# 1AC

#### Agency is inescapable.

Ferrero 9 - Luca Ferrero (University of Wisconsin at Milwaukee) “Constitutivism and the Inescapability of Agency” Oxford Studies in Metaethics, vol. IV January 12th 2009 pp. 6-8

3.2 Agency is special under two respects. First, agency is the enterprise with the largest jurisdiction.12 All ordinary enterprises fall under it. To engage in any ordinary enterprise isipso facto to engage in the enterprise of agency**.** In addition, there are instances of behavior that fall under no other enterprise but agency. First, intentional transitions in and out of particular enterprises might not count as moves within those enterprises, but they are still instances of intentional agency, of bare intentional agency, so to say. Second, agency is the locus where we adjudicate the merits and demerits of participating in any ordinary enterprise. Reasoning whether to participate in a particular enterprise is often conducted outside of that enterprise, even while one is otherwise engaged in it. Practical reflection is a manifestation of full-fledged intentional agency but it does not necessary belong to any other specific enterprise. Once again, it might be an instance of bare intentional agency. In the limiting case, agency is the only enterprise that would still keep a subject busy if she were to attempt a ʻradical re-evaluationʼ of all of her engagements and at least temporarily suspend her participation in all ordinary enterprises.13 3.3 The second feature that makes agency stand apart from ordinary enterprises is agencyʼs closure. Agency is closed under the operation of reflective rational assessment. As the case of radical re-evaluations shows, ordinary enterprises are never fully closed under reflection. There is always the possibility of reflecting on [ordinary enterprises] their justification while standing outside of them. Not so for rational agency. The constitutive features of agency (no matter whether they are conceived as aims, motives, capacities, commitments, etc.) continue to operate even when the agent is assessing whethershe is justified in her engagement in agency. One cannot put agency on hold while trying to determine whether agency is justified because this kind of practical reasoning is the exclusive job of intentional agency. This does not mean that agency falls outside of the reach of reflection. But even reflection about agency is a manifestation of agency.14 Agency is not necessarily self-reflective but all instances of reflective assessment, including those directed at agency itself, fall under its jurisdiction; they are conducted in deference to the constitutive standards of agency. This kind of closure is unique to agency. What is at work in reflection is the distinctive operation of intentional agency in its discursive mode. What is at work is not simply the subjectʼs capacity to shape her conduct in response to reasons for action but also her capacity both to ask for these reasons and to give them. Hence, agencyʼs closure under reflective rational assessment is closure under agencyʼs own distinctive operation: Agency is closed under itself.15

#### Implications:

#### 1] Agents can’t arbitrarily ignore rationality since asking a reason for a reason concedes the authority of reason—means reason in it of itself is inherently valuable -proving the neg framework collapses to infinite regress.

#### 2] NC framing devolves to the aff— freedom is the key to the process of justification of arguments. Willing that we should abide by their ethical theory presupposes that we own ourselves in the first place. Thus, it is logically incoherent to justify the neg arguments/standard without first willing that we can pursue ends free from others.

#### Agency posits universal willing because it is a prerequisite to self-determination of action. Anything else means desire controls our actions, thus the actor is no longer an agent.

**Korsgaard** “Self-Constitution in the Ethics of Plato and Kant” by Christine M. Korsgaard, available in “The Constitution of Agency: Essays on Practical Reason and Moral Psychology,” 2008

The second step is to see that particularistic willing makes it impossible for you to distinguish yourself, your principle of choice, from the various incentives on which you act. According to Kant **you must always act on some incentive** or other**, for every action**, even action from duty, **involves a decision on a proposal**: something must suggest the action to you. And **in order to will** particularistically, **you must** in each case wholly **identify with the incentive of your action. That incentive would be**, for the moment, your law, **the law that defined your agency or your will.** It’s important to see that if you had a particularistic will **you would not identify with the incentive as representative of any sort** of type, **since if you took it as a representative** of a type **you would be taking it as universal.** For instance, you couldn’t say that you decided to act on the inclination of the moment, because you were so inclined. **Someone who takes “I shall do the things I am inclined to do**, whatever they might be” as his maxim has adopted a universal principle, not a particular one: he **has the principle of treating his inclinations** as such **as reasons. A truly particularistic will must embrace the incentive in its full particularity**: it, in no way that is further describable, is the law of such a will. So someone who engages in particularistic willing does not even have a democratic soul. **There is only the** tyranny of the moment: the **complete domination of the agent by something inside him.**

#### Thus, the standard is consistency with the categorical imperative. Prefer:

#### 1] Externalism fails: no reason why we ought to care about higher order because they can just say screw it and not follow that order which takes out consequences because we don’t care about them.

#### 2] Performativity—freedom is the key to the process of justification of arguments. Willing that we should abide by their ethical theory presupposes that we own ourselves in the first place. Thus, it is logically incoherent to justify a standard without first willing that we can pursue ends free from others.

#### 3] culpability – absent a conception of free will, people can just claim they were acting of desires they can’t control.

#### 4] Ethics must be a priori: [A] Naturalistic fallacy – experience only tells us what is since we can only perceive what is, not what ought to be. But it’s impossible to derive an ought from descriptive premises, so there needs to be additional a priori premises to make a moral theory. [B] Action theory – only evaluating action through reason solves since reason is key to evaluate intent, otherwise we could infinitely divide actions. For example: If I was brewing tea, I could break up that one big action into multiple small actions. Only our intention, to brew tea unifies these actions if we were never able to unify action, we could never classify certain actions as moral or immoral since those actions would be infinitely divisible. [C] Empirical uncertainty – evil demon could deceive us, dreaming, simulation, and inability to know others’ experience make empiricism an unreliable basis for universal ethics. Outweighs since it would be escapable since people could say they don’t experience the same.

#### 5] Actor specificity—societies are just conglomerates of reasoners.

**Laurence 11** Ben Laurence 2011 (Professor of Philosophy at the University of Chicago) “An Anscombean Approach to Collective Action” in Ford and Hornsby, Eds. Essays on Anscombe's Intention (Cambridge: Harvard University Press, 2011) 293-294

#### But even if it is laying it on a bit thick to speak in this way, it doesn’t really matter. It is enough that the same order displayed in collective action explanation can also be represented as a set of rational transitions justifying the actions undertaken by members of a group in light of a shared objective. In this way, whether or not there is strictly speaking a unitary knowing subject of the whole action, we can still see the actions in question as recommended by reasoning. This reasoning will not, of course, occur through the exercise of a separate practical reason possessed by the group, but rather through the reasoning of the individual members as the execute their shared objective. We might sum this up by saying that just as a collective agent can only act through the actions of its individual members, it can only know through their knowing, and reason through their reasoning. In this way, even without a mind of its own, it can be the subject of a practical syllogism.

#### Put away your generic Kant indicts – our framework is a rejection of the western foundations of Kantianism Consistent action through egalitarian recognition of humanity solves all violence and oppression – viewing others through equal personhood along with adoption of principles of universality are key to racial recognition and equality.

**Mills 18** Charles W. Mills. “Black Radical Kantianism.” Res Philosophica, Vol. 95, No. 1, January 2018, pp. 1–33 https:// doi.org/ 10.11612/ resphil.1622 SJCP//JG

So the common theme is the demand for equal recognition, equal dignity, equal respect, equal personhood, in a white-supremacist world where disrespect rather than respect is the norm, the default mode, for blacks. A racesensitive Kantianism not merely purged of Kant’s own racism but attuned (in a way nominally color-blind Kantianism is not) to these racially demarcated particularities for the different sub-sections of the human population— a black radical Kantianism—will thus understand the need to “universalize” the categorical imperative in a very different way to register the crucial differences between those socially recognized as persons and those socially recognized as sub-persons. I suggest that we divide the different moral relations involved into two categories based on whether one is a member of the privileged race, the R1s, or the subordinated race, the R2s. That gives us the following six-way breakdown: (1) one’s duty as an R1 to give respect to oneself, (2) one’s duty as an R1 to give respect to one’s fellow-R1s, (3) one’s duty as an R1 to give respect to R2s, (4) one’s duty as an R2 to give respect to oneself, (5) one’s duty as an R2 to give respect to one’s fellow-R2s, and (6) one’s duty as an R2 to give respect to R1s. Historically, each of these will have been affected by race (as racism), leaving an ideological and psychological legacy, habits of disrespect, that will shape the “inclinations” most likely to be determinative and most imperatively to be resisted. Instead of (what could be graphically thought of as) “horizontal” relations of reciprocal and symmetrical race-indifferent respect among equal raceless persons, the R1s will have historically respected themselves and each other as R1s, while “vertically” looking down on, disrespecting, R2s as inferiors. In turn, the R2s will have been required to show racial deference to the R1s, looking up to them as R2s, and—having most probably internalized their lower ontological status—will have been prone to regard both themselves and their fellows with racial contempt.

### Case

#### [1] Privatization is bad

#### [a] The OST prevents state-based sovereignty claims in space. But it does not clearly restrict corporations and even if it does it may imminently be changed. This means that regions could be under the exclusive control of corporations, while no government has authority.

Ward 19 Peter Ward (Peter Ward studied journalism at the University of Sheffield before moving to Dubai, where he reported on the energy sector. After three years in the Middle East, he earned his master’s degree in business journalism from the Columbia University Graduate School of Journalism. His work has appeared in GQ, Bloomberg Buisnessweek, The Economist, and Newsweek. He lives in New York City.) “The unintended consequences of privatising space,” ScienceFocus (Online version of BBC Science Focus Magazine). Nov. 6th, 2019. <https://www.sciencefocus.com/space/the-unintended-consequences-of-privatising-space/> SJMS

Imagine a colony on [the Moon](https://www.sciencefocus.com/tag/the-moon/) or [Mars](https://www.sciencefocus.com/space/mars-facts-figures-fun-questions-red-planet/) run by a corporation. That one company would control everything the colonists need to survive, from the water to the oxygen to the food. That’s a dangerous amount of power for any company, but it’s a very real scenario. So what stops a major corporation landing on the Moon and setting up a colony? One very old document. [The Outer Space Treaty](http://www.unoosa.org/oosa/en/ourwork/spacelaw/treaties/outerspacetreaty.html) was signed in 1967 by all of the major space-faring nations, and explicitly states nobody can go to another planet or the Moon and claim that territory for their own. It’s a very important document, but it’s flawed. For one thing, the private space sector wasn’t around when the treaty was written so it’s not clear how some of the rules would be applied to private companies. And secondly, given the ambitions of many countries and corporations, there’s no way it’s going to last much longer. Anyone with a plan to land on the Moon or Mars and stay there is going to run into the Outer Space Treaty, and the smart money is on the wealthy and powerful winning out against an old loophole-ridden document. Politicians such as Ted Cruz in the United States have [already called for changes](https://spacenews.com/cruz-interested-in-updating-outer-space-treaty-to-support-commercial-space-activities/) to be made to the treaty, and given the increasing amounts of money private space companies spend on lobbying in the United States, more such attempts will follow. It’s imperative that the space community as a whole takes this issue on to ensure the needs of all, and not just the private sector, are taken into account should any alterations be made. The further we look into the future of humans in space, the more reality resembles science fiction. That’s why it’s difficult to make people take the issues which could potentially arise seriously. But now is the time to consider the problems that could arise from a commercially-led space race, and take the necessary small steps now to avoid potentially disastrous consequences in the future.

#### [b] That’s an instance of a unilateral will governing individuals while universal decision making is absent. This is an unjust state which violates people’s freedoms and violates the categorical imperative.

Cordelli 16 Chiara Cordelli [Chiara Cordelli is an associate professor in the Department of Political Science at the University of Chicago. Her main areas of research are social and political philosophy, with a particular focus on theories of distributive justice, political legitimacy, normative defenses of the state, and the public/private distinction in liberal theory. She is the author of The Privatized State (Princeton University Press, 2020), which was awarded the 2021 ECPR political theory prize for best first book in political theory. She is also the co-editor of, and a contributor to, Philanthropy in Democratic Societies (University of Chicago Press, 2016). -- [cordelli@uchicago.edu](mailto:cordelli@uchicago.edu)] “WHAT IS WRONG WITH PRIVATIZATION?”, University of Chicago, Political Science & the College, https://www.law.berkeley.edu/wp-content/uploads/2016/01/What-is-Wrong-With-Privatization\_UCB.pdf

The intrinsic wrong of privatization, I will suggest, rather consists in the creation of an institutional arrangement that, by its very constitution, denies those who are subject to it equal freedom. I understand freedom as an interpersonal relationship of reciprocal independence. To be free is not to be subordinated to another person’s unilateral will. By building on an analytical reconstruction of Kant’s Doctrine of Right, I will argue that current forms of privatization reproduce (to a different degree) within a civil condition the very same defects that Kant attributes to the state of nature, or to a pre-civil condition, thereby making a rightful condition of reciprocal independence impossible. Importantly, this is so even if private actors are publicly authorized through contract and subject to regulations, and even if they are committed to reason in accordance with the public good. The reason for this, as I will explain, derives from the fact that private agents are constitutionally incapable of acting omnilaterally, even if their actions are omnilaterally authorized by government through some delegation mechanism, e.g. a voluntary contract. Omnilateralness, I will suggest, must be understood as a function of 1) rightful judgment and 2) unity. By rightful judgment I mean the capacity to reason publicly and to make universal rules that are valid for everyone, according to a juridical ideal of right, as necessary to solve the problem of the unilateral imposition of private wills on others. By unity I mean the capacity to make rules and decisions that change the normative situation of others, as a part of a unified system of decision-making. The condition of unity is crucial, as I shall later explain, insofar as there might be multiple interpretations compatible with rightful judgment, which would still problematically leave the definition of people’s rightful entitlements indeterminate. Further, the practical realization of the juridical idea of an omnilateral will, I will contend, requires embeddedness within a shared collective practice of decision-making. In practice, rightful judgment can only obtain when certain shared background frameworks that structure practical reasoning and confer unity to that reasoning are in place. The rules of public administration and the authority structure of bureaucracy should be understood as playing this essential function of giving empirical and practical reality to the omnilateral will, as far as the execution of rules and the concrete definition of entitlements are concerned. Together, these two requirements are necessary, (whether they are also sufficient is a different question), to make an action the omnilateral action of a state, which has the moral power to change the normative situation of citizens, by fixing the content of their rights and duties in accordance with the equal freedom of all. The phenomenon of privatization thus raises the fundamental questions of why we need political institutions to begin with, and what makes an action an action of the state. Insofar as private agents make decisions that fundamentally alter the normative situation (the rights and duties) of citizens, and insofar as, by definition, private agents are not public officials embedded in that shared collective practice, their decisions, even if well intentioned and authorized through contract, cannot count as omnilateral acts of the state. They rather and necessarily remain unilateral acts of men. Hence, I will conclude, for the very same reasons that we have, following Kant, a duty to exit the state of nature so as to solve the twofold problems of the unilateral imposition of will on others and the indeterminacy of rights, we also have a duty to limit privatization and to support, on normative grounds, a case for the re-bureaucratization of certain functions. Therefore, my paper provides foundational reasons to agree with Richard Rorty’s nonfoundational defense of bureaucracy as stated in the opening epigraph, since only agents who are appropriately embedded within a bureaucratic structure, properly understood, are, in many cases, capable of acting omnilaterally. The “bosses” I am here concerned with are not primarily those who can unilaterally impose their will on us in their capacity as private employers, but rather any private actor who acts unilaterally while in the garb of the state. This essay is structured as follows. In Section I, I assess and reject what I take to be the most powerful non-instrumental arguments against privatization. In Section II, through an interpretation of Kant, I explain in what sense the state, defined as an omnilateral system of rules, is a constitutive condition of freedom, rather than merely an instrument to promote it. In Section III, through an analytical reconstruction, based on a theory of collective action, of the conditions that make a system of rules an omnilateral system of laws rather than an aggregation of unilateral acts of men, I show that privatization constitutes a regression to the state of nature, understood as a normative condition of unfreedom. I then present some reflections on the broader implications of my argument, as it posits an expansive conception of the juridical order as an appropriate object of analysis for political philosophy. Before moving to the next section, let me first clarify what I mean by privatization. In a general sense, privatization can be defined as the devolution of public responsibilities to private actors. This however entails a baseline against which the idea of public responsibilities must be specified. Here I defend a normative, rather than, as is commonly the case, a historical or economic baseline.11 I will assume that in a just society government ought to bear, on grounds of justice, the primary responsibility to secure not only a fair distribution of general resources, including income and wealth, through tax and transfers, but also an adequate provision of particular in-kind goods, including police protection, defense, criminal justice, education and healthcare.12 This does not per se entail, however, that government should provide these goods directly. Government may fund the production of in-kind goods, while delegating their provision to private actors. I thus define privatization as the implementation of public, justice-based responsibilities through private agents.

#### [2] Extending neoliberal polices in space violate universal law through continued injustice.

Segobaetso 18 Segobaetso, Benjamin. *Ethical Implications of the Colonization, Privatization and Commercialization of Outer Space*. SJEP

It can be argued through Kantian ethics that our record here on Earth paints a picture of neoliberal and capitalist policies with tendencies to favour the highest bidder at the exclusion of the under privileged and puts profit first at the expense of the environment. For Kantians, there are two questions that we must ask ourselves whenever we decide to act: (i) Can I rationally will that everyone act as I propose to act? If the answer is no, then we must not perform the action. (ii) Does my action respect the goals of human beings? Again, if the answer is no, then we must not perform the action. Kantian ethicists would argue that extending to space neoliberal and capitalist policies is immoral because these systems create economic disparities and life threatening environmental injustices; therefore, they are set up in a way that we could not rationally will everyone to act the way they act either here on Earth or in space. Also, Kantian ethicists would ask whether the action of extending neoliberal and capitalist policies to space would respect the goals of extra-terrestrial intelligent life if any rather than merely using them for humans’ own purposes? If the answer is no, then the participating agent must not perform the action. Kant wrote on the possible existence of extra-terrestrial intelligent species in the final pages of the last book that he published, Anthropology from a Pragmatic Point of View [Anthropologie in pragmatischer Hinsicht] (1978). In this publication, Kant hinted that the highest concept of the Alien species may be that of a terrestrial rational being [eines irdischen vernünftigen ]; however, he argued that it will be difficult to describe its characteristics because there is no knowledge available of a non-terrestrial rational being [nicht irdischen Wesen] which could be used as a reference in regards to its properties and ultimately classify that terrestrial being as rational. This dilemma will continue until extraterrestrial intelligent life is discovered because comparing two species of rational beings has to be on the basis of experience, but that experience has not been possible yet (Kant, 237-238). In applying Kant’s deontological moral theory, it must first be recognized that Kant visualized a kind of respect in which we all can recognize every rational being exists as an end in itself (1) as being not fully comprehensible by any human understanding, (2) as being an end in him- or herself, and (3) as being a potential source of moral law (Kant, 2012). In this regard, since Kant insinuated that the highest concept of the extraterrestrial intelligent species may be that of a terrestrial rational being [eines irdischen vernünftigen ]; that implies any encounter with extra-terrestrial intelligent life will compel us under the deontological moral theory to recognize that life as being not fully comprehensible by any human understanding, as being an end in itself, and as being a potential source of moral law (Kant, 2012). It must be realized that Kant’s deontology theory does not go without criticism by critical theorists who believe in dismantling all systems of oppression.

#### [3] The categorical imperative rejects states and companies desires to profit off of space for themselves.

Wurth 19Wurth, Nicolas. “SPACE ETHICS IN INTERNATIONAL SPACE LAW: ADVANCEMENT AND ENFORCEABILITY.” *University of Luxembourg* , 2019. SJEP

Hans Jonas, german philosopher, studied the concept of ethics related to Kant’s “Categorical Imperative” under the angle of modern technology allowing humans to surpass their own frontiers.10 By extending the aforementioned Categorical Imperative to modern technologies, (which includes space activities) he wrote: “Act that the effects of your action are compatible with the permanence of genuine human life. [...] Act so that the effects of your action are not destructive of the future possibility of such life [...] Do not compromise the conditions for an indefinite continuation of humanity on earth.”11 The conceptualization of ethics implies to evaluate behavior, actions and activities of space actors.12 Related to space activities, ethical behavior shall therefore be aligned with a sort of conduct that is to be followed, independently of “any natural desires.” Such an understanding does naturally challenge States’ desires to diversify their economy via the adoption of a legal framework on space activities13 or the profit-making goal of a company which has the technical ability to conduct a profitable space activity such as space-mining?

### Adv

#### Private Space Industry showing enormous increase in launches – that causes pollutants and warming.

Gammon 21 Katharine Gammon 7-19-2021 "How the billionaire space race could be one giant leap for pollution" <https://www.theguardian.com/science/2021/jul/19/billionaires-space-tourism-environment-emissions> (I’m an award-winning independent science journalist based in Santa Monica, California. My interests range from culture and nature in public lands to the lives of scientists to the complexity of baby brains. Before I became a professional journalist, I served in the Peace Corps in Bulgaria, and attended MIT and Princeton University.)//Jia Recut

Last week Virgin Galactic took Richard Branson past the edge of space, roughly 86 km up – part of a new space race with the Amazon billionaire Jeff Bezos, who aims to make a similar journey on Tuesday. Both very wealthy businessmen hope to vastly expand the number of people in space. “We’re here to make space more accessible to all,” said Branson, shortly after his flight. “Welcome to the dawn of a new space age.” Already, people are buying tickets to space. Companies including SpaceX, Virgin Galactic and Space Adventures want to make space tourism more common. The Japanese billionaire Yusaku Maezawa spent an undisclosed sum of money with SpaceX in 2018 for a possible future private trip around the moon and back. And this June, an anonymous space lover paid $28m to fly on Blue Origin’s New Shepard with Bezos – though later backed out due to a “scheduling conflict”. But this launch of a new private space industry that is cultivating tourism and popular use could come with vast environmental costs, says Eloise Marais, an associate professor of physical geography at University College London. Marais studies the impact of fuels and industries on the atmosphere. When rockets launch into space, they require a huge amount of propellants to make it out of the Earth’s atmosphere. For SpaceX’s Falcon 9 rocket, it is kerosene, and for Nasa it is liquid hydrogen in their new Space Launch System. Those fuels emit a variety of substances into the atmosphere, including carbon dioxide, water, chlorine and other chemicals. The carbon emissions from rockets are small compared with the aircraft industry, she says. But they are increasing at nearly 5.6% a year, and Marais has been running a simulation for a decade, to figure out at what point will they compete with traditional sources we are familiar with. “For one long-haul plane flight it’s one to three tons of carbon dioxide [per passenger],” says Marais. For one rocket launch 200-300 tonnes of carbon dioxide are split between 4 or so passengers, according to Marais. “So it doesn’t need to grow that much more to compete with other sources.” Right now, the number of rocket flights is very small: in the whole of 2020, for instance, there were 114 attempted orbital launches in the world, according to Nasa. That compares with the airline industry’s more than 100,000 flights each day on average. But emissions from rockets are emitted right into the upper atmosphere, which means they stay there for a long time: two to three years. Even water injected into the upper atmosphere – where it can form clouds – can have warming impacts, says Marais. “Even something as seemingly innocuous as water can have an impact.” Closer to the ground, all fuels emit huge amounts of heat, which can add ozone to the troposphere, where it acts like a greenhouse gas and retains heat. In addition to carbon dioxide, fuels like kerosene and methane also produce soot. And in the upper atmosphere, the ozone layer can be destroyed by the combination of elements from burning fuels. “While there are a number of environmental impacts resulting from the launch of space vehicles, the depletion of stratospheric ozone is the most studied and most immediately concerning,” wrote Jessica Dallas, a senior policy adviser at the New Zealand Space Agency, in an analysis of research on space launch emissions published last year. Another report from 2019 penned by the Center for Space Policy and Strategy likened the space emissions problem to that of space debris, which the authors say creates an existential risk to the industry. “Today, launch vehicle emissions present a distinctive echo of the space debris problem. Rocket engine exhaust emitted into the stratosphere during ascent to orbit adversely impacts the global atmosphere,” they wrote. “We just don’t know how large the space tourism industry could become,” says Marais. A new market report estimates that the global suborbital transportation and space tourism market is estimated to reach $2.58bn in 2031, growing 17.15% each year of the next decade. “The major driving factor for the market’s robustness will be focused efforts to enable space transportation, emerging startups in suborbital transportation, and increasing developments in low-cost launching sites,” the report says. In the past, most space transportation has been focused on cargo supply missions to the International Space Station and satellite launch services, but currently, this focus has shifted to in-space transportation, planetary explorations, crewed missions, suborbital transportation and space tourism. Several companies, including SpaceX, Blue Origin and Virgin Galactic, have been focusing on developing platforms such as rocket-powered suborbital vehicles that will enable the industry to carry out suborbital transportation and space tourism. People have pointed out that the money these billionaires have poured into space technology could be invested in making life better on our planet, where wildfires, heatwaves and other climate disasters are becoming more frequent as the globe warms up in the climate crisis. “Is anyone else alarmed that billionaires are having their own private space race while record-breaking heatwaves are sparking a ‘fire-breathing dragon of clouds’ and cooking sea creatures to death in their shells?” the former US Labor Secretary Robert Reich tweeted last week. Marais says that there is always an element of excitement to new developments in space – but it’s still possible to be responsible while doing something exciting. She urges caution as the space tourism industry grows, and says there are currently no international rules around the kinds of fuels used and their impact on the environment. “We have no regulations currently around rocket emissions,” she says. “The time to act is now – while the billionaires are still buying their tickets.”

#### Warming causes Extinction

Kareiva 18, Peter, and Valerie Carranza. "Existential risk due to ecosystem collapse: Nature strikes back." Futures 102 (2018): 39-50. (Ph.D. in ecology and applied mathematics from Cornell University, director of the Institute of the Environment and Sustainability at UCLA, Pritzker Distinguished Professor in Environment & Sustainability at UCLA)//Recut Jia

In summary, six of the nine proposed planetary boundaries (phosphorous, nitrogen, biodiversity, land use, atmospheric aerosol loading, and chemical pollution) are unlikely to be associated with existential risks. They all correspond to a degraded environment, but in our assessment do not represent existential risks. However, the three remaining boundaries (climate change, global freshwater cycle, and ocean acidification) do pose existential risks. This is because of intrinsic positive feedback loops, substantial lag times between system change and experiencing the consequences of that change, and the fact these different boundaries interact with one another in ways that yield surprises. In addition, climate, freshwater, and ocean acidification are all directly connected to the provision of food and water, and shortages of food and water can create conflict and social unrest. Climate change has a long history of disrupting civilizations and sometimes precipitating the collapse of cultures or mass emigrations (McMichael, 2017). For example, the 12th century drought in the North American Southwest is held responsible for the collapse of the Anasazi pueblo culture. More recently, the infamous potato famine of 1846–1849 and the large migration of Irish to the U.S. can be traced to a combination of factors, one of which was climate. Specifically, 1846 was an unusually warm and moist year in Ireland, providing the climatic conditions favorable to the fungus that caused the potato blight. As is so often the case, poor government had a role as well—as the British government forbade the import of grains from outside Britain (imports that could have helped to redress the ravaged potato yields). Climate change intersects with freshwater resources because it is expected to exacerbate drought and water scarcity, as well as flooding. Climate change can even impair water quality because it is associated with heavy rains that overwhelm sewage treatment facilities, or because it results in higher concentrations of pollutants in groundwater as a result of enhanced evaporation and reduced groundwater recharge. Ample clean water is not a luxury—it is essential for human survival. Consequently, cities, regions and nations that lack clean freshwater are vulnerable to social disruption and disease. Finally, ocean acidification is linked to climate change because it is driven by CO2 emissions just as global warming is. With close to 20% of the world’s protein coming from oceans (FAO, 2016), the potential for severe impacts due to acidification is obvious. Less obvious, but perhaps more insidious, is the interaction between climate change and the loss of oyster and coral reefs due to acidification. Acidification is known to interfere with oyster reef building and coral reefs. Climate change also increases storm frequency and severity. Coral reefs and oyster reefs provide protection from storm surge because they reduce wave energy (Spalding et al., 2014). If these reefs are lost due to acidification at the same time as storms become more severe and sea level rises, coastal communities will be exposed to unprecedented storm surge—and may be ravaged by recurrent storms. A key feature of the risk associated with climate change is that mean annual temperature and mean annual rainfall are not the variables of interest. Rather it is extreme episodic events that place nations and entire regions of the world at risk. These extreme events are by definition “rare” (once every hundred years), and changes in their likelihood are challenging to detect because of their rarity, but are exactly the manifestations of climate change that we must get better at anticipating (Diffenbaugh et al., 2017). Society will have a hard time responding to shorter intervals between rare extreme events because in the lifespan of an individual human, a person might experience as few as two or three extreme events. How likely is it that you would notice a change in the interval between events that are separated by decades, especially given that the interval is not regular but varies stochastically? A concrete example of this dilemma can be found in the past and expected future changes in storm-related flooding of New York City. The highly disruptive flooding of New York City associated with Hurricane Sandy represented a flood height that occurred once every 500 years in the 18th century, and that occurs now once every 25 years, but is expected to occur once every 5 years by 2050 (Garner et al., 2017). This change in frequency of extreme floods has profound implications for the measures New York City should take to protect its infrastructure and its population, yet because of the stochastic nature of such events, this shift in flood frequency is an elevated risk that will go unnoticed by most people. 4. The combination of positive feedback loops and societal inertia is fertile ground for global environmental catastrophes Humans are remarkably ingenious, and have adapted to crises throughout their history. Our doom has been repeatedly predicted, only to be averted by innovation (Ridley, 2011). However, the many stories of human ingenuity successfully addressing existential risks such as global famine or extreme air pollution represent environmental challenges that are largely linear, have immediate consequences, and operate without positive feedbacks. For example, the fact that food is in short supply does not increase the rate at which humans consume food—thereby increasing the shortage. Similarly, massive air pollution episodes such as the London fog of 1952 that killed 12,000 people did not make future air pollution events more likely. In fact it was just the opposite—the London fog sent such a clear message that Britain quickly enacted pollution control measures (Stradling, 2016). Food shortages, air pollution, water pollution, etc. send immediate signals to society of harm, which then trigger a negative feedback of society seeking to reduce the harm. In contrast, today’s great environmental crisis of climate change may cause some harm but there are generally long time delays between rising CO2 concentrations and damage to humans. The consequence of these delays are an absence of urgency; thus although 70% of Americans believe global warming is happening, only 40% think it will harm them (http://climatecommunication.yale.edu/visualizations-data/ycom-us-2016/). Secondly, unlike past environmental challenges, the Earth’s climate system is rife with positive feedback loops. In particular, as CO2 increases and the climate warms, that very warming can cause more CO2 release which further increases global warming, and then more CO2, and so on. Table 2 summarizes the best documented positive feedback loops for the Earth’s climate system. These feedbacks can be neatly categorized into carbon cycle, biogeochemical, biogeophysical, cloud, ice-albedo, and water vapor feedbacks. As important as it is to understand these feedbacks individually, it is even more essential to study the interactive nature of these feedbacks. Modeling studies show that when interactions among feedback loops are included, uncertainty increases dramatically and there is a heightened potential for perturbations to be magnified (e.g., Cox, Betts, Jones, Spall, & Totterdell, 2000; Hajima, Tachiiri, Ito, & Kawamiya, 2014; Knutti & Rugenstein, 2015; Rosenfeld, Sherwood, Wood, & Donner, 2014). This produces a wide range of future scenarios. Positive feedbacks in the carbon cycle involves the enhancement of future carbon contributions to the atmosphere due to some initial increase in atmospheric CO2. This happens because as CO2 accumulates, it reduces the efficiency in which oceans and terrestrial ecosystems sequester carbon, which in return feeds back to exacerbate climate change (Friedlingstein et al., 2001). Warming can also increase the rate at which organic matter decays and carbon is released into the atmosphere, thereby causing more warming (Melillo et al., 2017). Increases in food shortages and lack of water is also of major concern when biogeophysical feedback mechanisms perpetuate drought conditions. The underlying mechanism here is that losses in vegetation increases the surface albedo, which suppresses rainfall, and thus enhances future vegetation loss and more suppression of rainfall—thereby initiating or prolonging a drought (Chamey, Stone, & Quirk, 1975). To top it off, overgrazing depletes the soil, leading to augmented vegetation loss (Anderies, Janssen, & Walker, 2002). Climate change often also increases the risk of forest fires, as a result of higher temperatures and persistent drought conditions. The expectation is that forest fires will become more frequent and severe with climate warming and drought (Scholze, Knorr, Arnell, & Prentice, 2006), a trend for which we have already seen evidence (Allen et al., 2010). Tragically, the increased severity and risk of Southern California wildfires recently predicted by climate scientists (Jin et al., 2015), was realized in December 2017, with the largest fire in the history of California (the “Thomas fire” that burned 282,000 acres, https://www.vox.com/2017/12/27/16822180/thomas-fire-california-largest-wildfire). This catastrophic fire embodies the sorts of positive feedbacks and interacting factors that could catch humanity off-guard and produce a true apocalyptic event. Record-breaking rains produced an extraordinary flush of new vegetation, that then dried out as record heat waves and dry conditions took hold, coupled with stronger than normal winds, and ignition. Of course the record-fire released CO2 into the atmosphere, thereby contributing to future warming. Out of all types of feedbacks, water vapor and the ice-albedo feedbacks are the most clearly understood mechanisms. Losses in reflective snow and ice cover drive up surface temperatures, leading to even more melting of snow and ice cover—this is known as the ice-albedo feedback (Curry, Schramm, & Ebert, 1995). As snow and ice continue to melt at a more rapid pace, millions of people may be displaced by flooding risks as a consequence of sea level rise near coastal communities (Biermann & Boas, 2010; Myers, 2002; Nicholls et al., 2011). The water vapor feedback operates when warmer atmospheric conditions strengthen the saturation vapor pressure, which creates a warming effect given water vapor’s strong greenhouse gas properties (Manabe & Wetherald, 1967). Global warming tends to increase cloud formation because warmer temperatures lead to more evaporation of water into the atmosphere, and warmer temperature also allows the atmosphere to hold more water. The key question is whether this increase in clouds associated with global warming will result in a positive feedback loop (more warming) or a negative feedback loop (less warming). For decades, scientists have sought to answer this question and understand the net role clouds play in future climate projections (Schneider et al., 2017). Clouds are complex because they both have a cooling (reflecting incoming solar radiation) and warming (absorbing incoming solar radiation) effect (Lashof, DeAngelo, Saleska, & Harte, 1997). The type of cloud, altitude, and optical properties combine to determine how these countervailing effects balance out. Although still under debate, it appears that in most circumstances the cloud feedback is likely positive (Boucher et al., 2013). For example, models and observations show that increasing greenhouse gas concentrations reduces the low-level cloud fraction in the Northeast Pacific at decadal time scales. This then has a positive feedback effect and enhances climate warming since less solar radiation is reflected by the atmosphere (Clement, Burgman, & Norris, 2009). The key lesson from the long list of potentially positive feedbacks and their interactions is that runaway climate change, and runaway perturbations have to be taken as a serious possibility. Table 2 is just a snapshot of the type of feedbacks that have been identified (see Supplementary material for a more thorough explanation of positive feedback loops). However, this list is not exhaustive and the possibility of undiscovered positive feedbacks portends even greater existential risks. The many environmental crises humankind has previously averted (famine, ozone depletion, London fog, water pollution, etc.) were averted because of political will based on solid scientific understanding. We cannot count on complete scientific understanding when it comes to positive feedback loops and climate change.

#### Private appropriation causes space wars and escalates conflict

Perez 21 Veronica Delgado-Perez. 12/14/21. Argument | The Commercialization of Space Risks Launching a Militarized Space Race. <https://www.theintlscholar.com/periodical/12/14/2020/analysis-commercialization-space-risk-international-law-military-space-race> [Veronica Delgado-Perez is a Staff Writer at The International Scholar.] //Jia

With new actors on the game stage, conflicts of interest may arise. There is a risk that each actor adopts a kind of short-term Realist approach to space policy — one which is driven by self-interest in reaping the greatest benefits of extraterrestrial exploration and commercialization while controlling access to others. If unmitigated, states may choose to militarize outer space to gain a strategic edge over competitors and adversaries. This process has already begun. Under the Trump administration, the Pentagon established the U.S. Space Force as a new branch of the Armed Forces to protect the country and allied interests in space. Already, Delta 4 — one of the U.S. Space Force’s missions — conducts strategic and theater missile warnings, manages weapon systems, and provides information to missile defense forces. The measure shows that for the U.S., outer space is not only a domain of scientific exploration but has the potential to become increasingly securitized. With the impending expiration of the Strategic Arms Reduction Treaty (START) between the U.S. and Russia on February 5, 2021, a number of security dilemmas could arise. If the world’s two largest nuclear powers do not edge toward extending the treaty, Washington and Moscow risk returning to the era of unrestricted expansion of launch platforms and strategically-deployed nuclear warheads — potentially with the aid of military infrastructure in space. Although President-elect Biden has expressed his interest in negotiating an extension of New START, how Moscow and Washington might proceed remains an open question. Bilateral progress towards a new arms-control regime would require establishing limits on the number and range of long- and mid-range missiles, establishing measures to limit the expansion of traditional missile deployment to space, and banning the deployment of nuclear weapons and weapons of mass destruction in outer space. More than the risk of the securitization of space, state, and private actors could begin to claim exclusive legal rights over the resources they discover. Indeed, the U.S. Commercial Space Launch Competitiveness Act, which came into force in 2015, expressly recognizes the right of U.S. Citizens to possess, own, transport, use, and sell space resources. By this means, domestic law already acknowledges the legal claim to property by individuals, which is prohibited by international law. Under the Outer Space Treaty, states renounced any traditional form of acquisition of territories and agreed not to foray unilaterally into space to extend their national policies on Earth or to exercise any kind of sovereignty over celestial bodies or resources. The absence of a modern international treaty that addresses these issues should be received with grave concern, as there is significant potential for risk to become reality. Existing UN treaties lack the technological context and foresight to address legal questions regarding the potential for commercial exploration and exploitation of outer space or its resources. During the sixties and seventies, when international instruments like the Outer Space treaty were conceived, the principal aim of states was to support and expand the scale of the state’s national capacity for operation in space and the development of legal instruments to guide state’s international cooperation in the peaceful exploration of outer space. These instruments were never designed to respond to commercial questions over mining or tourism in space, private investment in space activities, or the emergence of non-state private enterprises operating in space. As a result, private enterprises operating in the vacuum of space also float in an unstable legal vacuum which threatens to implode in geopolitical competition. Beyond Stars and States In an increasingly commercial outer space in which there are no set limits to the exploitation of resources or claim to property, states and private companies will inevitably pursue the development of new extraterrestrial industries to suit their geoeconomic interests. If unchecked, the legal protection of outer space as a domain of exploration for the benefit of all humanity would functionally fail. To protect investments and profit from national space industries, states would likely resort to military force to protect and secure private assets. Over time, space would ultimately become a fourth border domain over which states claim, exercise, and defend sovereignty — including through the use of force.

#### Space Escalation cause Nuclear War.

Gallagher 15 “Antisatellite warfare without nuclear risk: A mirage” <http://thebulletin.org/space-weapons-and-risk-nuclear-exchanges8346> (interim director of the Center for International and Security Studies in Maryland, previous Executive Director of the Clinton Administration’s CTBT Treaty Committee, an arms control specialist at the State Dept., and a faculty member at Wesleyan)//Jia

In recent decades, however, as space-based reconnaissance, communication, and targeting capabilities have become integral elements of modern military operations, strategists and policy makers have explored whether carrying out antisatellite attacks could confer major military advantages without increasing the risk of nuclear war. In theory, the answer might be yes. In practice, it is almost certainly no. Hyping threats. No country has ever deliberately and destructively attacked a satellite belonging to another country (though nations have sometimes interfered with satellites' radio transmissions). But the United States, Russia, and China have all tested advanced kinetic antisatellite weapons, and the United States has demonstrated that it can modify a missile-defense interceptor for use in antisatellite mode. Any nation that can launch nuclear weapons on medium-range ballistic missiles has the latent capability to attack satellites in low Earth orbit. Because the United States depends heavily on space for its terrestrial military superiority, some US strategists have predicted that potential adversaries will try to neutralize US advantages by attacking satellites. They have also recommended that the US military do everything it can to protect its own space assets while maintaining a capability to disable or destroy satellites that adversaries use for intelligence, communication, navigation, or targeting. Analysis of this sort often exaggerates both potential adversaries’ ability to destroy US space assets and the military advantages that either side would gain from antisatellite attacks. Nonetheless, some observers are once again advancing worst-case scenarios to support arguments for offensive counterspace capabilities. In some other countries, interest in space warfare may be increasing because of these arguments. If any nation, for whatever reason, launched an attack on a second nation's satellites, nuclear retaliation against terrestrial targets would be an irrational response. But powerful countries do sometimes respond irrationally when attacked. Moreover, disproportionate retaliation following a deliberate antisatellite attack is not the only way in which antisatellite weapons could contribute to nuclear war. It is not even the likeliest way. As was clearly understood by the countries that negotiated the Outer Space Treaty, crisis management would become more difficult, and the risk of inadvertent deterrence failure would increase, if satellites used for reconnaissance and communication were disabled or destroyed. But even if the norm against attacking another country’s satellites is never broken, developing and testing antisatellite weapons still increase the risk of nuclear war. If, for instance, US military leaders became seriously concerned that China or Russia were preparing an antisatellite attack, pressure could build for a pre-emptive attack against Chinese or Russian strategic forces. Should a satellite be struck by a piece of space debris during a crisis or a low-level terrestrial conflict, leaders might mistakenly assume that a space war had begun and retaliate before they knew what had actually happened. Such scenarios may seem improbable, but they are no more implausible than the scenarios that are used to justify the development and use of antisatellite weapons.

#### Nuclear war causes extinction – ice age and famine.

Steven Starr 15 [Director of the University of Missouri’s Clinical Laboratory Science Program, as well as a senior scientist at the [Physicians for Social Responsibility](http://www.psr.org/). He has worked with the Swiss, Chilean, and Swedish governments in support of their efforts at the United Nations to eliminate thousands of high-alert, launch-ready U.S. and Russian nuclear weapons; he maintains the website [Nuclear Darkness](http://www.nucleardarkness.org/). “Nuclear War: An Unrecognized Mass Extinction Event Waiting To Happen.” Ratical. March 2015. <https://ratical.org/radiation/NuclearExtinction/StevenStarr022815.html>]//Jia

A war fought with 21st century strategic nuclear weapons would be more than just a great catastrophe in human history. If we allow it to happen, such a war would be a mass extinction event that ends human history. There is a profound difference between extinction and “an unprecedented disaster,” or even “the end of civilization,” because even after such an immense catastrophe, human life would go on. But extinction, by definition, is an event of utter finality, and a nuclear war that could cause human extinction should really be considered as the ultimate criminal act. It certainly would be the crime to end all crimes. The world’s leading climatologists now tell us that nuclear war threatens our continued existence as a species. Their studies predict that a large nuclear war, especially one fought with strategic nuclear weapons, would create a post-war environment in which for many years it would be too cold and dark to even grow food. Their findings make it clear that not only humans, but most large animals and many other forms of complex life would likely vanish forever in a nuclear darkness of our own making. The environmental consequences of nuclear war would attack the ecological support systems of life at every level. Radioactive fallout, produced not only by nuclear bombs, but also by the destruction of nuclear power plants and their spent fuel pools, would poison the biosphere. Millions of tons of smoke would act to destroy Earth’s protective ozone layer and block most sunlight from reaching Earth’s surface, creating Ice Age weather conditions that would last for decades. Yet the political and military leaders who control nuclear weapons strictly avoid any direct public discussion of the consequences of nuclear war. They do so by arguing that nuclear weapons are not intended to be used, but only to deter. Remarkably, the leaders of the Nuclear Weapon States have chosen to ignore the authoritative, long-standing scientific research done by the climatologists, research that predicts virtually any nuclear war, fought with even a fraction of the operational and deployed nuclear arsenals, will leave the Earth essentially uninhabitable.

## Shell

#### 1. Interp: At all TOC bid-distributing tournaments, debaters must disclose all broken positions on the 2021-2022 NDCA LD wiki within 1 hour after ending the previous round. The disclosure must include citations, all constructive speech docs open source with highlighting, and the full text from each card read.

#### Violation: They didn’t disclose round 2 of Columbia

Graphical user interface, table

Description automatically generated

#### C. Standards

#### 1] Debate resource inequities—

#### A] you’ll say people will steal cards, but that’s good—it’s the only way to truly level the playing field for students such as novices in under-privileged programs.

Antonucci 5 [Michael (Debate coach for Georgetown; former coach for Lexington High School); “[eDebate] open source? resp to Morris”; December 8; http://www.ndtceda.com/pipermail/edebate/2005-December/064806.html //nick]

Open source systems are preferable to the various punishment proposals in circulation. It's better to share the wealth than limit production or participation. Various flavors of argument communism appeal to different people, but banning interesting or useful research(ers) seems like the most destructive solution possible. Indeed, open systems may be the only structural, rule-based answer to resource inequities. Every other proposal I've seen obviously fails at the level of enforcement. Revenue sharing (illegal), salary caps (unenforceable and possibly illegal) and personnel restrictions (circumvented faster than you can say 'information is fungible') don't work. This would - for better or worse. b. With the help of a middling competent archivist, an open source system would reduce entry barriers. This is especially true on the novice or JV level. Young teams could plausibly subsist entirely on a diet of scavenged arguments. A novice team might not wish to do so, but the option can't hurt. c. An open source system would fundamentally change the evidence economy without targetting anyone or putting anyone out of a job. It seems much smarter (and less bilious) to change the

#### B] Research Accessibility – articles can be hidden behind paywalls, making it impossible to cut it unless debaters have money or special connections putting certain debaters at a structural disadvantage.

#### 2] Reciprocity – I disclosed everything, but they didn’t so they had an advantage in prepping me out kills fairness since I didn’t have that same advantage.

#### 3] Evidence ethics – disclosure is the only way to verify before round that cards aren’t miscut – otherwise you could have highlighted unethically. That’s a voter – maintaining ethical ev practices is key to being good academics and we should be able to verify you didn’t cheat, controls internal link to infinite abuse bc they can fake best args from best ppl and I will always lose

#### Paradigm:

#### Fairness is a voter— we presuppose all arguments are evaluated fairly

#### Education is a voter – only portable skill outside of debate and only reason debates funded

#### Drop the debater— a) deter future abuse , b) skewed 1AC strat so we can’t go back on substance

#### Competing interps—a] normsetting—we find the best possible norms b] reasonability’s arbitrary and self-serving c] reasonability collapses—you use offense/defense on paradigm.

#### No RVIs—a] illogical—you shouldn’t win for proving you are fair it’s an expectation b] baiting—they’ll bait theory and prep it out—justifies infinite abuse c] they could collapse for 7 minutes in the 1NC while I only spent 30 sceonds in the 1AC

## UV

**1. 1AC/1AR theory is legitimate and the hghest layer of the round because otherwise the 1N has infinite abuse, it’s drop the debater because the 2N could concede the shell and win another layer, Competing interp cause better norm and it’s no RVI since a 6-minute 2N dump on theory makes the 2AR impossible. Introduced first, if nc is abusive don’t evaluate any of it.**

#### Permissibility and presumption affirm.

**A] Freeze- otherwise we would not be able to justify morally neutral actions since there isn’t a prohibition and we would have to prove an obligation.**

**B] Trivialism- statements are true until proven false, if I told you my name you’d believe me.**

That’s Dictionary.com- “Negate” https://www.dictionary.com/browse/negate.

#### D] The Law of Excluded Middles- if something is not false, it must be true, which means that if something is not prohibited, it must be obligatory, and permissibility is the same as obligatory.

#### E] All statements of truth rest upon other assumptions, so if we presume everything false, then we can never prove anything true, including the statement presumption negates