience to various rewards [45]. Addictive substances are voluntarily self-administered, and they enhance (directly or indirectly) dopaminergic synaptic function in the NAc. This activation of the brain reward networks (producing the ecstatic “high” that users seek). Although these circuits were initially thought to encode a set point of hedonic tone, it is now being considered to be far more complicated in function, also encoding attention, reward expectancy, disconfirmation of reward expectancy, and incentive motivation [46]. The argument about addiction as a disease may be confused with a predisposition to substance and nonsubstance rewards relative to the extreme effect of drugs of abuse on brain neurochemistry. The former sets up an individual to be at high risk through both genetic polymorphisms in reward genes as well as harmful epigenetic insult. Some Psychologists, even with all the data, still infer that addiction is not a disease [47]. Elevated stress levels, together with polymorphisms (genetic variations) of various dopaminergic genes and the genes related to other neurotransmitters (and their genetic variants), and may have an additive effect on vulnerability to various addictions [48]. In this regard, Vanyukov, et al. [48] suggested based on review that whereas the gateway hypothesis does not specify mechanistic connections between “stages,” and does not extend to the risks for addictions the concept of common liability to addictions may be more parsimonious. The latter theory is grounded in genetic theory and supported by data identifying common sources of variation in the risk for specific addictions (e.g., RDS). This commonality has identifiable neurobiological substrate and plausible evolutionary explanations. Over many years the controversy of dopamine involvement in especially “pleasure” has led to confusion concerning separating motivation from actual pleasure (wanting versus liking) [49]. We take the position that animal studies cannot provide real clinical information as described by self-reports in humans. As mentioned earlier and in the abstract, on November 23rd, 2017, evidence for our concerns was discovered [50] In essence, although nonhuman primate brains are similar to our own, the disparity between other primates and those of human cognitive abilities tells us that surface similarity is not the whole story. Sousa et al. [50] small case found various differentially expressed genes, to associate with pleasure related systems. Furthermore, the dopaminergic interneurons located in the human neocortex were absent from the neocortex of nonhuman African apes. Such differences in neuronal transcriptional programs may underlie a variety of neurodevelopmental disorders. In simpler terms, the system controls the production of dopamine, a chemical messenger that plays a significant role in pleasure and rewards. The senior author, Dr. Nenad Sestan from Yale, stated: “Humans have evolved a dopamine system that is different than the one in chimpanzees.” This may explain why the behavior of humans is so unique from that of non-human primates, even though our brains are so surprisingly similar, Sestan said: “It might also shed light on why people are vulnerable to mental disorders such as autism (possibly even addiction).” Remarkably, this research finding emerged from an extensive, multicenter collaboration to compare the brains across several species. These researchers examined 247 specimens of neural tissue from six humans, five chimpanzees, and five macaque monkeys. Moreover, these investigators analyzed which genes were turned on or off in 16 regions of the brain. While the differences among species were subtle, **there was** a **remarkable contrast in** the **neocortices**, specifically in an area of the brain that is much more developed in humans than in chimpanzees. In fact, these researchers found that a gene called tyrosine hydroxylase (TH) for the enzyme, responsible for the production of dopamine, was expressed in the neocortex of humans, but not chimpanzees. As discussed earlier, dopamine is best known for its essential role within the brain’s reward system; the very system that responds to everything from sex, to gambling, to food, and to addictive drugs. However, dopamine also assists in regulating emotional responses, memory, and movement. Notably, abnormal dopamine levels have been linked to disorders including Parkinson’s, schizophrenia and spectrum disorders such as autism and addiction or RDS. Nora Volkow, the director of NIDA, pointed out that one alluring possibility is that the neurotransmitter dopamine plays a substantial role in humans’ ability to pursue various rewards that are perhaps months or even years away in the future. This same idea has been suggested by Dr. Robert Sapolsky, a professor of biology and neurology at Stanford University. Dr. Sapolsky cited evidence that dopamine levels rise dramatically in humans when we anticipate potential rewards that are uncertain and even far off in our futures, such as retirement or even the possible alterlife. This may explain what often motivates people to work for things that have no apparent short-term benefit [51]. In similar work, Volkow and Bale [52] proposed a model in which dopamine can favor NOW processes through phasic signaling in reward circuits or LATER processes through tonic signaling in control circuits. Specifically, they suggest that through its modulation of the orbitofrontal cortex, which processes salience attribution, dopamine also enables shilting from NOW to LATER, while its modulation of the insula, which processes interoceptive information, influences the probability of selecting NOW versus LATER actions based on an individual’s physiological state. This hypothesis further supports the concept that disruptions along these circuits contribute to diverse pathologies, including obesity and addiction or RDS.

#### Prefer:

#### 1] Actor spec—governments must use util because they don’t have intentions and are constantly dealing with tradeoffs—outweighs since different agents have different obligations—takes out calc indicts since they are empirically denied.

#### 2] No intent-foresight distinction for states.

Enoch 07 Enoch, D [The Faculty of Law, The Hebrew Unviersity, Mount Scopus Campus, Jersusalem]. (2007). INTENDING, FORESEEING, AND THE STATE. Legal Theory, 13(02). doi:10.1017/s1352325207070048 https://www.cambridge.org/core/journals/legal-theory/article/intending-foreseeing-and-the-state/76B18896B94D5490ED0512D8E8DC54B2

The general difficulty of the intending-foreseeing distinction here stemmed, you will recall, from the feeling that attempting to pick and choose among the foreseen consequences of one’s actions those one is more and those one is less responsible for looks more like the preparation of a defense than like a genuine attempt to determine what is to be done. Hiding behind the intending-foreseeing distinction seems like an attempt to evade responsibility, and so thinking about the distinction in terms of responsibility serves 39. Anderson & Pildes, supra note 38. I will use this text as my example of an expressive theory here. 40. See id. at 1554, 1564. 41. For a general critique, see Mathew D. Adler, Expressive Theories of Law: A Skeptical Overview, 148 U. PA. L. REV. 1363 (1999–2000). 42. As Adler repeatedly notes, the understanding of expression Anderson & Pildes work with is amazingly broad, so that “To express an attitude through action is to act on the reasons the attitude gives us”; Anderson & Pildes, supra note 38, at 1510. If this is so, it seems that expression drops out of the picture and everything done with it can be done directly in terms of reasons. 43. This may be true of what Anderson and Pildes have in mind when they say that “expressive norms regulate actions by regulating the acceptable justifications for doing them”; id. at 1511. http://journals.cambridge.org Downloaded: 03 Aug 2014 IP address: 134.153.184.170 Intending, Foreseeing, and the State 91 to reduce even further the plausibility of attributing to it intrinsic moral significance. This consideration—however weighty in general—seems to me very weighty when applied to state action and to the decisions of state officials. For perhaps it may be argued that individuals are not required to undertake a global perspective, one that equally takes into account all foreseen consequences of their actions. Perhaps, in other words, individuals are entitled to (roughly) settle for having a good will, and beyond that let chips fall where they may. But this is precisely what stateswomen and statesmen—and certainly states—are not entitled to settle for.44 In making policy decisions, it is precisely the global (or at least statewide, or nationwide, or something of this sort) perspective that must be undertaken. Perhaps, for instance, an individual doctor is entitled to give her patient a scarce drug without thinking about tomorrow’s patients (I say “perhaps” because I am genuinely not sure about this), but surely when a state committee tries to formulate rules for the allocation of scarce medical drugs and treatments, it cannot hide behind the intending-foreseeing distinction, arguing that if it allows45 the doctor to give the drug to today’s patient, the dxeath of tomorrow’s patient is merely foreseen and not intended. When making a policy-decision, this is clearly unacceptable. Or think about it this way (I follow Daryl Levinson here):46 perhaps restrictions on the responsibility of individuals are justified because individuals are autonomous, because much of the value in their lives comes from personal pursuits and relationships that are possible only if their responsibility for what goes on in the (more impersonal) world is restricted. But none of this is true of states and governments. They have no special relationships and pursuits, no personal interests, no autonomous lives to lead in anything like the sense in which these ideas are plausible when applied to individuals persons. So there is no reason to restrict the responsibility of states in anything like the way the responsibility of individuals is arguably restricted.47 States and state officials have much more comprehensive responsibilities than individuals do. Hiding behind the intending-foreseeing distinction thus more clearly constitutes an evasion of responsibility in the case of the former. So the evading-responsibility worry has much more force against the intending-foreseeing distinction when applied to state action than elsewhere.

#### 3] Only consequentialism explains degrees of wrongness—if I break a promise to meet for lunch, that is not as bad as breaking a promise to not kill. Only consequences explain why which is intuitive. Outweighs—a) parsimony—metaphysics relies on long chains of questionable claims that make conclusions less likely b) hijacks—intuitions are inevitable since every framework must take some starting point.

#### Impact calc –

#### 1] Extinction outweighs:

#### A] Structural violence- death causes suffering because people can’t get access to resources and basic necessities

#### B] Mathematically outweighs.

MacAskill 14 [William, Oxford Philosopher and youngest tenured philosopher in the world, Normative Uncertainty, 2014]

The human race might go extinct from a number of causes: asteroids, supervolcanoes, runaway climate change, pandemics, nuclear war, and the development and use of dangerous new technologies such as synthetic biology, all pose risks (even if very small) to the continued survival of the human race.184 And different moral views give opposing answers to question of whether this would be a good or a bad thing. It might seem obvious that human extinction would be a very bad thing, both because of the loss of potential future lives, and because of the loss of the scientific and artistic progress that we would make in the future. But the issue is at least unclear. The continuation of the human race would be a mixed bag: inevitably, it would involve both upsides and downsides. And if one regards it as much more important to avoid bad things happening than to promote good things happening then one could plausibly regard human extinction as a good thing.For example, one might regard the prevention of bads as being in general more important that the promotion of goods, as defended historically by G. E. Moore,185 and more recently by Thomas Hurka.186 One could weight the prevention of suffering as being much more important that the promotion of happiness. Or one could weight the prevention of objective bads, such as war and genocide, as being much more important than the promotion of objective goods, such as scientific and artistic progress. If the human race continues its future will inevitably involve suffering as well as happiness, and objective bads as well as objective goods. So, if one weights the bads sufficiently heavily against the goods, or if one is sufficiently pessimistic about humanity’s ability to achieve good outcomes, then one will regard human extinction as a good thing.187 However, even if we believe in a moral view according to which human extinction would be a good thing, we still have strong reason to prevent near-term human extinction. To see this, we must note three points. First, we should note that the extinction of the human race is an extremely high stakes moral issue. Humanity could be around for a very long time: if humans survive as long as the median mammal species, we will last another two million years. On this estimate, the number of humans in existence in the The future, given that we don’t go extinct any time soon, would be 2×10^14. So if it is good to bring new people into existence, then it’s very good to prevent human extinction. Second, human extinction is by its nature an irreversible scenario. If we continue to exist, then we always have the option of letting ourselves go extinct in the future (or, perhaps more realistically, of considerably reducing population size). But if we go extinct, then we can’t magically bring ourselves back into existence at a later date. Third, we should expect ourselves to progress, morally, over the next few centuries, as we have progressed in the past. So we should expect that in a few centuries’ time we will have better evidence about how to evaluate human extinction than we currently have. Given these three factors, it would be better to prevent the near-term extinction of the human race, even if we thought that the extinction of the human race would actually be a very good thing. To make this concrete, I’ll give the following simple but illustrative model. Suppose that we have 0.8 credence that it is a bad thing to produce new people, and 0.2 certain that it’s a good thing to produce new people; and the degree to which it is good to produce new people, if it is good, is the same as the degree to which it is bad to produce new people, if it is bad. That is, I’m supposing, for simplicity, that we know that one new life has one unit of value; we just don’t know whether that unit is positive or negative. And let’s use our estimate of 2×10^14 people who would exist in the future, if we avoid near-term human extinction. Given our stipulated credences, the expected benefit of letting the human race go extinct now would be (.8-.2)×(2×10^14) = 1.2×(10^14). Suppose that, if we let the human race continue and did research for 300 years, we would know for certain whether or not additional people are of positive or negative value. If so, then with the credences above we should think it 80% likely that we will find out that it is a bad thing to produce new people, and 20% likely that we will find out that it’s a good thing to produce new people. So there’s an 80% chance of a loss of 3×(10^10) (because of the delay of letting the human race go extinct), the expected value of which is 2.4×(10^10). But there’s also a 20% chance of a gain of 2×(10^14), the expected value of which is 4×(10^13). That is, in expected value terms, the cost of waiting for a few hundred years is vanishingly small compared with the benefit of keeping one’s options open while one gains new information.

#### 2] Calc indicts fail: A] Ethics- it would indict everything cuz they use events to understand how ethics have worked B] Reciprocity- they are NIBs that create a 2:1 skew where I have to answer them to access offense while they only have to win one C] Internalism- asking why we value life is nonsensical since it’s intrinsic and we just do.

### 2 – Space Elevators PIC

#### Text – Private Appropriation of Outer Space except for Space Elevators is Unjust.

#### It Competes:

#### 1] Space Elevators constitute Appropriation – they impede orbits.

Matignon 19 Louis de Gouyon Matignon 3-3-2019 "LEGAL ASPECTS OF THE SPACE ELEVATOR TRANSPORTATION SYSTEM" <https://www.spacelegalissues.com/space-law-legal-aspects-of-the-space-elevator-transportation-system/> [PhD in space law (co-supervised by both Philippe Delebecque, from Université Paris 1 Panthéon-Sorbonne, France, and Christopher D. Johnson, from Georgetown University || regularly write articles on the website Space Legal Issues so as to popularise space law and public international law]//Elmer

An Earth-based space elevator would consist of a cable with one end attached to the surface near the equator and the other end in space beyond geostationary orbit. An orbit is the curved path through which objects in space move around a planet or a star. The 1967 Treaty’s regime and customary law enshrine the principle of non-appropriation and freedom of access to orbital positions. Space Law and International Telecommunication Laws combined to protect this use against any interference. The majority of space-launched objects are satellites that are launched in Earth’s orbit (a very small part of space objects – scientific objects for space exploration – are launched into outer space beyond terrestrial orbits). It is important to precise that an orbit does not exist: satellites describe orbits by obeying the general laws of universal attraction. Depending on the launching techniques and parameters, the orbital trajectory of a satellite may vary. Sun-synchronous satellites fly over a given location constantly at the same time in local civil time: they are used for remote sensing, meteorology or the study of the atmosphere. Geostationary satellites are placed in a very high orbit; they give an impression of immobility because they remain permanently at the same vertical point of a terrestrial point (they are mainly used for telecommunications and television broadcasting). A geocentric orbit or Earth orbit involves any object orbiting Planet Earth, such as the Moon or artificial satellites. Geocentric (having the Earth as its centre) orbits are organised as follow: 1) Low Earth orbit (LEO): geocentric orbits with altitudes (the height of an object above the average surface of the Earth’s oceans) from 100 to 2 000 kilometres. Satellites in LEO have a small momentary field of view, only able to observe and communicate with a fraction of the Earth at a time, meaning a network or constellation of satellites is required in order to provide continuous coverage. Satellites in lower regions of LEO also suffer from fast orbital decay (in orbital mechanics, decay is a gradual decrease of the distance between two orbiting bodies at their closest approach, the periapsis, over many orbital periods), requiring either periodic reboosting to maintain a stable orbit, or launching replacement satellites when old ones re-enter. 2) Medium Earth orbit (MEO), also known as an intermediate circular orbit: geocentric orbits ranging in altitude from 2 000 kilometres to just below geosynchronous orbit at 35 786 kilometres. The most common use for satellites in this region is for navigation, communication, and geodetic/space environment science. The most common altitude is approximately 20 000 kilometres which yields an orbital period of twelve hours. 3) Geosynchronous orbit (GSO) and geostationary orbit (GEO) are orbits around Earth at an altitude of 35 786 kilometres matching Earth’s sidereal rotation period. All geosynchronous and geostationary orbits have a semi-major axis of 42 164 kilometres. A geostationary orbit stays exactly above the equator, whereas a geosynchronous orbit may swing north and south to cover more of the Earth’s surface. Communications satellites and weather satellites are often placed in geostationary orbits, so that the satellite antennae (located on Earth) that communicate with them do not have to rotate to track them, but can be pointed permanently at the position in the sky where the satellites are located. 4) High Earth orbit: geocentric orbits above the altitude of 35 786 kilometres. The competing forces of gravity, which is stronger at the lower end, and the outward/upward centrifugal force, which is stronger at the upper end, would result in the cable being held up, under tension, and stationary over a single position on Earth. With the tether deployed, climbers could repeatedly climb the tether to space by mechanical means, releasing their cargo to orbit. Climbers could also descend the tether to return cargo to the surface from orbit.

#### 2] Everything “produces debris” - launches produce dust, paint falls off from materials, etc. – the 1AC hasn’t defined “debris” or anything that “constitutes Debris” so default Negative on Competition – anything else incentivizes Aff vagueness to spike Neg Ground.

#### Private Companies are pursuing Space Elevators.

Alfano 15 Andrea Alfano 8-18-2015 “All Of These Companies Are Working On A Space Elevator” <https://www.techtimes.com/articles/77612/20150818/companies-working-space-elevator.htm> (Writer at the Tech Times)//Elmer

Space elevators are solid proof that any mundane object sounds way cooler if you stick the word "space" in front of it. But there's much more than coolness at stake when building a space elevator – this technology has the potential to revolutionize space transportation, and the Canadian private space company Thoth Technology that was recently awarded a patent for its space elevator design isn't the only company in the game. One of the other major players is a U.S.-based company called LiftPort Group, founded by space entrepreneur Michael Laine in 2003. Its plan for a space elevator is vastly different from the one for which Thoth received a patent, however. Whereas Thoth's plans entail tethering a 12-mile-high inflatable space elevator to the Earth, LiftPort is shooting for the moon. Originally, LiftPort had planned to build an Earth elevator, too, but it abandoned the idea in 2007 in favor of building a lunar elevator. The basic design for a lunar elevator is an anchor in the moon that is attached to a cable that extends to a space station situated at a very special point. Known as a Lagrange Point, this is the gravitational tipping point between the Earth and the moon, where their gravitational pulls essentially cancel one another out. A robot could then travel up and down the tether, ferrying cargo between the moon and the station. Out farther in space, a counterweight would balance out the system. Both types of space elevator are intended to increase space access, but in very different ways. Thoth's Earth elevator aims to make launches easier by starting off 12 miles above the Earth's surface. LiftPort's space elevator aims to increase access to the moon in particular, because it is much easier to launch a rocket to the Lagrange Point and dock it at a space station than it is to get to the moon directly. There's a third major company based in Japan called Obayashi Corp. whose plans look like a hybrid of Thoth's and LiftPort's. Obayashi is not a space company, however – it's actually a construction company. Like Thoth, Obayashi plans to build an Earth elevator. But its Earth elevator would consist of a cable tethered to the blue planet, a robotic cargo-carrier, a space station, and a counterweight. It essentially looks like LiftPort's plans, but stuck to the Earth instead of to the moon.

#### Yes Space Elevators – NASA confirms.

Snowden 18 Scott Snowden 10-2-2018 "A colossal elevator to space could be going up sooner than you ever imagined" <https://www.nbcnews.com/mach/science/colossal-elevator-space-could-be-going-sooner-you-ever-imagined-ncna915421> (Scott has written about science and technology for 20 years for publications around the world. He covers environmental technology for Forbes.)//Elmer

For more than half a century, rockets have been the only way to go to space. But in the not-too-distant future, we may have another option for sending up people and payloads: a colossal elevator extending from Earth’s surface up to an altitude of 22,000 miles, where geosynchronous satellites orbit. NASA says the basic concept of a space elevator is sound, and researchers around the world are optimistic that one can be built. The Obayashi Corp., a global construction firm based in Tokyo, has said it will build one by 2050, and China wants to build one as soon as 2045. Now an experiment to be conducted soon aboard the International Space Station will help determine the real-world feasibility of a space elevator. “The space elevator is the Holy Grail of space exploration,” says Michio Kaku, a professor of physics at City College of New York and a noted futurist. “Imagine pushing the ‘up’ button of an elevator and taking a ride into the heavens. It could open up space to the average person.”

#### Regardless of completion, Elevators spur investment in Nanotechnology

Liam O’Brien 16. University of Wollongong. 07/2016. “Nanotechnology in Space.” Young Scientists Journal; Canterbury, no. 19, p. 22.

Nanotechnology is at the forefront of scientific development, continuing to astound and innovate. Likewise, the space industry is rapidly increasing in sophistication and competition, with companies such as SpaceX, Blue Origin and Virgin Galactic becoming increasingly prevalent in what could become a new commercial space race. The various space programs over the past 60 years have led to a multitude of beneficial impacts for everyday society. Nanotechnology, through research and development in space has the potential to do the same. Potential applications of nanotechnology in space are numerous, many of them have the potential to capture and inspire generations to come. One of these applications is the space elevator. By using carbon nanotubes, a super light yet strong material, this concept would be an actual physical structure from the surface of the Earth to an altitude of approximately 36 000 km. The tallest building in the world would fit into this elevator over 42 000 times. The counterweight, used to keep the elevator taught, is proposed to be an asteroid. This would need to be at a distance of 100 000 km, a quarter of the distance to the moon. The benefits of such a structure would be enormous. 95% of a space shuttle's weight at take-off is fuel, costing US$ 20 000 per kilogram to send something into space. However, with a space elevator the cost per kilogram can be reduced to as little as US$ 200. Exploration to other planets can begin at the tower, and travel to and from the moon could become as simple as a morning commute to work. Solar sails provide the means to travel large distances and incredible speeds. Much like sails on a boat use wind, the solar sail uses light as a source of propulsion. Ideally these sails would be kilometres in length and only a few micrometres in thickness. This provides us with the ability to travel at speeds previously unheard of. Using carbon nanotubes once again, a solar sail has the capability to travel at 39 756 km/s which is 13% of the speed of light! This sail could reach Pluto in an astonishing 1.7 days, and Alpha Centauri in just 32 years. Space travel to other planets, other stars, could be possible with solar sails. The Planetary Society is funding for a space sail of itself, and has successfully launched one into orbit. NASA has also sent a sail into orbit, allowing it to burn up in the atmosphere after 240 days. Investing time and resources into nanotechnology for space exploration has benefits for society today. Materials such as graphene are being used in modern manufacturing at an increasing rate as the applications become utilised. Carbon nanotubes will change the way we think about materials and their strength. These nanotubes have a tensile strength one hundred times that of steel, yet are only a sixth of the weight. Imagine light weight vehicles using less petrol and energy as well as being just as strong as regular vehicles. With potentials to revolutionize the way we think about space travel, nanotechnology has a bright future. As a new field of science, it has the capability to push the human race to the outer reaches of our galaxy and hopefully one day to other stars. It will inspire generations of explorers and dreamers to challenge themselves and advance the human race into the next era. As Richard Feynman said in his 1959 talk 'There's Plenty of Room at the Bottom' "A field in which little has been done, but in which an enormous amount can be done. There is still plenty more to achieve.

#### Nano tech solves warming

Bhavya Khullar. September 4, 2017. Nanomaterials Could Combat Climate Change and Reduce Pollution. https://www.scientificamerican.com/article/nanomaterials-could-combat-climate-change-and-reduce-pollution/

The list of environmental problems that the world faces may be huge, but some strategies for solving them are remarkably small. First explored for applications in microscopy and computing, nanomaterials—materials made up of units that are each thousands of times smaller than the thickness of a human hair—are emerging as useful for tackling threats to our planet’s well-being. Scientists across the globe are developing nanomaterials that can efficiently use carbon dioxide from the air, capture toxic pollutants from water and degrade solid waste into useful products. “Nanomaterials could help us mitigate pollution. They are efficient catalysts and mostly recyclable. Now, they have to become economical for commercialization and better to replace present-day technologies completely,” says [Arun Chattopadhyay](http://www.iitg.ac.in/arun/), a member of the chemistry faculty at the Center for Nanotechnology, Indian Institute of Technology Guwahati. To help slow the climate-changing rise in atmospheric CO2levels, researchers have developed nanoCO2 harvesters that can suck atmospheric carbon dioxide and deploy it for industrial purposes. “Nanomaterials can convert carbon dioxide into useful products like alcohol. The materials could be simple chemical catalysts or photochemical in nature that work in the presence of sunlight,” says Chattopadhyay, who has been working with nanomaterials to tackle environmental pollutants for more than a decade. Many research groups are working to address a problem that, if solved, could be a holy grail in combating climate change: how to pull CO2 out of the atmosphere and convert it into useful products. Chattopadhyay isn’t alone. Many research groups are working to address a problem that, if solved, could be a holy grail in combating climate change: how to pull CO2 out of the atmosphere and convert it into useful products. Nanoparticles offer a promising approach to this because they have a large surface-area-to-volume ratio for interacting with CO2 and properties that allow them to facilitate the conversion of CO2into other things. The challenge is to make them economically viable. Researchers have tried everything from metallic to carbon-based nanoparticles to reduce the cost, but so far they haven’t become efficient enough for industrial-scale application. One of the most recent points of progress in this area is work by scientists at the CSIR-Indian Institute of Petroleum and the Lille University of Science and Technology in France. The researchers developed a nanoCO2 harvester that uses water and sunlight to convert atmospheric CO2 into methanol, which can be employed as an engine fuel, a solvent, an antifreeze agent and a diluent of ethanol. Made by wrapping a layer of modified graphene oxide around spheres of copper zinc oxide and magnetite, the material looks like a miniature golf ball, captures CO2 more efficiently than conventional catalysts and can be readily reused, according to Suman Jain, senior scientist of the Indian Institute of Petroleum, Dehradun in India, who developed the nanoCO2harvester. Jain says that the nanoCO2 harvester has a large molecular surface area and captures more CO2 than a conventional catalyst with similar surface area would, which makes the conversion more efficient. But due to their small size, the nanoparticles have a tendency to clump up, making them inactive with prolonged use. Jain adds that synthesizing useful nanoparticle-based materials is also challenging because it’s hard to make the particles a consistent size. Chattopadhyay says the efficiency of such materials can be improved further, providing hope for useful application in the future. CLEANSING WATER Most toxic dyes used in textile and leather industries can be captured with nanoparticles. “Water pollutants such as dyes from human-created waste like those from tanneries could get to natural sources of water like deep tube wells or groundwater if wastewater from these industries is left untreated,” says Chattopadhyay. “This problem is rather difficult to solve.” An international group of researchers led by professor Elzbieta Megiel of the University of Warsaw in Poland reports that nanomaterials have been widely studied for removing heavy metals and dyes from wastewater. According to the research team, adsorption processes using materials containing magnetic nanoparticles are highly effective and can be easily performed because such nanoparticles have a large number of sites on their surface that can capture pollutants and don’t readily degrade in water. Chattopadhyay adds that appropriately designed magnetic nanomaterials can be used to separate pollutants such as arsenic, lead, chromium and mercury from water. However, the nanotech-based approach has to be more efficient than conventional water purification technology to make it worthwhile. In addition to removing dyes and metals, nanomaterials can also be used to clean up oil spills. Researchers led by Pulickel Ajayan at Rice University in Houston, Texas, have developed a reusable nanosponge that can remove oil from contaminated seawater.

#### Nano weapons solve every existential threat

**Miller 17,** Gina Miller, She has written articles and provided interviews on the subject of nanotechnology and created digital artwork, videos and animations to illustrate future applications. Her work has been featured in various media including the History Channel, Japanese television, international documentaries, Wired, PC Magazine, Fast Company, and various books such as “Nanofuture” by J. Storrs Hall, the inventor of the “utility fog” concept. Miller has collaborated with other nanotechnology pioneers such as Robert A. Freitas Jr., author of “Nanomedicine,” and is a frequent collaborator of the Foresight Institute co-founded by K. Eric Drexler the “founding father of nanotechnology”.. 2-26-2017, accessed on 1-28-2021, Nanotechnology Industries, "Nanotechnology, the real science of miracles, the end of disease, aging, poverty and pollution - Nanotechnology Industries", http://nanoindustries.com/nanotechnology\_science\_of\_miracles/ //Adam

The current status of disease and death is staggering. We do know that in the documented world 56 million people die every year. Dissecting the statistics of disease provided by the World Health Organization is overwhelming to weed through. There is a solution. Or there may be in the future. One day there could be a cure for all disease, and you may be able to live forever, in a healthy youthful state. One day it may be possible that scientists will be able to create nanorobots using nanotechnology. Nanotechnology is the ability to see and move atoms around. Everything is made of atoms, the chair you are sitting in, your food, your body, the air we breathe, everything. Atoms are so small they cannot be seen by the human eye. Atoms are on the nanoscale, that's a teeny, tiny size. There are 25,400,000 nanometers in an inch, a sheet of newspaper is 100,000 nanometers thick, human hair is about 80,000 nanometers in diameter. Atoms are the building blocks. Different atoms, arranged in different ways, make molecules that make the different things you see and experience. In the human body atoms come together to make many things, for example water, fats, hair, bones, and DNA. DNA and other molecules build cells; sometimes cells malfunction and cause disease. Where does nanotechnology fit in? That's a self realizing question, that's how, it fits in! Think of it this way, if you were King Kong, could you grab one grain of sand easily? Your hands would be too big. That's how medicine is currently treating disease. Nanotechnology is on the same size and scale as disease. A nanorobot can grab a cell and repair it. This will allow us to cure diseases that have never been cured before. Nanorobots could be released into the blood stream via pill or injection to find and repair damage and then break down and disintegrate. Or nanorobots could remain in the body at all times, perpetually monitoring, identifying and repairing problems immediately, without any external treatment. Nanorobots would cure the aliment so early on that you would never even know you were going to get sick. Chemotherapy releases toxic chemicals throughout the entire body rather than just the affected area, such as a tumor. This process destroys the cancer but also the immune system. Chemotherapy makes patients very sick, and there is risk of permanent damage or death from the treatment itself. There is also a risk of the cancer returning. A nanorobot could have radiation inside of it, locate the tumor, inject it and destroy it directly. Molecular nanorobots wouldn't leave one cancerous cell behind. That's one of the benefits of getting down to the molecular level. Doctors cannot see on the molecular level and could easily miss some cancer cells, which is often the case and the cancer returns. A nanotech gene therapy has successfully killed ovarian cancer in mice; if successful in human clinical trials it could save the lives of 15000 women a year. But it doesn't stop with cancer. Every disease is made out of the same atoms that everything else is. All medical conditions are a result of atoms being out of place; a nanorobot could put them back where they belong, thus immediately alleviating the problem without the side effects that current day medication and treatments cause. What else can be repaired in the human body? EVERYTHING. From cancer to the common cold. There is nothing that nanotechnology could not repair. The injuries or illnesses you have right now will have the capability to be repaired or cured by nanotechnology. Nanotechnology could eliminate diseases, disabilities, and illnesses such as diabetes, malaria, HIV, cardiovascular disease, damage from injuries and accidents, heal wounds, reduce child mortality, regenerate limbs and organs, eliminate inflammatory/infectious diseases, and so on and so forth. Nanotechnology offers hope to people suffering from Alzheimer’s, Parkinson's, brain injuries, tumors and neurological disorders. Nanoconstructs could deliver neuroprotective molecules directly to the brain to recover or protect nerve cells from damage or degeneration. Nanotechnology has been emerging in this field in the form of nanoengineered scaffolds that could one day result in a tool for rewiring the intricate neuronal network. Research by Dr. Samuel I. Stupp designed molecules using nanomaterials and injected them into mice who were paralyzed due to spinal cord injury. After 6 weeks the mice regained the ability to walk. Research like this could one day evolve into real cures for people. 65 billion dollars is wasted every year due to low bioavailability. Meaning that the drug or treatment used is not absorbed into or accessed by the body properly due to a multitude of reasons. For example drug interactions, different molecular arrangements and manufacturing processes by different brands. Drugs with more moisture may form lumps in the stomach which decreases absorption, and a highly compressed pill will slow absorption. Different level changes in the body at any given time may cause drug toxicity. Metabolism, age, activity, stress, previous surgery and syndromes are also factors. These are huge challenges that can be alleviated by using nanotechnology to target the specific areas. Nanorobots can take their cues from mother nature; she is the first nanotechnologist. She is an expert at creating molecular machines. Geneticists have been taking advantage of viruses for use in gene therapy for some time. They modify a virus by removing the viral gene so it doesn't cause disease. They replace it with healthy genes to transport to the faulty cell and cure diseases. This strategy of hacking viruses could be exploited by nanotech. Viruses are biological molecular machines that could be modified into becoming nanorobots or they could become transportation for a nanorobot. Another means is a nanorobot could attach itself to a traveling white blood cell and ride shotgun to assist in the tissue repair of injured tissue. Nanotechnology could even be involved in tissue engineering, creating scaffolds for artificial organs and implants. Tissue from your own body could be used to make new tissue, which assures that your body doesn't reject it. The surgeries of today are painful, costly, can leave scars and can even be life threatening. Repairing nanorobots would eliminate the need for surgeries, incisions, side effects and recovery time. According to the American Academy of Periodontology there are links to poor dental health and stroke, heart disease, respiratory disease, osteoporosis, some cancers and diabetes. Nanorobots as nanodentistry could repair damage without large needles or drills. Nanorobots could also constantly and invisibly maintain and clean your teeth to avoid any dental problems. Hygiene is important for good health; your skin and hair could be cleaned by nanorobots eliminating the need for showers. Spider bites and ticks carrying lyme disease would be detected by nanorobots, blocking penetration. Other skin problems such as eczema would be repaired by dermal nanorobots. Is aging a disease? Could aging be cured? Yes. Since nanorobots would be able to repair single cells on the molecular level they would be able to repair damages created by aging. It's all the same to a nanorobot. Nanotechnology could repair damaged cells. Dead cells are the primary reason for aging and death; nanorobots could replace senescent (old) cells with non-senescent cells, or reprogram cells so they do not senescensce, which would keep the body from aging. Not only would the inside of your body never get sick or age, but neither will the outside. Your skin will be young, elastic, dewy and wrinkle-free. Your hair will be thick, without gray, and intact. Your hearing, your eyesight and memory will be in perfect shape. You wouldn't get arthritis, turkey neck, or saggy parts. You could go out dancing when you are 93 and not worry about sore feet, low energy or suffering any consequences. Unless you party too hard, but that's on you, not the nano. So if you never get sick and never get old could you live forever? Yes. nanorobots could be programmed to rebuild older cells into younger copies on a regular basis thereby the human body could become immortal. You could live a disease-free youthful life, forever. Of course immortality isn't for everyone and everyone should have the right to decide what they want or don't want for their own body. Death will be a choice rather than a requirement. There are well funded countries that have access to researchers and high tech equipment that would love to figure out how to create the nanotechnology that will repair bodies and end disease. In the US despite having a lot of financial resources it's not always easy to get funding. If you are at a university, you need to write a grant, go through a lot of red tape, and there are a lot more near-term projects that seem to get prioritized when it comes to funding. For companies looking for investors, unfortunately not all investors can foresee the amazing future that nano will have because they are used to funding things they can see. For example a company that makes desks seeking an investor can show the investor the money they need for each piece of wood, bolt, and the quantity of desks that will be manufactured within a specific time frame. Nanotechnology is in development and isn't readily available like a piece of wood, the piece of wood has to be built. And the individual processes of each emerging development will have their own variables. Once the recipe has been figured out and formulated, the investment we have made will then be very inexpensive and easy to reproduce. Third world countries would have easy access to nanomedicine. Mother nature puts atoms together all the time and it doesn't cost her anything. The raw materials for making nanorobots would be essentially cost-free because they will be made mostly of carbon. Because nanotechnology would be created on the very small atomic level, traveling to provide treatment would not require large equipment. The size and portability would make treatment easily accessible across the world. The environment and living conditions also impact health. Since nanotechnology is on the atomic level and atoms are everywhere, it can be beneficial to the world all around us, as well as our bodies. Nanotechnology could enrich depleted soil in places like Africa, which is currently facing a food crisis. Vitamins, nutrients and minerals could be delivered to rebuild soil to a fertile state and thus have the ability to grow food. Hunger could one day be a solvable problem. Nanotechnology would make it possible to provide meat and animal products inexpensively without killing animals. E.coli and other pathogens could be detected in soil and eliminated so that food is not harmful. Currently nanomaterials are in development to release fertilizers for plants and nutrients for livestock, nano sensors for monitoring the health of crops and farm animals, and magnetic nanoparticles to remove soil contaminants. According to water.org 750 million people around the world lack access to safe water; approximately one in nine people. 840,000 people die each year from water-related disease. A portable non-chemical nano-filtration water purification device has been developed by Micheal Pritchard. It creates safe and sterile water out of dirty water and would make the cost of water per household an estimated 3 dollars a year. His company has provided clean water to countries who have gone through natural disasters, such as Haiti and the Philippines. In the future nanotechnology particles could destroy bacteria that often cause fatal disease. Pollution in general, global warming, nuclear waste, oil spills, smog, and acid rain, could be remedied and prevented by nanotechnological advances. Large quantities of nanorobots could come together to remove pollutant atoms from the atmosphere, earth and water. These groups of nanorobots could swim in contaminated waters and be released into the polluted atmosphere to destroy or remove contaminating molecules. Nanorobots could pull apart the bad molecules and reassemble the atoms into good molecules for other positive purposes. As a first indicator of the possibility, Brian Mercer created a new pollution control technology using nanofibres that greatly reduce industrial pollution by trapping and removing the pollutants. Currently nanotech is being used to reduce emissions from car fuels. Since nanotechnology builds atom by atom; the process is pollution free. Nanotechnology will not be manufactured in the way we use manufacturing plants today. There will be no chemical by product, no emission, hazardous waste and no pollution.

#### Counterplan solves the Case - Space Elevators solve Space Debris – reduces Rocket Launches which solves Advantage 1 and Advantage 3.

Forgan 19, Duncan H. Solving Fermi's Paradox. Vol. 10. Cambridge University Press, 2019. (Associate Lecturer at the Centre for Exoplanet Science at the University of St Andrews, Scotland, founding member of the UK Search for Extra-terrestrial Intelligence (SETI) research network and leads UK research efforts into the search)//Elmer

All objects in HEO reside beyond the geostationary orbit (GEO). The orbital period at GEO (w'hich is aligned with the Earth's equator) is equal to the Earth’s rotational period. As a result, from a ground observer’s perspective the satellite resides at a fixed point in the sky, with clear advantages for uses such as global communication. Activities at HEO are considerably less than at LEO and MEO. Earth's orbital environment does contain a natural component - the meteoroids. These pose little to no threat to space operations - the true threat is self-derived. The current limitations of spacefaring technology ensure that every launch is accompanied by substantial amounts of space debris. This debris ranges in size from dust grains to paint flecks to large derelict spacecraft and satellites. According to NASA’s Orbital Debris Program Office, some 21.000 objects greater than 10 cm in size are currently being tracked in LEO. with the population below 10 cm substantially higher. Most debris produced at launch tends to be deposited with no supplemental velocity - hence these objects tend to follow the initial launch trajectory, which often orbits with high eccentricity and inclination. However, these orbits do intersect with the orbits of Earth’s artificial satellite population, resulting in impacts w'hich tend to produce further debris. The vast majority of the low-size debris population is so-called fragmentation debris. This is produced during spacecraft deterioration, and in the most abun- dance during spacecraft break-up and impacts. The first satellite-satellite collision occurred in 1961. resulting in a 400% increase in fragmentation debris (Johnson et al.. 2008). Most notably, a substantial source of fragmentation debris was the deliberate destruction of the Fengyun 1C satellite by the People’s Republic of China, which created approximately 2.000 debris fragments. As with collisions of ‘natural debris’, debris-debris collisions tend to result in an increased count of debris fragments. Since the late 1970s, it has been understood that man-made debris could pose an existential risk to space operations. Kessler and Cour-Palais (1978) worked from the then-population of satellites to extrapolate the debris production rate over the next 30 years. Impact rates on spacecraft at any location. /, can be calculated if one knows the local density of debris p, the mean relative velocity vrei\* and the cross-sectional area ct: [[EQUATION 13.5 OMITTED]] Each impact increases p without substantially altering vrel or o. We should there- fore expect the impact rate (and hence the density of objects) to continue growing at an exponential rate: [[EQUATION 13.6 OMITTED]] Kessler and Cour-Palais (1978) predicted that by the year 2000, p would have increased beyond the critical value for generating a collisional cascade. As new collisions occur, these begin to increase ^jjp, which in turn increases resulting in a rapid positive feedback, with p and I reaching such large values that LEO is rendered completely unnavigable. This has not come to pass - LEO remains navigable, partially due to a slight overprediction of debris produced by individual launches. The spectre of a collisional cascade (often referred to as Kessler syndrome) still looms over human space exploration, as debris counts continue to rise. Without a corresponding dedicated effort to reduce these counts, either through mitigating strategies to reduce the production of debris during launches, or through removal of debris fragments from LEO. we cannot guarantee the protection of the current flotilla of satellites, leaving our highly satellite-dependent society at deep risk. What strategies can be deployed to remove space debris? Almost all debris removal techniques rely on using the Earth’s atmosphere as a waste disposal sys- tem. Most debris is sufficiently small that atmospheric entry would result in its complete destruction, with no appreciable polluting effects. Atmospheric entry requires the debris fragments to be decelerated so that their orbits begin to intersect with lower atmospheric altitudes. Once a critical altitude is reached, atmospheric drag is sufficiently strong that the debris undergoes runaway deceleration and ultimately destruction. There are multiple proposed techniques for decelerating debris. Some mechani- cal methods include capturing the debris using either a net or harpoon, and applying a modest level of reverse thrust. These are most effective for larger fragments, and especially intact satellites (Forshaw et al., 2015). Attaching sails to the debris is also a possibility if the orbit is sufficiently low for weak atmospheric drag. The Japanese space agency JAXA’s Kounotori Integrated Tether Experiment (KITE) will trail a long conductive cable. As a current is passed through the cable, and the cable traverses the Earth’s magnetic field, the cable experiences a magnetic drag force that will de-orbit the spacecraft. Orbiting and ground-based lasers can decelerate the debris through a variety of means. For small debris fragments, the radiation pressure produced by the laser can provide drag. A more powerful laser can act on larger debris fragments through ablation. As the laser ablates the debris, the resulting recoil generated by the escaping material produces drag and encourages de-orbit. A more lateral solution is to ensure that launches and general space-based activity no longer generate debris. These approaches advocate lower-energy launch mechanisms that do not rely on powerful combustion. The most famous is the space elevator (see Aravind. 2007). Originally conceived by Tsiolkovsky, the ele- vator consists of an extremely durable cable extended from a point near the Earth’s equator, up to an anchor point located at GEO (most conceptions of the anchor point envision an asteroid parked in GEO). ‘Climber’ cars can then be attached to the cable and lifted to LEO, MEO and even GEO by a variety of propulsion methods. Most notably, the cars can be driven to GEO without the need for chemical rockets or nuclear explosions - indeed, a great deal of energy can be saved by having coupled cars, one ascending and one descending. Space elevators would solve a great number of problems relating to entering (and leaving) Earth orbit, substantially reducing the cost of delivering payload out of the Earth's atmosphere. The technical challenges involved in deploying a cable tens of thousands of kilometres long are enormous, not to mention the material science required to produce a cable of sufficient tensile strength and flexibility in the first place. The gravitational force (and centrifugal force) felt by the cable will vary significantly along its length. As cars climb the cable, the Coriolis force will move the car (and cable) horizontally also, providing further strain on the cable material. The relatively slow traversal of the biologically hazardous Van Allen Belt on the route to GEO is also a potential concern for crewed space travel. Whatever the means, a spacefaring civilisation (or at least, a civilisation that utilises its local orbital environment as we do) must develop a non-polluting solution to space travel, whether that is via the construction of a space elevator, a maglev launch loop, rail gun, or some other form of non-rocket acceleration. If it cannot perform pollution-free spacecraft launches (or fully clean up its pollution), then it will eventually succumb to Kessler syndrome, with potentially drastic consequences for future space use, with likely civilisation-ending effects (Solution C.13).

### 1NC---FW

#### Nonideal theory is necessary—even Korsgaard concedes extinction justifies moral loopholes

Korsgaard 02 [Christine, PhD in Philosophy, works at Harvard] “Internalism and the Sources of Normativity” RE

But actions are also events in the world (or correspond to events in the world, at least), and they too have consequences. There are a number of different ways in which one can deal with worries about what happens to the consequences in Kant’s ethical theory. It is worth pointing out that Kant himself not only did not ignore the consequences, but took the fact that good actions can have bad effects as the starting point for his religious philosophy. In his religious thought, Kant was concerned with the question how the moral agent has to envision the world, how he has to think of its metaphysics in order to cope with the fact that the actions morality demands may have terrible effects that we never intended, or may simply fail to have good ones. I myself see the development of what Rawls has called “nonideal theory” to be the right way of taking care of a certain class of cases, in which the consequences of doing the right thing just seem too appalling for us to simply wash our hands of. But I do not want to say that just having bad consequences is enough to put an action into the realm of nonideal theory. I think there is a range of bad consequences that a decent person has to be prepared to live with, out of respect for other people’s right to manage their own lives and actions, and to contribute to shared decisions. But I also think that there are cases where our actions go wrong in such a way that they turn out in a sense not to be the actions we intended to do, or to instantiate the values we meant them to instantiate. I think that some of these cases can be dealt with by introducing the kind of double-level structure into moral philosophy that I have described in the essay on “The Right to Lie: Kant on Dealing with Evil.”3 But I also think there are cases that cannot be domesticated even in this way, cases in which, to put it paradoxically, the good person will do something “wrong.” I have written about that sort of case too, in “Taking the Law into Our Own Hands: Kant on the Right to Revolution.”4

#### Kant fails:

#### 1. Schmagency objection—people can shift out of obligations and be a schmagent which means it never hold anyone culpable

#### 2. Tailoring objection—you can tailor a maxim to be particular to the point where every maxim is permissible

#### 3. Every action has an enabler i.e. to mow a lawn you need to turn on the mower – to create a new maxim for infinite enablers is impossible

#### 4. Can’t weigh violations—minimal rights violations are just as bad as murder even though one is clearly worse.

#### Constructivism is wrong.

Fitzpatrick 5 The Practical Turn in Ethical Theory: Korsgaard’s Constructivism, Realism, and the Nature of Normativity Author(s): by William J. FitzPatrick Source: Ethics, Vol. 115, No. 4 (July 2005), pp. 651-691 BE

Considered in itself, this version of the argument seems more promising. Whether it truly fares better, however, will depend on whether it has really been shown that, in the course of solving the practical problem in the first two premises, one would necessarily be treating oneself as if one were the unconditionally valuable, value-conferring source of the value of one’s ends (3a and 4a). To answer this question, we need first to clarify the required notion of treating something as if it had a certain property by acting in a certain way. The general idea seems to be this: in acting in a certain way, one treats X as if it were F insofar as the action is predicated on one’s taking it to be the case that p, and p could in fact be the case only if X were F. So insofar as any action of mine is predicated on my taking it to be the case that my end is good, and my end could be good only if I were an unconditionally valuable source of its value, I am—simply by so acting—treating myself as if I were an unconditionally valuable source of the value of my end. The burden of the argument would thus be to show that it is indeed the case that S: My ends could be good only if I were the unconditionally val- uable source of their value. Only if this is so can it be said that in pursuing ends I judge to be good I am treating myself as if I were the unconditionally valuable, value- conferring source of the value of my ends. Now S is a value-theoretic claim about the true dependency of the value of ends on agents. Ironically, this sounds like just the sort of metaphysical construal of value conferral that Korsgaard herself re- nounced in favor of claims simply about how we allegedly must see and value things and ourselves.50 The latter, of course, was the focus of the first interpretation of the argument, which failed. We are thus back to what looks like a crucial metaphysical claim about how things truly stand with respect to the source of value. Setting this tension to one side, we may notice that, in relying on S, the positive constructivist argument depends entirely on the success of sweeping negative arguments against realism. For if even a very mod- est form of realism were true, S would be false. If, for example, severe animal suffering is intrinsically bad—bad in a way that is not derived from facts about the conditions of my exercise of agency—then my end of stopping a forest fire could be good quite apart from any value conferral on my part. Unless we have been given independent reason to reject such claims, we have no reason to accept S. It is not obvious that Korsgaard’s general attack on realism (Sec. II) will help here, since that was focused on the problem of normative force rather than on the present question whether ends can be good in a relevantly nonderivative way, violating S. And in any case, one of my aims is precisely to deflate her critique of realism. If that is successful, then, it will not only answer her objections to realism but will also undermine support for the positive constructivist argument as presently construed, insofar as that argument depends on the prior rejection of realism. Apart from relying on an independent rejection of realism, Kors- gaard’s support for S seems to come down to a simple intuition: if I didn’t matter, then it couldn’t matter whether my ends were realized or frustrated; if it matters that my ends be realized, then that implies that I am an important being.51 This reasonable intuition, however, has force only in connection with ends having to do with my own welfare and fulfillment. My end of taking piano lessons in order to develop musically, for example, would indeed not matter if I were worthless and my welfare counted for nothing. But there is no similar intuitive pull to say anything parallel about any number of other ends I might pursue, as in the forest fire example. And even with respect to ends that do pertain to the agent’s own welfare, all that is compelling is that the agent-neutral importance of the ends’ being realized is conditional on the importance of the agent or of the agent’s welfare. Nothing follows about the agent’s being the value-conferring source of the choice wor- thiness of the ends themselves in the sense that what makes these ends worth pursuing is explained by the agent’s desires, inclinations, or choices together with the fact that the agent is unconditionally valuable and endorses those desires or makes those choices.52

#### The 1AC’s deontological ethic is irredeemably rooted in racism:

#### 1] Their failure to acknowledge historical racism associated with Kant’s philosophy is a link—no matter what, their principles are rooted in racism.

Pauline Kleingeld 7 [University of Groningen, Faculty of Philosophy, Faculty Member], “KANT’S SECOND THOUGHTS ON RACE”, The Philosophical Quarterly, Volume 57, Number 229, October 2007, BE

What is overlooked by both sides is the possibility that Kant’s principles are race-neutral in their formulation, but that his racism still makes its influence felt in his theory by affecting the articulation of intermediate principles and the selection of central problems to be addressed. Before we can be certain, therefore, that Kant’s racism can be isolated from the rest of his theory, we should investigate carefully exactly what role it plays in his wider moral and political theory. Only by actually investigating its system- atic role in the larger whole of his practical philosophy can we assess the importance of Kant’s racism (or lack thereof), and determine what (if anything) is needed to eradicate it entirely.¶ A strong indication that Kant’s racism really does play a role in his s political theory is that Kant himself makes significant structural changes to the relevant parts of his political theory during the s, when he gives up his hierarchical view of the races. As I shall show in more detail in the next section, he then introduces a new, third, category of public right, namely, ‘cosmopolitan right’, and a new theme in his discussion of cosmopolitanism, namely, the injustice perpetrated by colonial powers. These changes are not necessarily revisions of the principles of Kant’s practical philosophy (although the introduction of the notion of cosmopolitan right as one of the three parts of public right could probably qualify as such), but they certainly go beyond mere adjustments at the level of ‘inessential derivative theses’, and can count as changes to the theory.¶ In the works of the s Kant advocates a ‘cosmopolitan condition’ (cf. IUH : ). What he means by this is a legal regulation of the relationships between states in the form of an international federation. In the mid-s, he introduces a (novel) distinction between ‘international right’ and ‘cosmo- politan right’. The first pertains to states and regulates their interaction; the second pertains to individuals as ‘citizens of the world’, i.e., independently of national affiliation, and regulates the interaction between states and foreign individuals. Cosmopolitan right applies to humans on all continents, and is explicitly incompatible with slavery and colonialism. Clearly, this view would not occur to someone who views whites as superior and non-whites as so radically inferior that the first may use the second as mere means (as slaves). The same holds for Kant’s critique of colonialist injustice, which also appears for the first time in the mid-s.¶ These examples are indicative of the fact that in order to eradicate racism from a theory, often more is needed than merely deleting explicitly racist statements, because the aim will often require introducing additional posi- tive changes as well.27 Even if racism is not seen in the core principles (such as the Categorical Imperative), it may have influenced the intermediate principles which together make up ‘the theory’, or it may express itself in omissions such as Kant’s failure during the s to criticize non-white slavery. Moreover, if present-day Kantian theorists take over the structure of Kant’s s moral or political theory and the set of issues he deemed salient (together with the concomitant blind spots), without realizing that their articulation has been influenced by racist assumptions, they are likely to prolong racism’s distorting effects.

#### 2] Rationality – attempts to obscure or excuse Kant’s racism fail – Kant perpetuated white supremacy and the notion that Black’s were the “bad race”—the “rational” people are white ones.

Ryan **Very 12** [Boston University, Law and Philosophy Department, Graduate Student. Studies Ethics, Philosophy Of Law, and Law and philosophy], "Kant's Racism," Academia edu, 11/21/12, GHS//MM

So what, exactly, did Kant say that makes me confident enough to call him a ¶ racist? Oddly, no annotated bibliography of Kant’s racism exists. A significant portion of ¶ the literature focuses on Kant’s racist comments in his Observations on the Feeling of the ¶ Beautiful and Sublime to the exclusion of the rest of his collected works (Kants ¶ gesammelte Schriften). In what follows, I have done my best to compile every one of ¶ **Kant’s racist claims towards Africans in the gesammelte Schriften.**¶ **In addition to claiming that Africans are vain7**¶ **are only capable of trifling feelings,9**¶ **learning how to be a slave**,10 **and lack a “drive to activity” and “mental capacities to be** ¶ **self-motivated and successful.**”11 Quoting Hume, **Kant wrote that no Negros have ever** ¶ **shown talents or presented anything of praiseworthy quality in art or science**.12 **Kant** ¶ **discouraged interracial reproduction**,13 discussed the best way to whip Moors,¶ **[and] claimed that blacks are “so talkative that they must be driven apart from each other with thrashings.**”15 **In three separate works Kant claimed that the Negro is, in most respects, the** ¶ **lowest of all races**.16 **He also referred to blacks as the “bad race” and whites as “the good** ¶ **race,”**17 argued that the white race contains “all incentives and talents,” and felt that ¶ whites were the “only ones who always progress toward perfection.”18 To my knowledge, ¶ Kant never repudiated any of these explicitly racist claims.19¶ Kant was also one of the early proponents of scientific racism. Kant argued that ¶ there were only four races that developed according to geographic and conditions such as ¶ climate, and originated in a white, brunette “stem species” (Stammgattung).20 The fact ¶ that Kant espoused scientific racism when the idea was in its infancy suggests that Kant ¶ could have invented it.21¶ Kant’s racism puzzles me. How could one of the best philosophers be capable of ¶ such terrible ignorance?¶ ¶ 22 How could Kant invent a racial hierarchy without ever having traveled more than ten miles from his home city of Königsberg?23 Kant’s racism is ¶ especially important because he is considered one of the most important moral¶ philosophers that ever lived, and racism is a highly immoral position. I wouldn’t consider ¶ a geologist who claims that the earth is flat a good geologist, so how can a good moral ¶ philosopher be racist?24¶ **Some scholars attempt to resolve this paradox with the argument that Kant** ¶ **eventually abandoned his racism**. 25 In support of this claim, they point to the facts that ¶ Kant makes few claims about race in his published writings after 179526 and that Kant ¶ eventually condemned European colonialism27 and chattel slavery.28 But **none of these** ¶ **facts show that Kant abandoned his racism. Kant falling silent on race could indicate that Kant was so satisfied with his position that he did not feel the need to say anything more**¶ about it. **And Kant could have simultaneously held anti-slavery, anti-colonialist, and** ¶ **racist positions**.¶ Other scholars argue that Kant’s racial hierarchy conflicts with the strong ¶ universalist, deontological thrust of his writings,29 especially those on moral philosophy.¶ 30 Indeed, **Kant notoriously argued that all humans must be regarded as ends in** ¶ **themselves and not merely as means**31, that all persons possess reason and are thereby of ¶ equal worth and deserve equal respect, and stated explicitly that properties possessed by a ¶ species “in its essence” apply to all human beings, including all races.32 Kant also¶ credited Rousseau for instilling him with a “respect for the masses,” since not geniuses ¶ alone but all men are necessary for the progress of humankind.33¶ But **these arguments are problematic because Kant never expressly specifies that** ¶ **his universalist claims are meant to include all races**.34 **Kant’s universalism must be ¶ understood in light of his historical context; he** never left Königsberg, **wrote for an almost exclusively white audience, and lived during a time when most white people were rarely ¶ exposed to other races.** **Indeed, by “all humans” Kant very well could have meant “all** ¶ **white males.”** In addition, Kant’s arguments for racial hierarchy suggest that his use of ¶ race-neutral words do not necessarily include all races and genders, and few of his ¶ universalist claims expressly contradict his racist claims.¶ Other scholars cry ad hominem and argue that Kant’s racism should be regarded ¶ as a mere biographical fact, not a philosophical position.35 Some deemphasize the ¶ importance of Kant’s racist writings, arguing that a few bad apple claims mainly from ¶ Kant’s “early period” should not spoil the bunch, especially since writings from Kant’s ¶ “critical period” are more well known and contain few claims about race.¶ But the first argument fails to establish a meaningful distinction between ¶ biographical information and philosophical position, fails to show that racist claims ¶ presented in multiple philosophical writings are better understood as the former, and ¶ seems to ignore biography’s illuminative role in understanding philosophy. And the ¶ second argument only shows that some of Kant’s works are more important than others, ¶ not that Kant’s racism is unimportant.

#### That’s a reason to dta – reject racist frameworks in debate

### 1NC---Contention

#### Freedom mandates a market-oriented approach to space—that negates

Broker 20 [(Tyler, work has been published in the Gonzaga Law Review, the Albany Law Review and the University of Memphis Law Review.) “Space Law Can Only Be Libertarian Minded,” Above the Law, 1-14-20, <https://abovethelaw.com/2020/01/space-law-can-only-be-libertarian-minded/>] TDI

The impact on human daily life from a transition to the virtually unlimited resource reality of space cannot be overstated. However, when it comes to the law, a minimalist, dare I say libertarian, approach appears as the only applicable system. In the words of NASA, “2020 promises to be a big year for space exploration.” Yet, as Rand Simberg points out in Reason magazine, it is actually private American investment that is currently moving space exploration to “a pace unseen since the 1960s.” According to Simberg, due to this increase in private investment “We are now on the verge of getting affordable private access to orbit for large masses of payload and people.” The impact of that type of affordable travel into space might sound sensational to some, but in reality the benefits that space can offer are far greater than any benefit currently attributed to any major policy proposal being discussed at the national level. The sheer amount of resources available within our current reach/capabilities simply speaks for itself. However, although those new realities will, as Simberg says, “bring to the fore a lot of ideological issues that up to now were just theoretical,” I believe it will also eliminate many economic and legal distinctions we currently utilize today. For example, the sheer number of resources we can already obtain in space means that in the rapidly near future, the distinction between a nonpublic good or a public good will be rendered meaningless. In other words, because the resources available within our solar system exist in such quantities, all goods will become nonrivalrous in their consumption and nonexcludable in their distribution. This would mean government engagement in the public provision of a nonpublic good, even at the trivial level, or what Kevin Williamson defines as socialism, is rendered meaningless or impossible. In fact, in space, I fail to see how any government could even try to legally compel collectivism in the way Simberg fears. Similar to many economic distinctions, however, it appears that many laws, both the good and the bad, will also be rendered meaningless as soon as we begin to utilize the resources within our solar system. For example, if every human being is given access to the resources that allows them to replicate anything anyone else has, or replace anything “taken” from them instantly, what would be the point of theft laws? If you had virtually infinite space in which you can build what we would now call luxurious livable quarters, all without exploiting human labor or fragile Earth ecosystems when you do it, what sense would most property, employment, or commercial law make? Again, this is not a pipe dream, no matter how much our population grows for the next several millennia, the amount of resources within our solar system can sustain such an existence for every human being. Rather than panicking about the future, we should try embracing it, or at least meaningfully preparing for it. Currently, the Outer Space Treaty, or as some call it “the Magna Carta of Space,” is silent on the issue of whether private individuals or corporate entities can own territory in space. Regardless of whether governments allow it, however, private citizens are currently obtaining the ability to travel there, and if human history is any indicator, private homesteading will follow, flag or no flag. We Americans know this is how a Wild West starts, where most regulation becomes the impractical pipe dream. But again, this would be a Wild West where the exploitation of human labor and fragile Earth ecosystem makes no economic sense, where every single human can be granted access to resources that even the wealthiest among us now would envy, and where innovation and imagination become the only things we would recognize as currency. Only a libertarian-type system, that guarantees basic individual rights to life, liberty, and the pursuit of happiness could be valued and therefore human fidelity to a set of laws made possible, in such an existence.

#### Acquisition of property can never be unjust – rights violations presupposes somethings appropriation by another entity.

Feser 1, (Edward Feser, 1-1-2005, accessed on 12-15-2021, Cambridge University Press, "THERE IS NO SUCH THING AS AN UNJUST INITIAL ACQUISITION | Social Philosophy and Policy | Cambridge Core", Edward C. Feser is an American philosopher. He is an Associate Professor of Philosophy at Pasadena City College in Pasadena, California. [https://www.cambridge.org/core/journals/social-philosophy-and-policy/article/abs/there-is-no-such-thing-as-an-unjust-initial-acquisition/5C744D6D5C525E711EC75F75BF7109D1)[brackets](https://www.cambridge.org/core/journals/social-philosophy-and-policy/article/abs/there-is-no-such-thing-as-an-unjust-initial-acquisition/5C744D6D5C525E711EC75F75BF7109D1)%5bbrackets) for gen lang]//phs st

There is a serious difficulty with this criticism of Nozick, however. It is just this: There is no such thing as an unjust initial acquisition of resources; therefore, there is no case to be made for redistributive taxation on the basis of alleged injustices in initial acquisition. This is, to be sure, a bold claim. Moreover, in making it, I contradict not only Nozick’s critics, but Nozick himself, who clearly thinks it is at least possible for there to be injustices in acquisition, whether or not there have in fact been any (or, more realistically, whether or not there have been enough such injustices to justify continual redistributive taxation for the purposes of rectifying them). But here is a case where Nozick has, I think, been too generous to the other side. Rather than attempt —unsatisfactorily, in the view of his critics—to meet the challenge to show that initial acquisition has not in general been unjust, he ought instead to have insisted that there is no such challenge to be met in the first place. Giving what I shall call “the basic argument” for this audacious claim will be the task of Section II of this essay. The argument is, I think, compelling, but by itself it leaves unexplained some widespread intu- itions to the effect that certain specific instances of initial acquisition are unjust and call forth as their remedy the application of a Lockean proviso, or are otherwise problematic. (A “Lockean proviso,” of course, is one that forbids initial acquisitions of resources when these acquisitions do not leave “enough and as good” in common for others.) Thus, Section III focuses on various considerations that tend to show how those intuitions are best explained in a way consistent with the argument of Section II. Section IV completes the task of accounting for the intuitions in question by considering how the thesis of self-ownership itself bears on the acqui- sition and use of property. Section V shows how the results of the previ- ous sections add up to a more satisfying defense of Nozickian property rights than the one given by Nozick himself, and considers some of the implications of this revised conception of initial acquisition for our under- standing of Nozick’s principles of transfer and rectification. II. The Basic Argument The reason there is no such thing as an unjust initial acquisition of resources is that there is no such thing as either a just or an unjust initial acquisition of resources. The concept of justice, that is to say, simply does not apply to initial acquisition. It applies only after initial acquisition has already taken place. In particular, it applies only to transfers of property (and derivatively, to the rectification of injustices in transfer). This, it seems to me, is a clear implication of the assumption (rightly) made by Nozick that external resources are initially unowned. Consider the following example. Suppose an individual A seeks to acquire some previously unowned resource R. For it to be the case that A commits an injustice in acquiring R, it would also have to be the case that there is some individual B (or perhaps a group of individuals) against whom A commits the injustice. But for B to have been wronged by A’s acquisi- tion of R, B would have to have had a rightful claim over R, a right to R. By hypothesis, however, B did not have a right to R, because no one had a right to it—it was unowned, after all. So B was not wronged and could not have been. In fact, the very first person who could conceivably be wronged by anyone’s use of R would be, not B, but A himself, since A is the first one to own R. Such a wrong would in the nature of the case be an injustice in transfer—in unjustly taking from A what is rightfully his—not in initial acquisition. The same thing, by extension, will be true of all unowned resources: it is only after some- one has initially acquired them that anyone could unjustly come to possess them, via unjust transfer. It is impossible, then, for there to be any injustices in initial acquisition.7

#### To own yourself is to be able to interact with external objects. Thus, self-ownership justifies the appropriation of property.

Feser 2, (Edward Feser, 1-1-2005, accessed on 12-15-2021, Cambridge University Press, "THERE IS NO SUCH THING AS AN UNJUST INITIAL ACQUISITION | Social Philosophy and Policy | Cambridge Core", Edward C. Feser is an American philosopher. He is an Associate Professor of Philosophy at Pasadena City College in Pasadena, California. [https://www.cambridge.org/core/journals/social-philosophy-and-policy/article/abs/there-is-no-such-thing-as-an-unjust-initial-acquisition/5C744D6D5C525E711EC75F75BF7109D1)[brackets](https://www.cambridge.org/core/journals/social-philosophy-and-policy/article/abs/there-is-no-such-thing-as-an-unjust-initial-acquisition/5C744D6D5C525E711EC75F75BF7109D1)%5bbrackets) for gen lang]//phs st

There is. An alternative, soft-line approach could acknowledge that the initial acquirer who abuses a monopoly over a water hole (or any similar crucial resource) does commit an injustice against those who are disad- vantaged, but such an approach could still hold that the acquirer never- theless has not committed an injustice in acquisition —his acquisition was, as I have said, neither just nor unjust. Nor does he fail to own what he has acquired; he still cannot be said to have stolen the water from anyone. Rather, his injustice is an unjust use of what he owns, on a par with the unjust use I make of my self-owned fist when I wield it, unprovoked, to bop you on your self-owned nose. In what sense does the water-hole owner use his water unjustly, though? He doesn’t try to drown anyone in it, after all— indeed, the whole problem is that he won’t let anybody near it! Eric Mack gives us the answer we need in what he has put forward as the “self-ownership proviso” (SOP).28 This is a proviso not (as the Lock- ean proviso is) on the initial acquisition of property, but rather on how one can use his property in a way that respects others’ self-ownership rights. It is motivated by consideration of the fact that the talents, abilities, capac- ities, energies, etc., that a person rightfully possesses as a self-owner are inherently “world-interactive”; that is, it is of their very essence that they are directed toward the extra-personal environment.29 Your capacity to use your hand, for instance, is just a capacity to grasp and manipulate external objects; thus, what you own in owning your hand is something essentially grasping and manipulating.30 Now if someone were to cut off your hand or invasively keep you from using it (by tying your arm against your body or holding it behind your back), he would obviously be violating your self-ownership rights. But there are, Mack suggests, other, noninvasive ways in which those rights might be violated. If, to use an example of Mack’s, I effectively nullify your ability to use your hand by creating a device that causes anything you reach for to be propelled beyond your grasp, making it impossible for you ever to grasp or manip- ulate anything, I have violated your right to your hand as much as if I had cut it off or tied it down. I have, in any case, prevented your right to your hand from being anything more than a formal right, one that is practically useless. In the interests of guaranteeing respect for substantive, robust rights of self-ownership, then, “[t]he SOP requires that persons not deploy their legitimate holdings, i.e., their extra-personal property, in ways that severely, albeit noninvasively, disable any person’s world-interactive powers.” 31 The SOP follows, in Mack’s view, from the thesis of self-ownership itself; or, at any rate, the considerations that would lead anyone to accept that thesis should also, in his view, lead one to accept the proviso.

32 A brief summary of a few of Mack’s thought experiments should suffice to give a sense of why this is so.33 In what Mack calls the Adam’s Island example, Adam acquires a previously uninhabited island and later refuses a shipwrecked Zelda permission to come ashore, as a result of which she remains struggling at sea (and presumably drowns). In the Paternalist Caging example, instead of drowning, Zelda becomes caught offshore in a cage Adam has constructed for catching large sea mammals, and, rather than releasing her, Adam keeps her in the cage and feeds her regularly. In the Knuckle-Scraper Barrier example, Zelda falls asleep on some unowned ground, whereupon a gang of oafish louts encircles her and, using their bodies and arms as barriers, refuses to let her out of the circle (accusing her of assault if she touches them in order to climb over or break through). In the Disabling Property Barrier example, instead of a human barrier, Adam constructs a plastic shield over and around the unowned plot of ground upon which Zelda sleeps, accusing her of trespassing upon his property when she awakens and tries to escape by breaking through the plastic. And in the (similarly named) Disabling Property Barriers example, seem to suggest an Aristotelian-Thomistic conception of natural function, and though this by no means troubles me, it might not be what Mack himself has in mind (nor, of course, is it something every philosopher is going to sympathize with). Mack’s view nevertheless seems to require something like this conception. And something like it —enough like it to do the job Mack needs to be done, anyway—is arguably to be found in Larry Wright’s well- known reconstruction, in modern Darwinian terms, of the traditional notion of natural function. See Larry Wright, “Functions,” Philosophical Review 82, no. 2 (1973): 139–68. Adam, instead of enclosing Zelda in a plastic barrier, encloses in plastic barriers every external object that Zelda would otherwise be able to use — thus, in effect, enclosing her in a larger, all-encompassing plastic barrier of a more eccentric shape. In all of these cases, Mack says, although Zelda’s formal rights of self-ownership have not been violated—no one has invaded the area enclosed by the surface of her skin —her rights over her self-owned powers, and in particular her ability to exercise those powers, have nevertheless been nullified. But a plausible self-ownership- based theory surely cannot allow for this. It cannot, for instance, allow the innocent Zelda justly to be imprisoned in any of the ways described! If Mack is right, then it seems we have, in the SOP, grounds for holding that a water-hole monopolist would indeed be committing an injustice against anyone he refuses water to, or to whom he charges exorbitant prices for access. The injustice would be a straightforward violation of a person’s rights to self-ownership, a case of nullifying a person’s self- owned powers in a way analogous to Adam’s or the knuckle-scrapers’ nullification of Zelda’s self-owned powers. It would not be an injustice in initial acquisition, however. The water-hole monopolist still owns the water hole as much as he ever did; he just cannot use it in a way that violates other individuals’ self-ownership rights (either by drowning them in it or by nullifying their self-owned powers by denying them access to it when there is no alternative way for them to gain access to the water necessary for the use of their self-owned powers). Is Mack right? The hard-liner might dig in his heels and insist that none of Mack’s examples amount to self-ownership-violating injustices; instead, they are merely subtle but straightforward property rights violations or cases of moral failings of various other sorts (cruelty, selfishness, etc.). The Adam’s Island case, for starters, is roughly analogous to the example of the water-hole monopolist, so that it arguably cannot give any non-question- begging support to the SOP, if the SOP is then supposed to show that the water-hole example involves an injustice. The Disabling Property Barriers case might also be viewed as unable to provide any non-question-begging support, since Adam’s encasing everything in plastic might plausibly be interpreted as his acquiring everything, in which case we are back to a water-hole-type monopoly example. The Knuckle-Scraper Barrier and Dis- abling Property Barrier examples might be explained by saying that in falling asleep on the unowned plot of land, Zelda in effect has come (at least temporarily) to acquire it, and (by virtue of walking) to acquire also the path she took to get to it, so that the knuckle-scrapers and Adam violate her property rights (not her self-ownership rights) in not allowing her to escape. The Paternalist Caging example can perhaps be explained by arguing that in building the cage, Adam has acquired the water route leading to it, so that in swimming this route (and thus getting caught in the cage) Zelda has violated his property rights and, therefore, can justly be caged. Accordingly, the hard-liner might insist, we can explain all of these examples in a hard-line way and thus avoid commitment to the SOP. Such a hard-line response would be ingenious (well, maybe), but still, I think, ultimately doomed to failure. Can the Paternalist Caging example, to start with, plausibly be explained away in the manner that I have suggested? Does Adam commit no injustice against Zelda even if he never lets her out? It will not do to write this off merely as a case of excessive punishment (explaining the injustice of which would presumably not require commitment to the SOP). For suppose Adam says, after a mere five minutes of confinement, “I’m no longer punishing you; you’ve paid your debt and are free to go, as far as I’m concerned. But I’m not going to bother exerting the effort to let you out. I never forced you to get in the cage, after all —you did it on your own —and you have no right to the use of my self-owned cage-opening powers to fix your mistake! So teleport out, if you can. Or get someone else —if you can find someone —to let you out.” Adam would be neither violating Zelda’s rights to external property nor excessively punishing her in this case; nor would he be invasively vio- lating her self-ownership rights. But wouldn’t he still be committing an injustice, however noninvasively? Don’t we need something like the SOP to explain why this is so? The barrier examples, for their part, do not require Zelda’s walking and falling asleep on virgin territory, which thus (arguably) becomes her prop- erty. We can, to appeal to the sort of science-fiction scenario beloved of philosophers, imagine instead a bizarre chance disruption of the structure of space-time that teleports Zelda into Adam’s plastic shell or into the midst of the knuckle-scrapers. There is no question now of their violating her property rights; yet don’t they still commit an injustice by nullifying her self-owned powers in refusing to allow her to exit? Consider a parallel example concerning property ownership itself. If your prized $50,000 copy of Captain America Comics number 1, due to another rupture in space-time or just to a particularly strong wind that blows it out of your hands and through my window, suddenly appears on the floor of my living room, do I have the right to refuse to bring it back out to you or to allow you to come in and get it? Suppose I attempt to justify my refusal by saying, “I won’t touch it, and you’re free to have it back if you can arrange another space-time rupture or gust of wind. But I refuse to exert my self-owned powers to bring it out to you, or to allow you on my property to get it. I never asked for it to appear in my living room, after all!” Would anyone accept this justification? Doesn’t your property right in the comic book require me to give it back to you? The hard-liner might suggest that this example transports the SOP advocate out of the frying pan and into the fire. For if the SOP is true, wouldn’t we also have to commit ourselves to a “property-ownership proviso” (POP) that requires us not to nullify anyone’s ability to use his external private property in a way consistent with its “world-interactive powers”? If I build a miniature submarine in my garage, and you have the only swimming pool within one thousand miles, must you allow me the use of your pool lest you nullify my ability to use the sub? If (to take an example of Cohen’s cited by Mack) I own a corkscrew, must I be provided with wine bottles to open lest the corkscrew sadly fail to fulfill its full potential?34 Mack’s response to this line of thought seems basically to amount to a bit of backpedaling on the claim that his proviso really follows from the notion of self-ownership per se —so as to avoid the conclusion that a (rather unlibertarian and presumably redistributionist) POP would also, in par- allel fashion, follow from the concept of property ownership. His response seems, instead, to emphasize the idea that the considerations favoring self-ownership also favor, via an independent line of reasoning, the SOP.35 In my view, however, a better response would be one that took note of some relevant disanalogies between property in oneself and property in external things. Note first that the self-owned world-interactive powers, the possible use of which the SOP is intended to guarantee, are possessed by a living being who is undergoing development, which involves passing through various stages; therefore, these powers are ones that flourish with use and atrophy or even disappear with disuse.36

To nullify these powers even for a limited time, then, is (very often at least) not merely temporarily to inconvenience their owner, but, rather, to bring about a permanent reduc- tion or even disablement of these powers. By contrast, a submarine (or a corkscrew) retains its powers even when left indefinitely in a garage (or a drawer). This difference in the effect that nullification has on self-owned powers versus extra-personal property plausibly justifies a difference in our judgments concerning the acceptability, from the point of view of justice, of such nullification in the two cases; that is, it justifies adoption of the SOP but not of the POP.37 Second, there is an element of choice (and in particular, of voluntary acquisition) where extra-personal property is concerned that is morally relevant here. One’s self-owned powers, along with the SOP-guaranteed right to the non-nullification of those powers, are not something one chooses or acquires; one just has them —indeed, to a great degree one just is the constellation of those powers, abilities, etc.—and owns them fully. By contrast, extra-personal property is something one chooses to acquire or not to acquire, and as we have seen, one always acquires property rights in various degrees, from partial to full ownership—and this would include the rights guaranteed by a POP. If one chooses to acquire a corkscrew under conditions where wine bottles are unavailable, or are even likely at some point to become unavailable, one can hardly blame others if one finds oneself bottle-less. To fail to acquire POP-like rights regarding the corkscrew (by, say, contracting with someone else to provide one with wine bottles in perpetuity) is not the same thing as to have those rights and then have them violated. Someone who buys a corkscrew and then finds that he cannot use it is like the person who acquires only partial property rights in a water hole that others have already acquired partial use rights over. He cannot complain that his co-owners have violated his rights; he never acquired those other rights in the first place. Similarly, the corkscrew owner cannot complain that he has no bottles to open; he never acquired the right to those bottles, only to the corkscrew. If full ownership of a corkscrew requires POP-like rights over it, then all that follows is that corkscrew owners who lack bottles are not full owners of their corkscrews.