### 1

#### Interpretation – the affirmative must defend the resolution through governmental implementation, which calls for a policy and they may not gain offense from anything otuside of the resolution

#### The text of the resolution calls for debate on hypothetical government action: “Resolved” means to enact a policy by law.

Words & Phrases ’64 (Words and Phrases; 1964; Permanent Edition)

Definition of the word “resolve,” given by Webster is “to express an opinion or determination by resolution or vote; as ‘it was resolved by the legislature;” It is of similar force to the word “enact,” which is defined by Bouvier as meaning “to establish by law”.

#### Government action is necessary to regulate private entities.

Blaustein 18 (Blaustein, Richard. “Private-Sector Space Activities Require Government Regulation, Says US Report.” Physics World, IOP Publishing, 4 July 2018, physicsworld.com/a/private-sector-space-activities-require-government-regulation-says-us-report/.)//DebateDrills AY

The US Congress must introduce legislation to regulate the activities of private companies operating in space. That is according to a new report by the US National Academies of Sciences, Engineering and Medicine, which says the need for reform has been heightened by the “burgeoning” commercial space sector in the US. One leader in the booming US private space sector is [Space X](http://www.spacex.com/), which was founded by Tesla head Elon Musk in 2002. The firm, which has had a number of recent high-profile rocket launches, is setting its sights on missions to Mars. Even Jeff Bezos, who founded the online shopping giant Amazon, is getting in on the act with plans for his firm Blue Origin to send a manned mission to the Moon.

#### Violation: they only defend archaeological phenomenology and garner offense off of it

#### Standards:

#### 1] predictable limits – There are thousands of possible methods or private entities that they can specify in their world which makes every affirmative an unpredictable, moving target since they can spec one of any of these thousands of methods

#### 2] Policymaking – fiating the world into doing specific actions and methods is utopian fiat, which isn’t realistic, only through a policymaking model can students learn how governments set obligations for companies, which is how the resolution would be implemented.

#### Topicality and disclosure is a voting issue that should be evaluated through competing interpretations—it tells the negative what they do and do not have to prepare for. Reasonability is arbitrary and unpredictable, inviting a race to the bottom and we’ll win it links to our offense.

#### Precision o/w – anything else justifies the aff arbitrarily jettisoning words in the resolution at their whim which decks negative ground and preparation because the aff is no longer bounded by the resolution.

#### Drop the debater to deter future abuse and because the 2N doesn’t get new disads to whole rez so it’s permanently skewed. Worst case, you drop the arg and stick them with a policy action so that bites the bullet on the PICs

#### No RVIs—it’s your burden to be fair and T—same reason you don’t win for answering inherency or putting defense on a disad.

#### No impact turns to T—T is a procedural that determines case’s validity and every argument says the aff is bad

### 2

#### Interpretation: Debaters must, on the page with their name and the school they attend, disclose their case on open source and round reports on the NDCA wiki at least one hour before the round if they have read that case before.

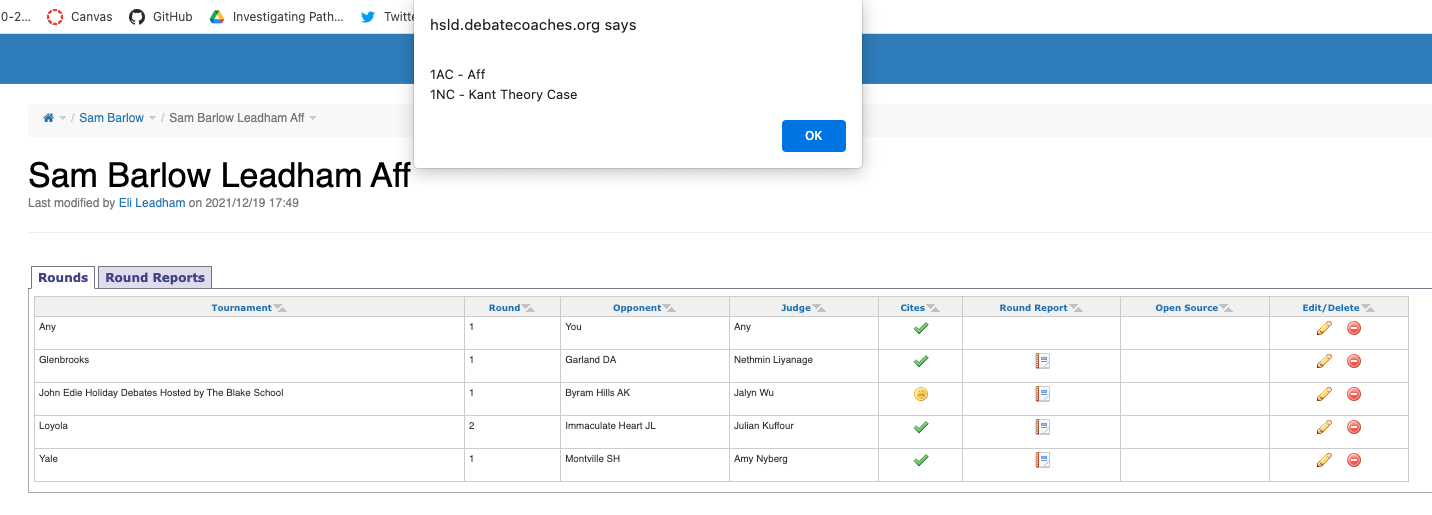
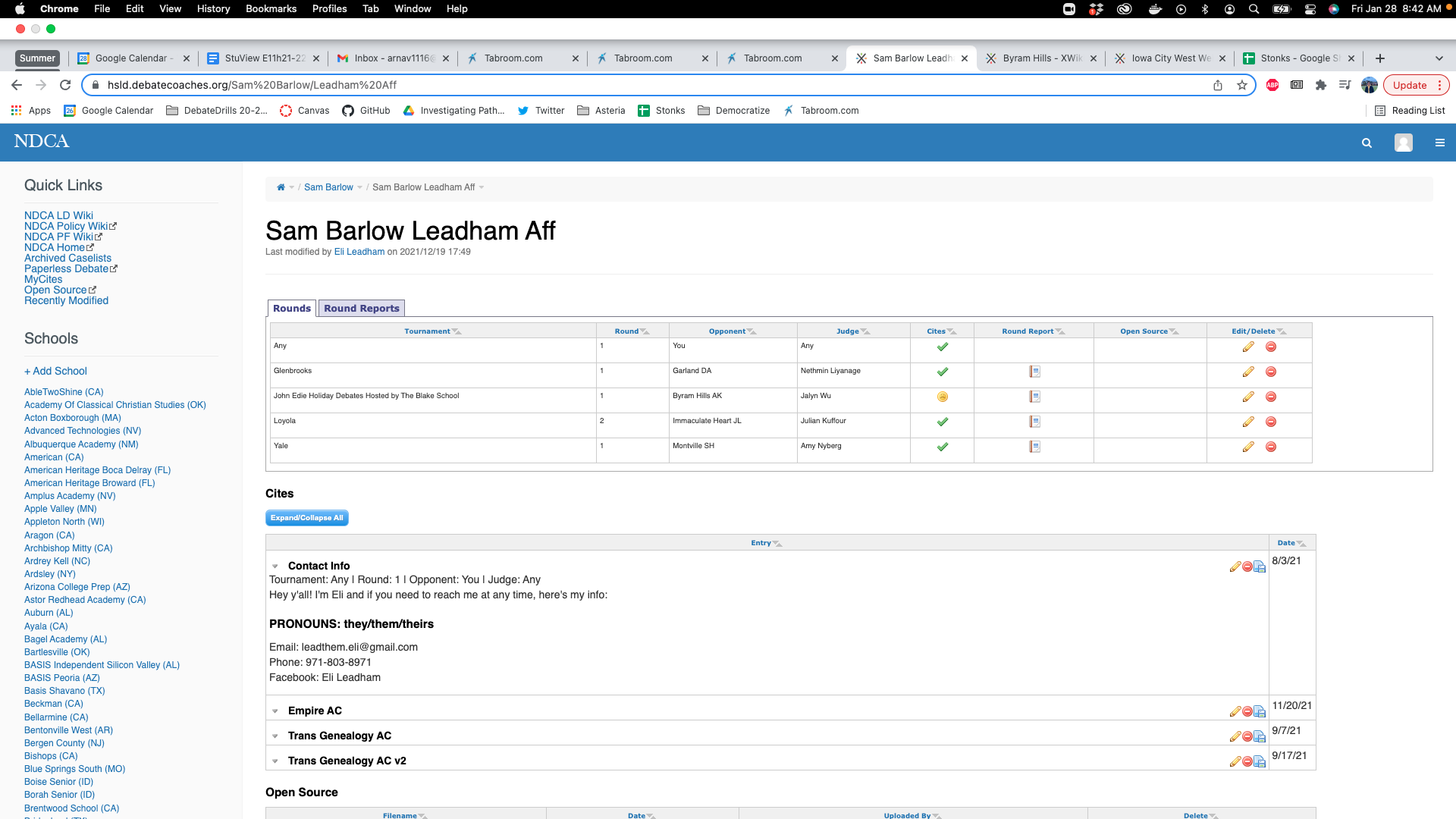
#### Violation: My opponent hasn’t posted either of those things screenshots are in the doc

#### Net Benefit: Argument Quality

#### 1] Disclosure prevents the element of surprise. A world without disclosure rewards debaters for running arguments not because they are good, but because their opponents won't know how to respond. Disclosure forces debaters to commit to quality; under my interpretation, debaters would have to write cases knowing that their opponents will have the opportunity for thoughtful preparation.

#### 2] Disclosure encourages increased research and cross-pollination—debaters can use good ideas from each others wikis and also be forced to prep and research for more arguments. That means it’s better for argument quality because people can clash more specifically instead of making bad, generic arguments.

#### 3] Inclusion – small school debaters can look at others’ wikis to understand how to break into the national circuit, which proves disclosure is a good norm



### 3

#### We endorse the affirmative in all instances except for Low Earth Orbit Satellite constellations.

#### Private entities ought to appropriate outer space only for the deployment and maintenance of LEO Sats. Governments ought to regulate the size and number of these commercial satellites to avoid light pollution

#### PICs negate – they didn’t have a warrant for why PICs don’t negate – they don’t get to provide the warrant in the 1ar since my NC strategy was predicated off of the lack of a warrant in the 1ac. Independently, PICs do negate – they’re key to testing the affirmative from multiple different angles and they do disprove the thesis of the aff bc they prove something the aff endorses is bad and we’re preventing that thing from being endorsed. That’s specifically key against K affs that assume a specific ROB that the negative can’t engage in. Additionally, they say that they don’t fiat something but they have been saying the rez is good, but we prove a facet of it is bad and it justifies death which is bad

#### Starship from spaceX boosts space colonization, but the aff would ban it since it’s an LEO

O’Callaghan, 21, 12/7/21, MIT Review, “How SpaceX’s massive Starship rocket might unlock the solar system—and beyond”, Jonathan O'Callaghan is a freelance space journalist based in London, UK who covers commercial spaceflight, astrophysics, and space exploration. URL: <https://www.technologyreview.com/2021/12/07/1041420/spacex-starship-rocket-solar-system-exploration/>, KR

Much has already been made of Starship’s human spaceflight capabilities. But the rocket could also revolutionize what we know about our neighboring planets and moons. “Starship would totally change the way that we can do solar system exploration,” says Ali Bramson, a planetary scientist from Purdue University. “Planetary science will just explode.”

If it lives up to its billing, scientists are already talking about sending missions to Neptune and its largest moon in the outer solar system, bringing back huge quantities of space rock from Earth’s moon and Mars, and even developing innovative ways to protect Earth from incoming asteroids.

Starship—which is being built at a Texas site dubbed “Starbase”—consists of a giant spaceship on top of a large booster, known as Super Heavy. Both can land back on Earth so they can be reused, reducing costs. The entire vehicle will be capable of lifting 100 metric tons (220,000 pounds) of cargo and people into space on regular low-cost missions. The volume of usable space within Starship is a whopping 1,000 cubic meters—big enough to fit the entire Eiffel Tower, disassembled. And that’s got scientists excited.

“Starship is, like, wow,” says James Head, a planetary scientist from Brown University.

In mid-November, speaking in a publicly accessible virtual meeting about Starship hosted by the US National Academies of Sciences, Engineering, and Medicine, Musk discussed the project’s scientific potential. “It’s extremely important that we try to become a multiplanet species as quickly as possible,” he said. “Along the way, we will learn a great deal about the nature of the universe.” Starship could carry “a lot of scientific instrumentation” on flights, said Musk—far more than is currently possible. “We’d learn a tremendous amount, compared to having to send fairly small vehicles with limited scientific instrumentation, which is what we currently do,” he said.

“You could get a 100-ton object to the surface of Europa,” said Musk.

Cheap and reusable

Central to many of these ideas is that Starship is designed to be not just large but cheap to launch. Whereas agencies like NASA and ESA must carefully choose a smattering of missions to fund, with launch costs in the tens or hundreds of millions of dollars, Starship’s affordability could open the door to many more. “The low cost of access has the potential to really change the game for science research,” says Andrew Westphal, a lecturer in physics at the University of California, Berkeley, with flights potentially as low as $2 million per launch. “You can imagine privately financed missions and consortia of citizens who get together to fly things.”

NASA has selected SpaceX’s Starship as the lander to take astronauts to the moon

When the first astronauts in over 50 years set foot on the moon, they’ll be riding to the surface aboard Starship.

What’s more, Starship has a key advantage over other super-heavy-lift rockets in development, such as NASA’s much-delayed Space Launch System and Blue Origin’s New Glenn rocket. The upper half of the rocket is designed to be refueled in Earth orbit by other Starships, so more of its lifting capability can be handed over to scientific equipment rather than fuel. Taking humans to the moon, for example, might require eight separate launches, with each consecutive “tanker Starship” bringing up fuel to the “lunar Starship” that then makes its way to the moon with scientific equipment and crew.

Scientists are now starting to dream of what Starship might let them do. Earlier this year, a paper published by Jennifer Heldmann of NASA Ames Research Center explored some of the scientific opportunities that might be opened by Starship missions to the moon and Mars. One great benefit is that Starship could carry full-sized equipment from Earth—no need to miniaturize it to fit in a smaller vehicle, as was required for the Apollo missions to the moon. For example, “you could bring a drilling rig,” says Heldmann. “You could drill down a kilometer, like we do on Earth.” That would afford unprecedented access to the interior of the moon and Mars, where ice and other useful resources are thought to be present. Before, such an idea have been “a little bit insane,” says Heldmann. But with Starship, “you could do it, and still have room to spare,” she adds. “What else do you want to bring?”

Because Starship can land back on Earth, it will also—theoretically—be able to bring back vast amounts of samples. The sheer volume that could be returned, from a variety of different locations, would give scientists on Earth unprecedented access to extraterrestrial material. That could shed light on a myriad of mysteries, such as the volcanic history of the moon or “the question of life and astrobiology” on Mars, says Heldmann.

Starship could also enable more extravagant missions to other locations, either via a direct launch from Earth or perhaps by using the moon and Mars as refueling stations, an ambitious future envisioned by Musk.

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

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

7. World peace and preservation of human civilisation

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

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

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

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

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

7.2. High return in safety from extra-terrestrial settlement

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

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

### 4

#### Counterplan: We endorse the affirmative in all instances except property rights for asteroids should be governed by the doctrine of appropriation.

#### Asteroid mining is an unqualified good – it’s essential to advanced asteroid deflection, deep space travel, and fighting climate change

Heise 18 -- Jack Heise (Judicial Law Clerk at U.S. Courts of Appeals), Space, the Final Frontier of Enterprise: Incentivizing Asteroid Mining Under a Revised International Framework, 40 Mich. J. Int'l L. 189 (2018). https://repository.law.umich.edu/mjil/vol40/iss1/5 WJ

Asteroid mining has the potential to facilitate space travel, an outcome the OST holds to be in the interest of humanity as a whole.39 The potential of asteroid mining to reduce the cost of spaceflight, moreover, could facilitate the growth of the space economy. Asteroid mining thus aligns with another stated purposes of the OST in the sense that an expanded space econ- omy could provide substantial benefits to all mankind.40 First, in seeking to face the challenges posed by space travel, the public sector space race gave rise to numerous technological innovations, ranging from LEDs to emergency blankets to memory foam.41 It seems likely that the private space race would result in a similar degree of innovation, the products of which could benefit people across the globe.

Second, a successful mission to Mars could provide benefits beyond a mere sense of interplanetary accomplishment. NASA suggests that, given the parallels between the formation and evolution of Mars and Earth, a voyage there could help “us learn more about our own planet’s history and future.”42 The scientific advancements from such a mission cannot currently be anticipated and are difficult to predict, but “expand[ing] the frontiers of knowledge” in this manner could well bring benefits to all mankind.43

Third, the development of asteroid mining technology could also help advance asteroid diversion tactics. The development of the technology required to conduct successful asteroid mining operations could “help us to divert any incoming asteroids.”44 This is of great importance since NASA recently eliminated its Asteroid Redirect Mission due to funding cuts;45 NASA’s project was hailed by some scientists as a “critical step in demonstrating we can protect our planet from a future asteroid impact . . . .”46 Asteroid mining could step in and fill an important void. While the probability of an Armageddon-causing impact is low, the effects of an impact would be extremely severe.47 Even some mitigation of this risk as a byproduct of as- teroid mining would be a benefit to humanity as a whole.

Finally, reduced launch costs could facilitate measures to combat global climate change. MARK One proposed solution for canceling out predicted increases in average worldwide temperature is to “prevent[] . . . about 1% of incoming solar radiation—insolation—from reaching the Earth. This could be done by scattering into space from the vicinity of Earth an appropriately small frac- tion of total insolation.”48 Asteroid mining could facilitate such measures in that “[t]echnologies that could greatly decrease the cost of space-launch could make a telling difference in the practicality of all types of space- deployed scattering systems of scales appropriate to insolation modulation.”49 There are certainly intermediate measures to combat climate change that ought to be taken first, but asteroid mining would facilitate this expedited solution. While some of the benefits of asteroid mining would doubtless accrue primarily to those nations with asteroid mining companies within their borders, the benefits noted in this section—space exploration as a gen- eral proposition, technological and scientific development, improvement of asteroid diversion technology, and facilitated means of swiftly countering climate change—would inure substantially to the benefit of all mankind.

#### Warming causes extinction

Yangyang Xu 17, Assistant Professor of Atmospheric Sciences at Texas A&M University; and Veerabhadran Ramanathan, Distinguished Professor of Atmospheric and Climate Sciences at the Scripps Institution of Oceanography, University of California, San Diego, 9/26/17, “Well below 2 °C: Mitigation strategies for avoiding dangerous to catastrophic climate changes,” Proceedings of the National Academy of Sciences of the United States of America, Vol. 114, No. 39, p. 10315-10323

We are proposing the following extension to the DAI risk categorization: warming greater than 1.5 °C as “dangerous”; warming greater than 3 °C as “catastrophic?”; and warming in excess of 5 °C as “unknown??,” with the understanding that changes of this magnitude, not experienced in the last 20+ million years, pose existential threats to a majority of the population. The question mark denotes the subjective nature of our deduction and the fact that catastrophe can strike at even lower warming levels. The justifications for the proposed extension to risk categorization are given below.

From the IPCC burning embers diagram and from the language of the Paris Agreement, we infer that the DAI begins at warming greater than 1.5 °C. Our criteria for extending the risk category beyond DAI include the potential risks of climate change to the physical climate system, the ecosystem, human health, and species extinction. Let us first consider the category of catastrophic (3 to 5 °C warming). The first major concern is the issue of tipping points. Several studies (48, 49) have concluded that 3 to 5 °C global warming is likely to be the threshold for tipping points such as the collapse of the western Antarctic ice sheet, shutdown of deep water circulation in the North Atlantic, dieback of Amazon rainforests as well as boreal forests, and collapse of the West African monsoon, among others. While natural scientists refer to these as abrupt and irreversible climate changes, economists refer to them as catastrophic events (49).

Warming of such magnitudes also has catastrophic human health effects. Many recent studies (50, 51) have focused on the direct influence of extreme events such as heat waves on public health by evaluating exposure to heat stress and hyperthermia. It has been estimated that the likelihood of extreme events (defined as 3-sigma events), including heat waves, has increased 10-fold in the recent decades (52). Human beings are extremely sensitive to heat stress. For example, the 2013 European heat wave led to about 70,000 premature mortalities (53). The major finding of a recent study (51) is that, currently, about 13.6% of land area with a population of 30.6% is exposed to deadly heat. The authors of that study defined deadly heat as exceeding a threshold of temperature as well as humidity. The thresholds were determined from numerous heat wave events and data for mortalities attributed to heat waves. According to this study, a 2 °C warming would double the land area subject to deadly heat and expose 48% of the population. A 4 °C warming by 2100 would subject 47% of the land area and almost 74% of the world population to deadly heat, which could pose existential risks to humans

and mammals alike unless massive adaptation measures are implemented, such as providing air conditioning to the entire population or a massive relocation of most of the population to safer climates.

Climate risks can vary markedly depending on the socioeconomic status and culture of the population, and so we must take up the question of “dangerous to whom?” (54). Our discussion in this study is focused more on people and not on the ecosystem, and even with this limited scope, there are multitudes of categories of people. We will focus on the poorest 3 billion people living mostly in tropical rural areas, who are still relying on 18th-century technologies for meeting basic needs such as cooking and heating. Their contribution to CO2 pollution is roughly 5% compared with the 50% contribution by the wealthiest 1 billion (55). This bottom 3 billion population comprises mostly subsistent farmers, whose livelihood will be severely impacted, if not destroyed, with a one- to five-year megadrought, heat waves, or heavy floods; for those among the bottom 3 billion of the world’s population who are living in coastal areas, a 1- to 2-m rise in sea level (likely with a warming in excess of 3 °C) poses existential threat if they do not relocate or migrate. It has been estimated that several hundred million people would be subject to famine with warming in excess of 4 °C (54). However, there has essentially been no discussion on warming beyond 5 °C.

Climate change-induced species extinction is one major concern with warming of such large magnitudes (>5 °C). The current rate of loss of species is ∼1,000-fold the historical rate, due largely to habitat destruction. At this rate, about 25% of species are in danger of extinction in the coming decades (56). Global warming of 6 °C or more (accompanied by increase in ocean acidity due to increased CO2) can act as a major force multiplier and expose as much as 90% of species to the dangers of extinction (57).

The bodily harms combined with climate change-forced species destruction, biodiversity loss, and threats to water and food security, as summarized recently (58), motivated us to categorize warming beyond 5 °C as unknown??, implying the possibility of existential threats. Fig. 2 displays these three risk categorizations (vertical dashed lines).

#### The standard is maximizing expected wellbeing

#### 1] Actor spec – each nation and government has an obligation to its people to make sure that they’re not harmed

#### 2] Extinction comes first!

**Pummer 15** [Theron, Junior Research Fellow in Philosophy at St. Anne's College, University of Oxford. “Moral Agreement on Saving the World” Practical Ethics, University of Oxford. May 18, 2015] AT

**There appears to be lot of disagreement in moral philosophy. Whether these many apparent disagreements are deep and irresolvable, I believe there is at least one thing it is reasonable to agree on right now**, whatever general moral view we adopt**: that it is very important to reduce the risk that all intelligent beings on this planet are eliminated by an enormous catastrophe, such as a nuclear war.** How we might in fact try to reduce such existential risks is discussed elsewhere. My claim here is only that **we – whether we’re consequentialists, deontologists, or virtue ethicists – should all agree that we should try to save the world.** According to consequentialism, we should maximize the good, where this is taken to be the goodness, from an impartial perspective, of outcomes. **Clearly one thing that makes an outcome good is that the people in it are doing well. There is little disagreement here.** If the happiness or well-being of possible future people is just as important as that of people who already exist, and if they would have good lives, it is not hard to see how **reducing existential risk is easily the most important thing in the whole world. This is for the familiar reason that there are so many people who could exist in the future – there are trillions upon trillions… upon trillions. There are so many possible future people that reducing existential risk is arguably the most important thing in the world, even if the well-being of these possible people were given only 0.001% as much weight as that of existing people.** Even on a wholly person-affecting view – according to which there’s nothing (apart from effects on existing people) to be said in favor of creating happy people – the case for reducing existential risk is very strong. As noted in this seminal paper, **this case is strengthened by the fact that there’s a good chance that many existing people will, with the aid of life-extension technology, live very long and very high quality lives. You might think what I have just argued applies to consequentialists only. There is a tendency to assume that, if an argument appeals to consequentialist considerations (the goodness of outcomes), it is irrelevant to non-consequentialists. But that is a huge mistake.** **Non-consequentialism is the view that there’s more that determines rightness than the goodness of consequences or outcomes; it is not the view that the latter don’t matter.** Even John Rawls wrote, “**All ethical doctrines worth our attention take consequences into account in judging rightness. One which did not would simply be irrational, crazy.**” **Minimally plausible versions of deontology and virtue ethics must be concerned in part with promoting the good, from an impartial point of view.** **They’d thus imply very strong reasons to reduce existential risk**, at least when this doesn’t significantly involve doing harm to others or damaging one’s character. What’s even more surprising, perhaps, is that even if our own good (or that of those near and dear to us) has much greater weight than goodness from the impartial “point of view of the universe,” indeed even if the latter is entirely morally irrelevant, we may nonetheless have very strong reasons to reduce existential risk. **Even egoism, the view that each agent should maximize her own good, might imply strong reasons to reduce existential risk.** It will depend, among other things, on what one’s own good consists in. If well-being consisted in pleasure only, it is somewhat harder to argue that egoism would imply strong reasons to reduce existential risk – perhaps we could argue that one would maximize her expected hedonic well-being by funding life extension technology or by having herself cryogenically frozen at the time of her bodily death as well as giving money to reduce existential risk (so that there is a world for her to live in!). I am not sure, however, how strong the reasons to do this would be. But views which imply that, if I don’t care about other people, I have no or very little reason to help them are not even minimally plausible views (in addition to hedonistic egoism, I here have in mind views that imply that one has no reason to perform an act unless one actually desires to do that act). **To be minimally plausible, egoism will need to be paired with a more sophisticated account of well-being.** To see this, it is enough to consider, as Plato did, the possibility of a ring of invisibility – **suppose that, while wearing it, Ayn could derive some pleasure by helping the poor, but instead could derive just a bit more by severely harming them. Hedonistic egoism would absurdly imply she should do the latter. To avoid this implication, egoists would need to build something like the meaningfulness of a life into well-being**, in some robust way, where this would to a significant extent be a function of other-regarding concerns (see chapter 12 of this classic intro to ethics). But **once these elements are included, we can (roughly, as above) argue that this sort of egoism will imply strong reasons to reduce existential risk.** Add to all of this Samuel Scheffler’s recent intriguing arguments (quick podcast version available here) that most of what makes our lives go well would be undermined if there were no future generations of intelligent persons. On his view, my life would contain vastly less well-being if (say) a year after my death the world came to an end. So obviously if Scheffler were right I’d have very strong reason to reduce existential risk. **We should also take into account moral uncertainty.** **What is it reasonable for one to do, when one is uncertain not (only) about the empirical facts, but also about the moral facts?** I’ve just argued that **there’s agreement among minimally plausible ethical views that we have strong reason to reduce existential risk – not only consequentialists, but also deontologists, virtue ethicists, and sophisticated egoists should agree.** But **even those (hedonistic egoists) who disagree should have a significant level of confidence that they are mistaken, and that one of the above views is correct. Even if they were 90% sure that their view is the correct one** (and 10% sure that one of these other ones is correct), **they would have pretty strong reason, from the standpoint of moral uncertainty, to reduce existential risk.** Perhaps most disturbingly still, **even if we are only 1% sure that the well-being of possible future people matters, it is at least arguable that, from the standpoint of moral uncertainty, reducing existential risk is the most important thing in the world.** Again, this is largely for the reason that there are so many people who could exist in the future – there are trillions upon trillions… upon trillions. (For more on this and other related issues, see this excellent dissertation). Of course, it is uncertain whether these untold trillions would, in general, have good lives. It’s possible they’ll be miserable. **It is enough for my claim that there is moral agreement in the relevant sense if**, at least given certain empirical claims about what future lives would most likely be like, **all minimally plausible moral views would converge on the conclusion that we should try to save the world.** While there are some non-crazy **views that place significantly greater moral weight on avoiding suffering than on promoting happiness**, for reasons others have offered (and for independent reasons I won’t get into here unless requested to), they nonetheless **seem to be fairly implausible views.** And **even if things did not go well for our ancestors, I am optimistic that they will overall go fantastically well for our descendants, if we allow them to. I suspect that most of us alive today – at least those of us not suffering from extreme illness or poverty – have lives that are well worth living, and that things will continue to improve.** Derek Parfit, whose work has emphasized future generations as well as agreement in ethics, described our situation clearly and accurately: “We live during the hinge of history. **Given the scientific and technological discoveries of the last two centuries, the world has never changed as fast.** We shall soon have even greater powers to transform, not only our surroundings, but ourselves and our successors. **If we act wisely in the next few centuries, humanity will survive its most dangerous and decisive period.** Our descendants could, if necessary, go elsewhere, spreading through this galaxy…. **Our descendants might, I believe, make the further future very good. But that good future may also depend in part on us. If our selfish recklessness ends human history, we would be acting very wrongly.**” (From chapter 36 of On What Matters)

#### 3] Anticipating nuclear extinction breeds empathy and entangled care.

Offord, 17—Faculty of Humanities, School of Humanities Research and Graduate Studies, Bentley Campus (Baden, “BEYOND OUR NUCLEAR ENTANGLEMENT,” Angelaki, 22:3, 17-25, dml)

You are steered towards overwhelming and inexplicable pain when you consider the nuclear entanglement that the species Homo sapiens finds itself in. This is because the fact of living in the nuclear age presents an existential, aesthetic, ethical and psychological challenge that defines human consciousness. Although an immanent threat and ever-present danger to the very existence of the human species, living with the possibility of nuclear war has infiltrated the matrix of modernity so profoundly as to paralyse [shut down] our mind-set to respond adequately. We have chosen to ignore the facts at the heart of the nuclear program with its dangerous algorithm; we have chosen to live with the capacity and possibility of a collective, pervasive and even planetary-scale suicide; and the techno-industrial-national powers that claim there is “no immediate danger” ad infinitum.8

This has led to one of the key logics of modernity's insanity. As Harari writes: “Nuclear weapons have turned war between superpowers into a mad act of collective suicide, and therefore forced the most powerful nations on earth to find alternative and peaceful ways to resolve conflicts.”9 This is the nuclear algorithm at work, a methodology of madness. In revisiting Jacques Derrida in “No Apocalypse, Not Now (Full Speed Ahead, Seven Missiles, Seven Missives),”10 who described nuclear war as a “non-event,” it is clear that the pathology of the “non-event” remains as active as ever even in the time of Donald Trump and Kim Jong-un with their stichomythic nuclear posturing.

The question of our times is whether we have an equal or more compelling capacity and willingness to end this impoverished but ever-present logic of pain and uncertainty. How not simply to bring about disarmament, but to go beyond this politically charged, as well as mythological and psychological nuclear algorithm? How to find love amidst the nuclear entanglement; the antidote to this entanglement? Is it possible to end the pathology of power that exists with nuclear capacity? Sadly, the last lines of Nitin Sawhney's “Broken Skin” underscore this entanglement:

Just 5 miles from India's nuclear test site

Children play in the shade of the village water tank

Here in the Rajasthan desert people say

They're proud their country showed their nuclear capability.11

As an activist scholar working in the fields of human rights and cultural studies, responding to the nuclear algorithm is an imperative. Your politics, ethics and scholarship are indivisible in this cause. An acute sense of care for the world, informed by pacifist and non-violent, de-colonialist approaches to knowledge and practice, pervades your concern. You are aware that there are other ways of knowing than those you are familiar and credentialed with. You are aware that you are complicit in the prisons that you choose to live inside,12 and that there is no such thing as an innocent bystander. You use your scholarship to shake up the world from its paralysis, abjection and amnesia; to unsettle the epistemic and structural violence MARK that is ubiquitous to neoliberalism and its machinery; to create dialogic and learning spaces for the work of critical human rights and critical justice to take place. All this, and to enable an ethics of intervention through understanding what is at the very heart of the critical human rights impulse, creating a “dialogue for being, because I am not without the other.”13

Furthermore, as a critical human rights advocate living in a nuclear armed world, your challenge is to reconceptualise the human community as Ashis Nandy has argued, to see how we can learn to co-exist with others in conviviality and also learn to co-survive with the non-human, even to flourish. A dialogue for being requires a leap into a human rights frame that includes a deep ecological dimension, where the planet itself is inherently involved as a participant in its future. This requires scholarship that “thinks like a mountain.”14 A critical human rights approach understands that it cannot be simply human-centric. It requires a nuanced and arresting clarity to present perspectives on co-existence and co-survival that are from human and non-human viewpoints.15

Ultimately, you realise that your struggle is not confined to declarations, treaties, legislation, and law, though they have their role. It must go further to produce “creative intellectual exchange that might release new ethical energies for mutually assured survival.”16 Taking an anti-nuclear stance and enabling a post-nuclear activism demands a revolution within the field of human rights work. Recognising the entanglement of nuclearism with the Anthropocene, for one thing, requires a profound shift in focus from the human-centric to a more-than-human co-survival. It also requires a fundamental shift in understanding our human culture, in which the very epistemic and rational acts of sundering from co-survival with the planet and environment takes place. In the end, you realise, as Raimon Panikkar has articulated, “it is not realistic to toil for peace if we do not proceed to a disarmament of the bellicose culture in which we live.”17 Or, as Geshe Lhakdor suggests, there must be “inner disarmament for external disarmament.”18 In this sense, it is within the cultural arena, our human society, where the entanglement of subjective meaning making, nature and politics occurs, that we need to disarm.

It is 1982, and you are reading Jonathan Schell's The Fate of the Earth on a Sydney bus. Sleeping has not been easy over the past few nights as you reluctantly but compulsively read about the consequences of nuclear war. For some critics, Schell's account is high polemic, but for you it is more like Rabindranath Tagore: it expresses the suffering we make for ourselves. What you find noteworthy is that although Schell's scenario of widespread destruction of the planet through nuclear weaponry, of immeasurable harm to the bio-sphere through radiation, is powerfully laid out, the horror and scale of nuclear obliteration also seems surreal and far away as the bus makes its way through the suburban streets.

A few years later, you read a statement from an interview with Paul Tibbets, the pilot of “Enola Gay,” the plane that bombed Hiroshima. He says, “The morality of dropping that bomb was not my business.”19 This abstraction from moral responsibility – the denial of the implications on human life and the consequences of engagement through the machinery of war – together with the sweeping amnesia that came afterwards from thinking about the bombing of Hiroshima, are what make you become an environmental and human rights activist. You realise that what makes the nuclear algorithm work involves a politically engineered and deeply embedded insecurity-based recipe to elide the nuclear threat from everyday life. The spectre of nuclear obliteration, like the idea of human rights, can appear abstract and distant, not our everyday business. You realise that within this recipe is the creation of a moral tyranny of distance, an abnegation of myself with the other. One of modernity's greatest and earliest achievements was the mediation of the self with the world. How this became a project assisted and shaped through the military-industrial-technological-capitalist complex is fraught and hard to untangle. But as a critical human rights scholar you have come to see through that complex, and you put energies into challenging that tyranny of distance, to activate a politics, ethics and scholarship that recognises the other as integral to yourself. Ultimately, even, to see that the other is also within.20

### 5

#### CP: We endorse the affirmative in all instances except governments ought to permit the appropriation of outer space by private entities for designated safety zones and tech stationing for active debris removal by private entities.

#### Private entities ought to engage in debris removal.

#### CP solves the case. Every card they have read is about why space colonization not appropriation is bad. The CP bans it. They have no cards that Natives care about debris in space so it doesn’t interfere with their cosmology offense.

#### Debris removal is necessary and only private entities have the incentive and capability to do it.

**Giordano 21** (David Giordano is the Vice President of Mentorship for CBLA. Elsewhere at Columbia Law School, he serves on the Columbia Journal of Transnational Law, and is the Treasurer of Columbia OutLaws. During his 1L Summer, David was an intern at the Securities and Exchange Commission’s Division of Corporation Finance. Prior to law school, David worked as a Corporate Paralegal at the New York office of Cleary Gottlieb Steen & Hamilton LLP. David attended The George Washington University where he obtained a B.A. in psychology. “Space Debris: Another Frontier in the Commercialization of Space”. October 31, 2021.)

As **satellites** and other projectiles blast into orbit, upon collision they **can disintegrate into** shards, sometimes just centimeters wide, that remain in orbit, risking further collision. Hollywood captured the potential perils of **fairly large pieces of space debris** in the opening minutes of the 2013 film [*Gravity*](https://www.warnerbros.com/movies/gravity), where space junk threatens the lives of astronauts on a mission. Outside the realms of fictional space-thrillers, **even the smallest pieces of space junk can present real danger**. In 2016, a tiny piece of **space junk**, believed to be a paint chip or a piece of metal no more than a few thousandths of a millimeter across, [cracked the window of the International Space Station](https://www.popsci.com/paint-chip-likely-caused-window-damage-on-space-station/). In May 2021, a piece of space **debris** [punctured](https://www.nbcnews.com/science/space/space-junk-damages-international-space-stations-robotic-arm-rcna1067) **the robotic arm of the I**nternational **S**pace **S**tation. This is seriously concerning, as, [according to the European Space Agency](https://www.esa.int/Safety_Security/Clean_Space/How_many_space_debris_objects_are_currently_in_orbit), there are 670,000 pieces of space debris larger than 1cm and 170,000,000 between 1mm and 1cm in width. Unfortunately, **public action and policy struggles to keep up with these risks**. International law affords little clarity on the problem, as its control is a novel, [emerging field](https://www.technologyreview.com/2021/08/23/1032386/space-traffic-maritime-law-ruth-stilwell/) with many technical [tracking](https://www.space.com/space-situational-awareness-house-hearing-february-2020.html) and [removal](https://www.scientificamerican.com/article/space-junk-removal-is-not-going-smoothly/#:~:text=There%20is%20no%20doubt%20that,antisatellite%20weapon%2C%E2%80%9D%20she%20says.) challenges. **None of the existing space treaties** [directly tackle the issue](https://oxfordre.com/planetaryscience/view/10.1093/acrefore/9780190647926.001.0001/acrefore-9780190647926-e-70) MARK, rendering [responsibility for it](https://scholarship.law.upenn.edu/jil/vol41/iss1/6/) ambiguous. Absent such responsibility, [legal incentives are non-existent](https://www.courthousenews.com/lack-of-space-law-complicates-growing-debris-problem/)**.** [Guidelines are occasionally issued](https://www.unoosa.org/pdf/limited/l/AC105_2014_CRP14E.pdf) by international governing bodies, but provide little legal significance and are [more targeted at the practicalities of tracking and removal](https://scholarship.law.upenn.edu/jil/vol41/iss1/6/). The nation best positioned to notify space actors of collision risks is the United States, and the burden of that task currently falls on the [Department of Defense](https://www.govexec.com/media/d1-mission-space.pdf). However, the Trump administration issued a [directive in 2018](https://www.cnbc.com/2018/06/18/national-space-council-trump-signs-space-debris-directive.html), shifting the responsibility from the DoD to the Department of Commerce, and the [transition has yet to materialize](https://www.govexec.com/media/d1-mission-space.pdf), leaving DoD struggling to keep pace [with increasing commercial activity](https://www.mckinsey.com/industries/aerospace-and-defense/our-insights/look-out-below-what-will-happen-to-the-space-debris-in-orbit). In the face of public paralysis, **addressing the problem through industry looks more and more attractive.** This has led some to call for a new legal order that still leaves room for government, but reframes who the rules exist to serve. Rather than our current, rudimentary treaty regime designed to [prevent international conflict](https://www.theverge.com/2017/1/27/14398492/outer-space-treaty-50-anniversary-exploration-guidelines), [commentators](https://space.nss.org/wp-content/uploads/NSS-Position-Paper-Space-Debris-Removal-2019.pdf) have called for an additional regime resembling [maritime law](https://www.technologyreview.com/2021/08/23/1032386/space-traffic-maritime-law-ruth-stilwell/) that preserves the interests of a more diverse set of stakeholders, including those in the future that can bring technology and interests to space that may not yet exist. These commentators shun the common conception that space regulation should resemble air-traffic control, which is suited to a narrower set of uses (transport). Under such a “maritime” regime, the light touch of central regulatory bodies, and perhaps their non-existence, is preferred, just as it has been on the seas. This way, individual nations have a degree of flexibility in instituting controls they see fit while leaving room for industry to address problems and introduce new uses for space. Furthermore, **governments seem ready and willing to construct the legal and incentive framework in concert with such private action.** [In a joint statement this summer](https://www.gov.uk/government/news/g7-nations-commit-to-the-safe-and-sustainable-use-of-space), **G7 members expressed openness to resolving** the technical aspects of the **debris** problem **with private institutions, and there is** some **promising progress**. Apple co-founder [Steve Wozniak](https://www.space.com/apple-cofounder-steve-wozniak-space-junk-company) signaled his plans to address the problem through a new company with a telling name: Privateer Space. **Astroscale**, a UK-based company, successfully **launched a pair of satellites** in the Spring of 2021 [that will remove certain space debris from orbit](https://astroscale.com/astroscale-celebrates-successful-launch-of-elsa-d/)**.** Astroscale also [stated their desire](https://astroscale.com/space-sustainability/) to work with governments and international governing bodies to craft policy with private efforts to control the problem top of mind. In light of public policy’s silence on space debris, the initiative of actors like Astroscale involving themselves in policy may be advised, as it could [promote further private investment](https://docs.google.com/document/d/1NCO5Vvjf-kgoZLNfgaOn4bDj_CAfyD1Qhz2oW3TrcHc/edit) in technology for space **debris removal**. A popular [policy recommendation](https://reason.org/policy-brief/u-s-space-traffic-management-and-orbital-debris-policy/) among experts is the establishment of public-private partnerships, and Astroscale has entered several such agreements including with [Japan](https://www.satellitetoday.com/in-space-services/2021/07/27/space-clean-up-company-astroscale-signs-partnerships-with-mhi-and-japanese-government/) and the [European Space Agency](https://spacenews.com/astroscale-clearspace-aim-to-make-a-bundle-removing-debris/). Other **actors include** [ClearSpace](https://www.space.com/esa-startup-clearspace-debris-removal-2025)**,** [OneWeb](https://www.hou.usra.edu/meetings/orbitaldebris2019/orbital2019paper/pdf/6077.pdf)**, and** [D-Orbit](https://www.satellitetoday.com/in-space-services/2021/09/10/esa-awards-d-orbit-uk-contract-for-debris-removal-demonstration/)**.** Some may want to push back against further private involvement. The congestion of space is, in part, industry’s fault, and if we conceptualize orbital space as a common resource, it might be right to fear the effects of the [Tragedy of the Commons](https://www.britannica.com/science/tragedy-of-the-commons). Critics may seek to bolster international treaties, give legal teeth to the guidelines occasionally issued by the UN, and preserve the public posture of the heavens. These may be welcome adjustments, but unlike a pond that industry overfishes or a well that industry dries up, here industry is working to add more fish and water. Moreover, governments stand to benefit from this private decluttering, as well, as [they are expected](https://astroscale.com/wp-content/uploads/2020/02/Reg-V-Development-of-Global-Policy-for-Active-Debris-Removal-Services-v2.0.pdf) to be major customers of some of these private actors. As for the public posture, space has long been a commercial place. Telecommunications companies and government contractors historically depend on space. As the number of commercial satellites set to launch skyrockets, it seems natural to craft policies that are responsive to their interests and provide incentives to remedy issues created in the course of spacefaring, such as space debris. **In light of the** long silence of international law on such issues and the demonstrated **motivation by private actors**, **space debris represents the latest frontier in the abdication of space from the public concern to the private.**

#### Collisions with high-value satellites guarantee nuclear escalation.

Egeli 21 [Sitki Egeli is an assistant professor in the Political Science and International Relations Department of Izmir University of Economics. He was previously a director for foreign affairs in Turkey’s Undersecretariat for Defense Industries (SSM) and vice president in charge of the defense and aerospace sectors of an international consulting firm.] “Space-to-Space Warfare and Proximity Operations: The Impact on Nuclear Command, Control, and Communications and Strategic Stability,” Published 25 Jun 2021, <https://www.tandfonline.com/doi/full/10.1080/25751654.2021.1942681>, VM

“Amid increased tensions, perhaps even an imminent military confrontation between **two nuclear-armed adversaries**, a high-value (for example, early-warning or strategic communication) **satellite stops functioning** or communicating **instantly and inexplicably**. SSA sensors do not pick up any anomalies. **This may be the outcome of** a technical malfunction or a natural phenomenon, such as the impact of a collision with a meteoroid or piece of **space debris small enough to have evaded detection**. Alternatively, the satellite perhaps becomes the victim of a deliberate, undetected attack. Earth-to-space kinetic, electronic, or directed energy attacks would leave behind some trails. A cyberattack, which is harder to detect and attribute, is a strong possibility. So is a stealthy attack by hostile spacecraft. In fact, the adversary is known to have experimented with ominous small spacecraft that could easily conceal or disguise themselves until conducting a final maneuver to neutralize their targets. The victim would also be aware that, especially at distant GEO and HEO altitudes, SSA is not sufficiently comprehensive to detect and give warning of all suspicious or threatening movements as they happen. As suspicions abound, decision makers are faced with hard choices. Could this perhaps be the harbinger of a wider nuclear or nonnuclear **first strike**, along with which the attacker is seeking to eliminate the **possibility of retaliation** MARK by degrading the defender’s capacity to command, control, and communicate with its forces? Should the defender react immediately before the remaining space-enabled NC3 elements are also compromised and its control over nuclear and nonnuclear forces degrades even further? In the absence of a clear-cut picture of what actually has happened, there is a risk that impending decisions will be made on the basis of insufficient and potentially **erroneous information**, and the climate will be ripe for unfounded presumptions and predispositions. The resulting ultimatums, responses, or counteractions could **set off a dangerous cycle of escalation** and tit-for-tat actions, whereby reactions and overreactions between adversaries lead to potentially catastrophic consequences. At a minimum, heightened tension in orbit would **have the outcome of spilling down to Earth** so as to further aggravate an already tense situation.?”

### Case

#### The ROB is to determine whether the 1ac and every single thig it endorses is a good idea – anything else is impact justified and arbitrary. Their ROB is impact justified bc they say that the reason why having affective relations to attachment is good is bc having a bad affective relation to attachment is bad but that doesn’t externally justify why it is bad

#### **Their constant reflection and rejection causes political and social passivity – this is a. a Nazism DA because the aff stands by while genocidal atrocities continue b. turns case because Archelogical Phenomenology and** Merleau-Ponty’s Neo-Heideggerian interpretation of the world are antihumanist fascism.

Bookchin 95 [Murray Bookchin, Founder of the Institute for Social Ecology, Emeritus Professor @ Ramapo College, “Re-enchanting Humanity: A Defense of the Human Spirit Against Antihumanism, Misanthropy, Mysticism, and Primitivism”, 1995 1-28-2022 amrita]

"Insofar as Heidegger can be said to have had a project to shape human lifeways, it was as an endeavor to resist, or should I say, demur from, what he conceived to he an all-encroaching technocratic mentality and civilization that rendered human beings 'inauthentic' in their relationship to a presumably self-generative reality, 'isness', or more esoterically, 'Being' *(Sein).* Not unlike many German reactionaries, **Heidegger viewed ‘modernity' with its democratic spirit, rationalism, respect for the individual, and technological advances as a 'falling' *(Gefallen)* from a primal and naive innocence in which humanity once 'dwelled,’** remnants of which he believed existed in the rustic world into which he was born a century ago. 'Authenticity', it can be said without any philosophical frills, lay in the pristine Teutonic world of the tribal Germans who retained their ties with ‘the Gods’, and with later peoples who still tried to nourish their past amidst the blighted traits of the modern world. Since some authors try to muddy Heidegger's prelapsarian message by focusing on his assumed belief in individual freedom and ignoring his hatred of the French Revolution and its egalitarian, 'herd'-like democracy of the 'They', it is worth emphasizing that such a view withers m the light of his denial of individuality. The individual by himself counts for noth­ing', he declared after becoming a member of the National Socialist party in 1933. 'The fate of our Volk m its state counts for everything.'22 **As a member of the Nazi party**, which he remained up to the defeat of Germany twelve years later, **his antihumanism reached** strident, often blatantly reactionary proportions. Newly appointed as the rector of the University of Freiburg upon Hitler's ascent to power, **he readily adopted the *Fuehrer*-principle of German fascism** and preferred the title *Rektor-Fuhrer***,hailing the spirit of National Socialism as an antidote to 'the darkening of the world, the flight of the gods, the destruction of the earth [by technology], the transformation of men into a mass, the hatred and suspicion of everything free and creative.’28** His most unsavory remarks were directed in the lectures, from which these lines are taken, 'from a metaphysical point of view', against 'the pincers' created by America and Russia that threaten to squeeze 'the farthermost corner of the globe ... by technology and ... economic exploitation.'29 Technology, as Heidegger construes it, is 'no mere means. Technology is a way of revealing. If we give heed to this, then another whole realm for the essence of technology will open itself up to us. It is the realm of revealing, i.e., of truth.’30 After which Heidegger rolls out technology's transformations, indeed mutations, which give rise to a mood of anxiety and finally hubris, anthropocentricity, and the mechanical coercion of things into mere objects for human use and exploitation. Heidegger's views on technology are part of a larger weltanschauung which is too multicolored to discuss here, and demands a degree of inter­pretive effort we must forgo for the present in the context of a criticism of technophobia. **Suffice it to say that there is a good deal of primitivistic animism in Heidegger's treatment of the 'revealing' that occurs when techneis a 'clearing' for the 'expression' of a crafted material** - not unlike the Eskimo sculptor who believes (quite wrongly, I may add) that he is 'bringing out' a hidden form that lies in the walrus ivory he is carving. But this issue must be seen more as a matter of metaphysics than of a spir­itually charged technique. Thus, **when Heidegger praises a windmill**, in contrast to the 'challenge' to a tract of land from which the ‘hauling out of coal and ore' is subjected**,** he is notbeing 'ecological'. Heidegger is concerned with a windmill, not as an ecological technology, but more metaphysically with the notion that 'its sails do indeed turn in the wind; they are left entirely to the wind's blowing'. The windmill 'does not unlock energy from the air currents, in order to store it'**.31 Like man in relation to Being, it is a medium for the 'realization' of wind, not an artifact for acquiring power**. Basically, **this interpretation of a technological interrelationship reflects a regression** - socially and psychologically as well as metaphysically – **into quietism. Heidegger advances a message of passivity or passivity conceived as a human activity, an endeavor to let things beand 'disclose' themselves. 'Letting things be' would be little more than a trite Maoist and Buddhist precept were it not that Heidegger as a National Socialist became all too ideologically engaged, rather than 'letting things be', when he was busily undoing 'intellectualism,' democracy, and techno­logical intervention into the 'world'**. Considering the time, the place, and the abstract way in which Heidegger treated humanity's 'Fall' into technological ‘inauthenticity’ – a ‘Fall’ that he, like Ellul, regarded as inevitable, albeit a metaphysical, nightmare - **it is not hard to see why he could trivialize the Holocaust, when he deigned to notice it at all, as part of a techno-industrial ‘condition’.** 'Agriculture is now a motorized *(motorsierte)* food industry, in essence the same as the manufacturing of corpses in the gas chambers and extermination camps,' he coldly observed, 'the same as the blockade and starvation of the countryside, the same as the production of the hydrogen bombs.’32 In placing the industrial *means* by which many Jews were killed before the ideological ends that guided their Nazi exterminators, Heidegger essentially displaces the barbarism of a specificstate apparatus, of which he was a part, by the technical proficiency he can attribute to the world at large!These immensely revealing offhanded remarks, drawn from a speech he gave in Bremen m 1949, are beneath contempt. **But they point to a way of thinking that gave an autonomy to technique that has fearful moral consequences which we are living with these days in the name of the sacred, a phraseology that Heidegger would find very congenial were he alive today**. Indeed, **technophobia**, followed to its logical and crudely primitivistic conclusions, **finally devolves into a dark reactionism – and a paralyzing quietism. For if our confrontation with civilization turns on passivity before a ‘disclosing of Being’, a mere ‘dwelling’ on the earth, and a ‘letting things be’**, to use Heidegger’s verbiage – much of which has slipped into deep ecology’s vocabulary as well – the choice between supporting barbarism and enlightened humanism has no ethical foundations to sustain it. Freed of values grounded in objectivity, we are lost in a quasi-religious antihumanism, a spirituality that can with the same equanimity hear the cry of a bird and ignore the anguish of six million once-living people who were put to death by the National Socialist state.

#### **Extinction outweighs ontological death and all their impacts – life is a prerequisite for ontological disclosure.**

Storl 8 [Heidi Storl, Professor of Philosophy at Augustana College, “Heidegger in Woolf’s Clothing” Philosophy and Literature, Vol 32 No 2, p 303-314, October 2008, [http://muse.jhu.edu/journals/phl/summary/v032/32.2.storl.html 1-28-2022](http://muse.jhu.edu/journals/phl/summary/v032/32.2.storl.html%201-28-2022) amrita]

While the strength and pervasiveness of "how one finds oneself" cannot be over-estimated, the being of the human being can be extinguished only by death. As long as human activity occurs (even when dull and dim), being is, and disclosing and projecting remain as possibilities. It is here that Heidegger offers a way out of our modern predicament and the ever-deepening normative void. The door slams. We "come to," gasp, encounter. Though nothingness is everywhere and nowhere, has swallowed up the anchors of our daily existence, and has left scarcely any trace of body and mind—our embodied and embedded being—we do grasp something and in so doing, we care. "If Da-sein explicitly discovers the world and brings it near, if it discloses its authentic being itself, this discovering of 'world' and disclosing of Da-sein always comes about by clearing away coverings and obscurities, by breaking up the disguises with which Da-sein cuts itself off from itself " (p. 121). According to Heidegger, Dasein ultimately is driven to discover and disclose its embodied and embedded being due to some form of uncanniness. It is this which "fetches Da-sein out of its entangled absorption in the 'world'" (p. 176). Everyday familiarity collapses. The door slams, and we arrive. And, even if for just a moment, we care.

#### The affirmative’s universal opposition to humanist-based technology as per 1AC Callister is essentializing – the aff fails to recognize distinctions between technologies and makes action against its worst consequences impossible by viewing it as an isolated system distinct from ourselves.

Feenberg 99 [Andrew Feenberg, Canada Research Chair in Philosophy of Technology in the School of Communication @ Simon Fraser University, “Questioning Technology”, Preface, 1999, [http://www.sfu.ca/~andrewf/books/Questioning\_Technology.pdf 1-28-2022](http://www.sfu.ca/~andrewf/books/Questioning_Technology.pdf%201-28-2022) amrita]

For two centuries now, great democratic movements have swept the globe, equalizing classes, races, genders, peoples. As these movements expand the definition of humanity, they also extend the boundaries of the political to embrace more and more of social life. At first law was taken from God and king and brought under human control. Then Marx and the labor movement placed the economy on the political agenda. In this century, political management of the economy has become routine, and education and medicine have been added to the list of contestable issues. As a new century begins, democracy appears poised for a further advance. With the environmental movement in the lead, technology is now about to enter the expanding democratic circle. This marks a fateful change in our understanding of technology, in its position on the conceptual maps of theory and critique. Formerly, the democratic movement gave its fullest confidence to the natural processes of technological development, and it was only conservative cultural critics who lamented the price of progress. The Ruskins, the Heideggers deplored the dehumanizing advance of the machine while democrats and socialists cheered on the engineers, heroic conquerors of nature. However, all agreed that technology was an autonomous force separate from society, a kind of second nature impinging on social life from the alien realm of reason in which science too finds its source. For good or ill, technology's essence--rational control, efficiency--ruled modern life. But this conception of technology is incompatible with the extension of democracy to the technical sphere. Technology is the medium of daily life in modern societies. Every major technical change reverberates at many levels, economic, political, religious, cultural. Insofar as we continue to see the technical and the social as separate domains, important aspects of these dimension of our existence will remain beyond our reach as a democratic society. The fate of democracy is therefore bound up with our understanding of technology. The purpose of this book is to think that vital connection. The same kind of ignorance that bound men to the gold standard for centuries maintains the illusion that technology is an alien force intruding on our social life from a coldly rational beyond. The forces of the market were believed to transcend the will of peoples and nations. The economy was treated as a quasi-natural system with laws as rigid as the movements of the planets. The social nature of exchange had to be discovered against tremendous ideological resistance. Today it seems absurd that modern societies renounced control of their own economic life to a second nature they had themselves created. Yet where technology is concerned we remain in willful submission to a second nature just as contingent on human action as the economy. Liberation from technological fetishism will follow the course of liberation from economic fetishism. The same story will someday be told about machines that we tell today about markets. Just insofar as democracy challenges the autonomy of technology, the essentialist philosophy of technology around which there used to be such general consensus, is challenged as well. The time has therefore come for an anti-essentialist philosophy of technology. We have had enough of generalizations about technological imperatives, instrumental rationality, efficiency, enframing, and similar abstract categories. I offer here a concrete alternative to the approach of such influential representatives of essentialism as Ellul, Borgmann, Heidegger, and, for reasons I will explain in chapter one, Habermas as well. Essentialism holds that technology reduces everything to functions and raw materials. Goal oriented technological practices replace practices which embody a human meaning. Efficiency sweeps away all other norms and determines an autonomous process of technological development. From this standpoint any attempt to infuse the technical with meaning appears as external interference in a rational field with its own logic and laws. Yet rational though it may be, technology engulfs its creators, threatening both spiritual and material survival. The methodological dualism of technique and meaning has political implications. On the one side, technology undermines traditional meanings or communicative action, while on the other side we are called to protect the integrity of a meaningful world. Because the essence of technology is unaffected by changes in particular technologies, technological reform is irrelevant to the philosophical issues, desirable though it may be on practical grounds. Universal technologization must be resisted by drawing boundaries around the technical sphere. But do these oppositions make sense at the end of the 20th century? This approach leaves me skeptical, not because it affirms the existence of social pathologies linked to technology, but because it forecloses in principle any serious action to address them. But huge changes are occurring in fields such as medicine and computers under the influence of political protest and public involvement in design. The environmental movement has been deeply and quite concretely involved in the question of technology for the last twenty years. The technological world we will inhabit in the years to come will be a product of public activity to a great extent. How can one know in advance that all this debate and contestation will have no effect, positive or negative, on the fundamental problems identified by the critics of technology today? I would argue that their approach is a function of our professional culture as humanist scholars and our relationship to the cultures of the technical disciplines, and has nothing to do with the realities of our time. This cultural relationship is peculiarly ambiguous. Technical disciplines are constituted around devices conceived as essentially functional, and therefore as essentially oriented toward efficiency. In the pursuit of efficiency, technical disciplines systematically abstract from social aspects of their own activities. Presumably, those aspects are the concern of humanistic disciplines. Essentialism accepts this division of labor. Like the technical disciplines, it views technologies as devices oriented toward efficiency. The only difference is that essentialism deplores the social consequences of technology the technical disciplines ignore. This, I think, points to the basic weakness of essentialism. It has produced a powerful critique of the obsession with efficiency that is indeed prevalent in our society and reflected in the design of many devices and systems, but it has not shown that that attitude reveals the essence of real technology as it has existed historically, as it exists today, and as it may exist in the future. If essentialism is unaware of its own limitations, this is because it confounds attitude with object, the modern obsession with efficiency with technology as such. No doubt real dangers do lurk in modern technology. And I can agree that it must have some general features that allow us to distinguish it and on the basis of which we can sometimes decide on its appropriate and inappropriate range of application. Although I see the logic of drawing boundaries narrowly in such cases, I cannot agree that this is the whole story. The "essence" of actual technology, as we encounter it in all its complexity, is not simply an orientation toward efficiency. Its many roles in our lives cannot be captured so simply. This is the burden of constructivist sociology of technology, which affirms the social and historical specificity of technological systems, the relativity of technical design and use to the culture and strategies of a variety of technical actors. Constructivism, in short, has introduced difference into the question of technology

#### No impact to ontology and security is key to uphold Being

Orr 14 [“‘BEING AND TIMELESSNESS’, EDITH STEIN’S CRITIQUE OF HEIDEGGERIAN TEMPORALITY”, Modern Theology, <https://www.academia.edu/4104510/Being_and_Timelessness_Edith_Steins_Critique_of_Heideggerian_Temporality> 1-28-2022 amrita]

Stein agrees that Dasein’s experience of anxiety (Angst) signals that it has been brought face-to-face with nothingness itself. But she is quick to deny Heidegger’s claim that this mood is dominant,insisting that prior to it lies a more prevalent mood of fundamental existential security: ‘normally’, she notes, ‘we go through life almost as securely as if we had a real grip on our existence’.39 Yet according to Heidegger, this attitude to life is to be dismissed as entirely unreasonable given Dasein’s exposure to nothingness. What this would imply, claims Stein, is that the fundamental sense of existential security reveals Dasein to be in the grip of a delusion, so that the rational human approach ought to consist in (again quoting Heidegger) ‘a passionate ... consciously resolute anxiety-stricken freedom toward deat**h**.’40 She strongly rejects this inference by reverting to the earlier account of the perduring quality of the Ichleben that withstands and unifies the ceaselessly fluctuating character of conscious experience. Heidegger rejects the self’s sense of existential security as a superficial mark of Dasein’s lostness in ‘the One’ (das Man). But for Stein, it is in fact an entirely warranted—and more phenomenologically credible—counterpoint to the anxiety that Heidegger takes to be Dasein’s existentially determinative mood. It is here that one reaches the very core of Stein’s disagreement with Heidegger’s interpretation of the transcendental temporality that frames Dasein: The undeniable fact that my being is limited in its transience from moment to moment and thus exposed to the possibility of nothingness is counterbalanced by the equally undeniable fact that despite this transience, I am, that from moment to moment I am sustained in my being, and that in my fleeting being I share in enduring being ... This security [is] the sweet and blissful security of a child that is lifted up and carried by a strong arm … For if a child were living in the constant fear that its mother might let it fall, we should hardly call this is a ‘rational’ attitude.41 Stein proceeds to position her account of the self’s awareness of temporal contingency as the first premise in an argument that seems to have been adapted from Aquinas’ argument for God’s existence from the contingency of creaturely existence.42 The temporal contingency of the ‘I’ that introspection lays bare suggests an ultimate reliance on a source of being that is not itself contingent: The security which I experience in my fleeting existence indicates that I am immediately anchored in an ultimate hold and ground. Everything temporal is as such fleeting and therefore needs an eternal hold or support.43 Furthermore, since the ultimate source of received being cannot itself receive being, it follows that no separation can be drawn between what it is and that it is: this being, Stein concludes, ‘must be its very act of existing’.44