### FW

#### The meta-ethic is practical reasoning

#### Infinite Regress: We can infinitely ask why for other theories but to ask why for reasons concedes reasons, so reasons are inescapable and binding, and binding theory outweigh because only they can guide action which is the purpose of ethics.

#### Action Theory: Every action has infinite sub-actions we must unify them under intent to explain the unity of action. To use intent agents must use practical reason to know the means she takes in her actions can achieve principles guiding the action.

#### To be an agent is to have the ability to rationally self-reflect, because that ability is how we derive reason and value.

Korsgaard // 96

Korsgaard, C. M., Cohen, G. A., & O'Neill, O. (1996). The sources of normativity. Cambridge: Cambridge University Press. Bracketed for clarity

And this sets up a problem no other animal has. It is the problem of the normative. For our capacity to turn our attention on to our own mental activities [and desires] is also a capacity to distance ourselves from them, and to call them into question.  I perceive, and I find myself with a powerful impulse to believe. But I back up and bring that impulse into view and then I have a certain distance. Now the impulse doesn’t dominate me and now I have a problem. Shall I act? [but] Is this desire really a *reason* to act? The reflective mind cannot settle for perception and desire, not just as such. It needs a *reason*. Otherwise, at least as long as it reflects, it cannot commit itself or go forward. If the problem springs from reflection then the solution must do so as well. If the problem is that our perceptions and desires might not withstand reflective scrutiny. We [we] have reasons if they do. The normative word ‘reason’ refers to a kind of reflective success. If ‘good’ and ‘right’ are also taken to be intrinsically normative words, names for things that automatically give us reasons, then they too must refer to reflective success. And they do. Think of what they mean when we use them as *exclamations*. ‘Good!’ ‘Right!’ There they mean: I’m satisfied, I’m happy, I’m [and] committed, you’ve convinced me, let’s go. They mean [and] the work of reflection is done.

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

**Korsgaard // 99**

Korsgaard, C. M. (1999). Self-Constitution in the Ethics of Plato and Kant (1st ed., Vol. 3). Spinger.

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.

#### If an agent regards their purpose as important, they must regard the means as important, one of which is freedom.

**Denying individuals’ independent choice, or outer freedom, is rationally contradictory. As you expand your freedom to limit someone else’s same freedom which results in contradiction and is incoherent, so we can’t limit anyone’s freedom.**

**A universal system of freedoms requires consistency with the omnilateral will.**

Ripstein // 04

[Arthur Ripstein, (University Professor of Law and Philosophy, [University of Toronto](https://scholar.google.com/citations?view_op=view_org&hl=en&org=8515235176732148308)) "Authority and Coercion" Philosophy & Public Affairs, 32: 2–35, 2004, http://onlinelibrary.wiley.com/doi/10.1111/j.1467-6486.2004.00003.x/abstract, DOA:12-16-2017 //] Bracketed for clarity

Kant explains the need for the three branches of government in Rousseau’s vocabulary of the “general will.” Kant finds this concept helpful, since it manages to capture the way in which the specificity of the law and the monopoly on [the law’s] its enforcement do not thereby make it the unilateral imposition of one person’s will upon another. Instead, it is what Kant calls an “omnilateral” will, since all must agree to set up procedures that will make right possible. All must agree, because without such procedures, equal freedom is impossible, and so the external freedom of each is impossible. But the sense in which they must agree is not just that they should agree; it is that they cannot object to being forced to accept those procedures, because any objection would be nothing more than an assertion of the right to use force against others unilaterally. Once the concept of the General Will is introduced, it provides further constraints on the possibility of a rightful condition, and even explains the ways in which a state can legitimately coerce its citizens for reasons other than the redress of private wrongs. Kant’s treatment of these issues of “Public Right” has struck many readers as somewhat perfunctory, especially after his meticulously detailed, if not always transparent, treatment of private right. He treats these issues as he does because he takes them to follow directly from the institution of a social contract. The details of his arguments need not concern us here, because he does not claim that these exhaust the further powers of the state. Instead, he puts them forward as additional powers a state must have if it is to create a rightful condition, and it is the structure of that argument that is of concern here.

#### For the state to maintain its united will, the powerful need to be regulated so they cannot rightfully abuse positions over those subject to them to maintain equal freedom. Coercion is when your circumstance requires adopting another’s purposes because of imbalanced bargaining position.

Ripstein 9 “Force and Freedom.” Arthur Ripstein, 2009. Prof. of Philosophy and Law at University of Toronto. <https://books.google.com/books?id=W_B3oVsdOZUC&pg=PA272&lpg=PA272&dq=%22Kant+argues+that+provision+for+the+poor+follows+directly+from+the+very+idea+of+a+united+will.%22&source=bl&ots=qeZgxmZ4o0&sig=ACfU3U09Kis9KW3g9jVDf3h8LHA3lm7hdg&hl=en&sa=X&ved=2ahUKEwiW4aCQ3ePzAhX7nWoFHZIQCpIQ6AF6BAgDEAM#v=onepage&q=%22Kant%20argues%20that%20provision%20for%20the%20poor%20follows%20directly%20from%20the%20very%20idea%20of%20a%20united%20will.%22Because%20each%20person%20is%20master%20&f=false> SJMS Bracketed for clarity

Kant argues that provision for the poor follows directly from the very idea of a united will. He remarks that the idea of a united lawgiving will requires that citizens regard the state as existing in perpetuity.6 By this he does not mean to impose an absurd requirement that people live forever, or even the weaker one that it must sustain an adequate population, or make sure that all of its members survive.7 The state does need to maintain its material preconditions, and as we saw in Chapter 7, this need generates its entitlement to “administer the state’s economy and finance.”8 The state’s existence in perpetuity, however, is presented as a pure normative requirement, grounded in its ability to speak and act for everyone. That ability must be able to survive changes in the state’s membership. You are the same person you were a year ago because your normative principle of organization has stayed the same through changes in the matter making you up. As a being entitled to set and pursue your own purposes, you decide what your continuing body will do. That is why your deeds can be imputed to you even after every molecule in your body has changed, and even if you have forgotten what you did. The unity of your agency is created by the normative principle that makes your actions imputable to you.9 In the same way, the state must sustain its basic normative principle of organization through time, even as some members die or move away and new ones are born or move in. As we saw in Chapter 7, its unifying principle—“in terms of which alone we can think of the legitimacy of the state”—is the idea of the original contract, through which people are bound by laws they have given themselves through public institutions.10 The state must have the structure that is required in order for everyone to be bound by it, so that it can legitimately claim to speak and act for all across time. The requirement of unity across time is clear in the cases of legislation by officials: if the official’s decision were only binding while a particular human being held office, a citizen would be entitled to regard laws as void once the official’s term ended. Because each person is master of him- or herself, one person is only bound by the authority of another through the idea of a united will. So the idea of a united will presupposes some manner in which it exists through time. Past legislation, like past agreement, can only bind those who come after if the structure through which laws are made is one that can bind everyone it governs. The solution to this family of problems is a self-sustaining system that guarantees that all citizens stand in the right relation to each other and, in particular, do not stand in any relation inconsistent with their sharing a united will. The most obvious way in which people could fail to share such a will is through relations of private dependence through which one person is subject to the choice of another. A serf or slave does not share a united will with his or her lord or master, so these forms of relationship are inconsistent with a rightful condition. Yet the same relation of dependence can arise through a series of rightful actions. The problem of poverty, on Kant’s analysis, is exactly that: the poor are completely subject to the choice of those in more fortunate circumstances [the rich]. Although Kant argues that there is an ethical duty to give to charity,11 the crux of his argument is that dependence on private charity is inconsistent with its benefactor and beneficiary sharing the united will that is required for them to live together in a rightful condition. The difficulty is that the poor person is subject to the choice of those who have more: they are entitled to use their powers as they see fit, and so the decision whether to give to those in need, or how much to give, or to which people, is entirely discretionary.12 So long as there are a variety of unmet wants, private persons are entitled to determine which ones to attach priority to.

#### Thus, the standard is consistency with the omnilateral will. Prefer:

#### [1] 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.

#### [2] Use epistemic confidence.

#### [a] It’s substantively true – you wouldn’t combine medicines from three different doctors just because they gave you three different opinions.

#### [b] EC promotes higher quality phil clash because it incentivizes stronger defensive arguments against phil which actually test the underlying warrants in frameworks rather than just extending args for a risk of offense

#### [c] EM is infinitely regressive since we need to use modesty to determine the probability that EM is true and that that is true and so on

#### [3] Consequences Fail:

#### [a] Every action has infinite stemming consequences, because every consequence can cause another consequence so we can’t predict or calculate.

#### [b] Induction is circular because it relies on the assumption that nature will hold uniform and we could only reach that conclusion through inductive reasoning based on observation of past events.

### Advocacy

#### Thus, the plan – Resolved: The appropriation of outer space by private entities is unjust. Definitions and enforcement in the doc and I’ll clarify in cross.

To clarify we’ll defend implementation (so your DA’s link) and a revision to the Outer Space Treaty that explicitly bans appropriation of outer space by private entities

Private entities are non-governmental.

Dunk 11 – Frans G. von der Dunk, 2011, [“The Origins of Authorisation: Article VI of the Outer Space Treaty and International Space Law,” University of Nebraska] Justin

4. Interpreting Article VI of the Outer Space Treaty One main novel feature of Article VI stood out with reference to the role of private enterprise in this context. Contrary to the version of the concept applicable under general international law, where “direct state responsibility” only pertained to acts somehow directly attributable to a state and states could only be addressed for acts by private actors under “indirect,” “due care”/“due diligence” responsibility,18 Article VI made no difference as to whether the activities at issue were the state’s own (“whether such activities are carried on by governmental agencies” . . .) or those of private actors (. . . “or by non-governmental entities”). The interests of the Soviet Union in ensuring that, whomever would actually conduct a certain space activity, some state or other could be held responsible for its compliance with applicable rules of space law to that extent had prevailed. However, the general acceptance of Article VI as cornerstone of the Outer Space Treaty unfortunately was far from the end of the story. Partly, this was the consequence of key principles being left undefined.

Outer Space is everything 60 miles above the earth’s surface

Howell 17 Elizabeth Howell [Elizabeth Howell, Ph.D., is a contributing writer for Space.com since 2012. As a proud Trekkie and Canadian, she tackles topics like spaceflight, diversity, science fiction, astronomy and gaming to help others explore the universe. Elizabeth's on-site reporting includes two human spaceflight launches from Kazakhstan, and embedded reporting from a simulated Mars mission in Utah. She holds a Ph.D. and M.Sc. in Space Studies from the University of North Dakota, and a Bachelor of Journalism from Canada's Carleton University. Her latest book, NASA Leadership Moments, is co-written with astronaut Dave Williams. Elizabeth first got interested in space after watching the movie Apollo 13 in 1996, and still wants to be an astronaut someday.] “What is Space?” June 07, 2017 https://www.space.com/24870-what-is-space.html

From the perspective of an Earthling, outer space is a zone that occurs about 100 kilometers (60 miles) above the planet, where there is no appreciable air to breathe or to scatter light. In that area, blue gives way to black because oxygen molecules are not in enough abundance to make the sky blue.

### Offense

#### [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.

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.

### UV

#### [1] Aff gets 1AR theory, Drop the Debater, and no RVIs – 1AR theory is the only recourse to check back infinite NC abuse, since it’s impossible to preempt NC abuse within the AC. Aff gets drop the debater, since 1AR is too short to win both theory and substance, and 2N doesn’t get RVIs, since RVIs uniquely deter the 1AR from checking NC abuse since the 1A knows the 2N can spend 6 minutes on the RVI and win.

#### [2] Permissibility and presumption substantively affirm:

#### [a] If I told you my name is Michael; you would believe that absent evidence to believe otherwise which proves that statements are more likely to be true.

#### [b] Negating an obligation requires proving a prohibition – they prohibit the aff action.

#### [c] Logic -If agents had to reflect on every action they take and justify why it was a good one we would never be able to take an action because we would have to justify actions that are morally neutral i.e. drinking water is not morally right or wrong but if I had to justify my action every time I decided upon a course of action I would never be able to make decisions.

#### [3] The burden of both debaters is to justify their theory of the good and justify action under it

#### Prefer:

#### [a] Begs the question – if they don’t justify an ethical theory we don’t know why oppression matters of how to deal with it.

#### [b] Normative foundations – There’s no motivation to do your aff unless there’s an ethical theory explaining why it’s motivating.

### Advantage

#### Privatization of space is unsustainable and increases debris – triggers the Kessler Syndrome

Thompson 21 – Clive, 11/17/21, Clive Thompson is a contributing writer for the New York Times Magazine, a columnist for Wired and Smithsonian magazines, and a regular contributor to Mother Jones. He’s the author of Coders: The Making of a New Tribe and the Remaking of the World, and Smarter Than You Think: How Technology is Changing our Minds for the Better. He’s @pomeranian99 on Twitter and Instagram, [“Get Ready for the “Kessler Syndrome” to Wreck Outer Space,” OneZero, <https://onezero.medium.com/get-ready-for-the-kessler-syndrome-to-wreck-outer-space-7f29cfe62c3e>] Justin

Back in 1978, the astrophysicist Donald Kessler made an alarming prediction: Space junk could wreck our ability to keep satellites aloft. In a fascinating paper, Kessler noted that “low earth orbit” — a region between 99 miles and 1,200 miles up — was getting pretty crowded. In 1978 there were already 3,866 objects being tracked in space. That included satellites used by scientists (say, to monitor weather) or spy agencies. It also included a lot of debris: Every time a rocket launches a satellite into orbit, it tends to leave stray bits of material. The thing is, when objects are zooming through space about 2 km/s, even something as tiny as a chip of paint can smash through glass or steel. Pieces of debris become bullets. What Kessler predicted is that sooner or later, objects in low-earth orbit would start colliding, and produce chain effects, like billiard balls colliding on a crowded pool table. If a piece of debris hit a satellite, it would produce more debris, which would to increase the risk of other collisions … and so on, and so on. At some point, you could reach a tipping point. There’d be so many chunks of debris that collisions would be inevitable, leaving low-earth orbit a junkyard where no satellites could survive. Remember the scene in Wall-E where they blast off Earth, and the planet is utterly ringed with crap? That’s what Kessler worried about. Except in our situation the pieces of junk could be quite small — billions of objects the size of grains of sand, which is actually a lot harder to deal with, because you can’t see it coming. In essence, Kessler predicted we could create an artificial asteroid belt of junk: The result would be an exponential increase in the number of objects with time, creating a belt of debris around the earth. This process of mutual collisions is thought to have been responsible for creating most of the astroids from larger planetlike bodies. Space folks began calling this the “Kessler Syndrome”. It was hard to predict when this might start happening. Kessler worried that conditions could be ripe by as early as 2000. Thankfully, that estimate turned out to be premature. But wow, it looks like it might happen soon. What’s happened recently that makes the “Kessler Syndrome” more likely? A couple of things: Way more satellites are going up The pace at which satellites are going up in the sky is simply exploding. Back when Kessler wrote his paper in 1978, we humans were launching about 53 new satellites a year. Going to space was hard. But now launches are an order of magnitude more common, and they’re increasing in pace rapidly. SpaceX in particular is launching oodles of satellites as it builds its orbital Internet-access service Starlink. In the last two years, it has put 1,740 satellites in low-earth orbit, with plans to eventually shoot 30,000 up there. This is part of a larger trend, which is … The privatization of outer space The private sector is rapidly becoming the dominant actor in space. There’s a huge demand for satellite data — everyone wants better info about weather, crops, traffic patterns, tree coverage, emissions, you name it, on top of the explosive use of satellites for communication and Internet. SpaceX’s remarkable innovations in rocketry (the leading folks, though others are following in their footsteps) have made it cheaper than ever to get a satellite into orbit. It is unlocking a huge pent-up demand for near-earth-orbit tech. More launches mean not only more intentional objects in orbit but unintentional ones — bits of rocket parts and detritus from launches.

#### Privatization exponentially increases the curve but ending dangerous missions prevents it.

Bernat 20 – Pawel, 2020, Military University of Aviation, [“ORBITAL SATELLITE CONSTELLATIONS AND THE GROWING THREAT OF KESSLER SYNDROME IN THE LOWER EARTH ORBIT,” SAFETY ENGINEERING OF ANTHROPOGENIC OBJECTS, Volume 4, PDF] Justin

5. Orbital satellite constellations and the growing threat of the Kessler syndrome Space 2.0 – the new era of space exploration that we witness now in the 21st century means, in words of Buzz Aldrin, “moving human enterprise into space” (Pyle, 2019, p. xiv). The process of commercialization of outer space has already begun and is not limited to private companies providing technologies and services for national or international space agencies, as it was in the past. On the contrary, private companies from the space sector have now matured to carry out their own independent projects. As for 2020, SpaceX is a company that serves as the best example – it launches satellites to the orbit, both for state and private contractors, it successfully realized two crew missions to the International Space Station, and is in the process of constructing Starlink satellite constellation that will provide high-speed internet access across the planet. Each satellite weighs around 260 kg, is equipped with an ion propulsion system, autonomous collision avoidance system, and orbits Earth at approximately 540-560 km altitude (Starlink, 2020). At the beginning of November 2020, more than 860 Starlink satellites were orbiting the Earth (Jewett, 2020). Immediate plans include launching 12,000 satellites, but they assume a potential later extension to 42,000 (Henry, 2019a). Of course, SpaceX has employed, at least declaratively, all necessary measures to keep the space clean – the satellites are equipped with the deorbiting system, and in the event of inoperability of the propulsion system (Starlink, 2020). The orbital collisions are, however, inevitable. As it was shown before, the possibility of collisions grows with the number of orbital objects. Bastida Virgili with the team compared (2016, p. 154-155) orbital debris environment development without and with a large hypothetical constellation consisting of merely 1080 satellites, distributed across 20 orbital planes at 1,100 km altitude (Fig. 5).

Chart, line chart

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It has to be noted that although SpaceX’s Starlink is the only constellation that is being built in orbit, it is not the only one planned. There are at least a few initiatives aiming at the same goal – to construct internet infrastructure at the Earth’s orbit. The planned Kuiper Systems LLC, which is a subsidiary of Amazon and intends to place 3,236 broadband satellites in the LEO, is one of Starlink’s biggest competitors (Henry, 2019b). Now, there is even a rivalry between the two companies because Kuiper’s lowest orbital shell is planned to be 590 km, with a tolerance of 9 km either above or below (Cao, 2020), which is the altitude of Starlink satellites. Moreover, the race for space in orbit is now at the beginning. The outer space is vast. It increasingly becomes more cluttered with both operational satellites and space debris. The threat of collisions increases and no institution or body has enough power to license, coordinate and regulate what is sent to the orbit. The UNOOSA has not such power. National states decide what the companies from the space industry can launch to space. In the United States, which is most advanced in the area of private constellations, it is the Federal Aviation Administration (FAA) that issues the appropriate approvals. The race to put broadband internet satellites bears similarities to the gold rush – there are no rules, at the global level, apart from first-come, first-served.

#### Debris causes nuclear war---Noko, Iran, and China.

Beauchamp 14 – Zack, 4/21/14, Zack Beauchamp is a senior correspondent at Vox, where he covers global politics and ideology, and a host of Worldly, Vox's podcast on foreign policy and international relations. His work focuses on the rise of the populist right across the West, the role of identity in American politics, and how fringe ideologies shape the mainstream. Before coming to Vox, he edited TP Ideas, a section of Think Progress devoted to the ideas shaping our political world. He has an MSc from the London School of Economics in International Relations and grew up in Washington, DC, where he currently lives with his wife, daughter, and two (rescue) dogs [“How space trash could start a nuclear war,” Vox, <https://www.vox.com/2014/4/21/5625246/space-war-china-north-korea-iran>] Justin \*Brackets added for ableist language

If debris from a Chinese test destroys a US military satellite, the US could mistake it as a preemptive strike against its space capabilities — some of which are designed to detect nuclear missile launches. If the US thinks China is trying to take out its ability to detect a nuclear launch, things could get very bad, very quickly. Accidents aren't the only concern. Zenko also worries about intentional space attacks, either during peacetime or a crisis. Here, Iran and North Korea are probably bigger threats, though their ASAT capabilities are far from proven. North Korea has a pattern of ~~crazy~~ [irrational] military moves designed to extort concessions from South Korea and the West; it could extend that behavior to space. Iran, according to Zenko, "already views space as a legitimate arena in which to contest US military power." He worries that Iran might fire missiles into space "during a major crisis, especially if it believes war is imminent — an assessment that could have self-fulfilling consequences."

#### Any nuclear war causes extinction – ice age and famine.

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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](https://ratical.org/radiation/NuclearExtinction/StarrNuclearWinterOct09.pdf). 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](http://climate.envsci.rutgers.edu/pdf/RobockToonSAD.pdf). 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](https://www2.ucar.edu/atmosnews/just-published/3995/nuclear-war-and-ultraviolet-radiation) 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.

### Method

#### [1] Universality is the best way of solving oppression.

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 SJ//VM Organic Intellectual

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.

#### [2] Pluralism is good.

**Bleiker 14** – (6/17, Roland, Professor of International Relations at the University of Queensland, “International Theory Between Reification and Self-Reflective Critique,” International Studies Review, Volume 16, Issue 2, pages 325–327)

Methodological pluralism lies at the heart of Levine's sustainable critique. He borrows from what Adorno calls a “constellation”: an attempt to juxtapose, rather than integrate, different perspectives. It is in this spirit that Levine advocates multiple methods to understand the same event or phenomena. He writes of the need to validate “multiple and mutually incompatible ways of seeing” (p. 63, see also pp. 101–102). In this model, a scholar oscillates back and forth between different methods and paradigms, trying to understand the event in question from multiple perspectives. No single method can ever adequately represent the event or should gain the upper hand. But each should, in a way, recognize and capture details or perspectives that the others cannot (p. 102). In practical terms, this means combining a range of methods even when—or, rather, precisely when—they are deemed incompatible. They can range from poststructual deconstruction to the tools pioneered and championed by positivist social sciences. The benefit of such a methodological polyphony is not just the opportunity to bring out nuances and new perspectives. Once the false hope of a smooth synthesis has been abandoned, the very incompatibility of the respective perspectives can then be used to identify the reifying tendencies in each of them. For Levine, this is how reification may be “checked at the source” and this is how a “critically reflexive moment might thus be rendered sustainable

#### [3] Kant is a heuristic by which we should approach problems of justice – the rejection of deceit and coercion creates rigid constraints, but leaves room for specificity and more detailed answers to conflict.

O'Neill 2k, Onora (2000). Bounds of Justice. Cambridge University Press.

This sketch of a reading of Kant's account of practical reason by itself does nothing to rebut the classic charge that the Categorical Imperative leads only to empty formalism. Perhaps the demand for universalizability will draw no significant ethical distinctions, let alone help us to think about justice. After all, the limited conception of practical reason just proposed enjoins only the rejection of non-universalizable principles, on the grounds that these are not even competent for general authority in guiding thought or action. Kant's account of reason is only a second-order constraint on our adoption of principles for dealing with life and thought Here I can offer no more than the merest sketches to suggest why there may be arguments from the demand of universalizability to certain principles of obligation, some of them relevant to any public domain, and so to justice.25 The sketches do not stick to Kant's own way of developing his practical philosophy, which is often designed around rather awkwardly schematic illustrations designed to give instances that fill out a set grid of perfect and imperfect duties to self and to others, of which he thinks only perfect duties to others relevant to questions of justice. 26 If we take simply the idea that we can offer reasons for the adoption only of those principles which (we take it) others on the receiving end of reasoning could also adopt, then a range of types of action must be rejected. We cannot offer reasons to all for adopting principles of deceit (one of Kant's favourite examples), of injury or of coercion. For we cannot coherently assume that all could adopt these principles: we know that were they even widely adopted, those acting on them would meet at least some success, and hence that at least some others would be the victims of this success, so that contrary to hypothesis they could not be universally adopted. The rejection of these principles provides a starting point for constructing a more detailed account of principles of justice. Of course, these are very indeterminate principles: but they are less indeterminate than many of the principles of liberty and equality that have recently been the preferred building blocks for theories of justice. One of the interesting respects in which they are more determinate is that they are evidently principles for finite, mutually vulnerable beings – for beings who might in principle suffer by being the victims of deceit, injury or coercion. Principles of equality and liberty are on the surface more abstract. However, despite the fact that they leave so much open, these are significant constraints, since there are also many sorts of action and institution whose fundamental principles could not be followed by all – for example, principles based on deceit, injury or coercion.27 Those who refuse to base lives or policies on injury or on deceit may have many options in most situations - and yet taken both individually and jointly, these constraints can be highly demanding.