## 1

#### The ROB is to evaluate the post-fiat consequences of the plan. Vote aff if it is superior to the status quo or a competitive counter-plan, and neg if it is not. Prefer:

#### [1] Physicalism is true and leads to util – ignore non-material circumstances.

Papineau 9 Papineau, David, "Naturalism", The Stanford Encyclopedia of Philosophy (Spring 2009 Edition), Edward N. Zalta (ed.), URL = <http://plato.stanford.edu/archives/spr2009/entries/naturalism/>.

In the middle of the nineteenth century the conservation of kinetic plus potential energy came to be accepted as a basic principle of physics (Elkana 1974). In itself this does not rule out distinct mental or vital forces, for there is no reason why such forces should not be ‘conservative’, operating in such a way as to compensate losses of kinetic energy by gains in potential energy and vice versa. (The term ‘nervous energy’ is a relic of the widespread late nineteenth-century assumption that mental processes store up a species of potential energy that is then released in action.) However, the **conservation of energy** does **imply**  that any such special forces must be governed by strict **deterministic laws:** if mental or vital forces arose spontaneously, then there would be nothing to **ensure** that they never led to energy increases. During the course of the twentieth century received scientific opinion became even more restrictive about possible causes of physical effects, and came to reject sui generis mental or vital causes, even of a law-governed and predictable kind. Detailed physiological research, especially into nerve cells, gave no indication of any physical effects that cannot be explained in terms of basic physical forces **that** also **occur outside** living bodies. By the middle of the twentieth century, belief in sui generis mental or vital forces had become a minority view. **This led to** the widespread acceptance of the doctrine now known as the‘causal closure’or the ‘causal completeness’ of the physical realm, according to which **all** physical **effects** **can be accounted for by** basicphysical causes (where ‘physical’ can be understood as referring to some list of fundamental forces) non-physical causes of physical effects. As a result, the default philosophical view was a non-naturalist interactive pluralism which recognized a wide range of such non-physical influences, including spontaneous mental influences (or ‘determinations of the soul’ as they would then have been called). The nineteenth-century discovery of the conservation of energy continued to allow that sui generis non-physical forces can interact with the physical world, but required that they be governed by strict force laws. This gave rise to an initial wave of naturalist doctrines around the beginning of the twentieth century. Sui generis mental forces were still widely accepted, but an extensive philosophical debate about the significance of the conservation of energy led to a widespread recognition that any such mental forces would need to be law-governed and thus amenable to scientific investigation along with more familiar physical forces.[5] By the middle of the twentieth century, the acceptance of the casual closure of the physical realm led to even stronger naturalist views. The causal closure thesis implies that any **mental** and biological causes **must** themselves **be physical**ly constituted**, if they are to produce** physical **effects.** It thus gives rise to a particularly strong form ofontological naturalism, namely the physicalist doctrine that any state that has physical effects must itself be physical. From the 1950s onwards, philosophers began to formulate arguments for ontological physicalism. Some of these arguments appealed explicitly to the causal closure of the physical realm (Feigl 1958, Oppenheim and Putnam 1958). In other cases, the reliance on causal closure lay below the surface. However, it is not hard to see that even in these latter cases the causal closure thesis played a crucial role. Thus, for example, consider J.J.C. Smart's (1958) thought that we should identify mental states with brain states, for otherwise those mental states would be "nomological danglers" which play no role in the explanation of behaviour. Or take David Lewis's (1966) and David Armstrong's (1968) argument that, since mental states are picked out by their causal roles, and since we know that physical states play these roles, mental states must be identical with those physical states. Again, consider Donald Davidson's (1970) argument that, since the only laws governing behaviour are those connecting behaviour with physical antecedents, mental events can only be causes of behaviour if they are identical with those physical antecedents. At first sight, it may not be obvious that these arguments require the causal closure thesis. But a moment's thought will show that none of these arguments would remain cogent if the closure thesis were not true, and that some physical effects (the movement of matter in arms, perhaps, or the firings of the motor neurones which instigate those movements) were not determined by prior physical causes at all, but by sui generis mental causes. Sometimes it is suggested that the indeterminism of modern quantum mechanics creates room for sui generis non-physical causes to influence the physical world. However, even if quantum mechanics implies that some physical effects are themselves undetermined, it provides no reason to doubt a quantum version of the causal closure thesis, to the effect that the chances of those effects are fully fixed by prior physical circumstances. And this alone is enough to rule out sui generis non-physical causes. For such sui generis causes, if they are to be genuinely efficiacious, must presumably make an independent difference to the chances of physical effects, and this in itself would be inconsistent with the quantum causal closure claim that such chances are already fixed by prior physical circumstances. Once more, it seems that anything that makes a difference to the physical realm must itself be physical. Even if it is agreed that anything with physical effects must in some sense be physical, there is plenty of room to debate exactly what ontologically naturalist doctrines follow. The causal closure thesis says that (the chance of) every physical effect is fixed by a fully physical prior history. So, to avoid an unacceptable proliferation of causes, any prima facie non-physical cause of a physical effect will need to be included in that physical history. But what exactly does this require? The contemporary literature offers a wide range of answers to this question. In part the issue hinges on the ontological status of causes. Some philosophers think of causes as particular events, considered in abstraction from any properties they may possess (Davidson 1980). Given this view of causation, a mental or other apparently non-physical cause will be the same as some physical cause as long as it is constituted by the same particular (or ‘token’) event. For example, a given feeling and a given brain event will count as the same cause as long as they are constituted by the same token event. However, it is widely agreed that this kind of ‘token identity’ on its own fails to ensure that prima facie non-physical causes can make any real difference to physical effects. To see why, note that token identity is a very weak doctrine: it does not imply any relationship at all between the properties involved in the physical and non-physical cause; it is enough that the same particular entity should possess both these properties. Compare the way in which an apple's shape and colour are both possessed by the same particular thing, namely that apple. It seems wrong to conclude on this account that the apple's colour causes what its shape causes. Similarly, it seems unwarranted to conclude that someone's feelings cause what that person's neuronal discharges cause, simply on the grounds that these are both aspects of the same particular event. This could be true, and yet the mental property of the event could be entirely irrelevant to any subsequent physical effects. Token identity on its own thus seems to leave it open that the mental and other prima facie non-physical properties are ‘epiphenomenal’, exerting no real influence on effects that are already fixed by physical processes (Honderich 1982, Yalowitz 2006 Section 6, Robb and Heil 2005 Section 5). These considerations argue that causation depends on properties as well as particulars. There are various accounts of causation that respect this requirement, the differences between which do not matter for present purposes. The important point is that, if mental and other prima facie non-physical causes are to be equated with physical causes, [any] non-physical properties must somehow be constituted by physical properties. If your anger is to cause what your brain state causes, the property of being angry cannot be ontologically independent of the relevant brain properties. So much is agreed by nearly all contemporary naturalists. At this point, however, consensus ends. One school holds that epiphenomenalism can only be avoided by type-identity, the strict identity of the relevant prima facie non-physical properties with physical properties. On the other side stand ‘non-reductive’ physicalists, who hold that the causal efficacy of non-physical properties will be respected as long as they are ‘realized by’ physical properties, even if they are not reductively identified with them. Type-identity is the most obvious way to ensure that non-physical and physical causes coincide: if exactly the same particulars and properties comprise a non-physical and a physical cause, the two causes will certainly themselves be fully identical. Still, type-identity is a very strong doctrine. Type identity about thoughts, for example, would imply that the property of thinking about the square root of two is identical with some physical property. And this seems highly implausible. Even if all human beings with this thought must be distinguished by some common physical property of their brains—which itself seems highly unlikely—there remains the argument that other life-forms, or intelligent androids, will also be able to think about the square root of two, even though their brains may share no significant physical properties with ours (cf. Bickle 2006). This ‘variable realization’ argument has led many philosophers to seek an alternative way of reconciling the efficacy of non-physical causes with the causal closure thesis, one which does not require the strict identity of non-physical and physical properties. The general idea of this ‘non-reductive physicalism’ is to allow that a given non-physical property can be ‘realized’ by different physical properties in different cases. There are various ways of filling out this idea. A common feature is the requirement that non-physical properties should metaphysically supervene on physical properties, in the sense that any two beings who share all physical properties will necessarily share the same non-physical properties, even though the physical properties which so realize the non-physical ones can be different in different beings. This arguably ensures that nothing more is required for any specific instantiation of a non-physical property than its physical realization—even God could not have created your brain states without thereby creating your feelings—yet avoids any reductive identification of non-physical properties with physical ones. (This is a rough sketch of the supervenience formulation of physicalism. For more see Stoljar 2001 Sections 2 and 3.) Some philosophers object that non-reductive physicalism does not in fact satisfy the original motivation for physicalism, since it fails to reconcile the efficacy of non-physical causes with the causal closure thesis (Kim 1993. Robb and Heil 2005 Section 6). According to non-reductive physicalism, prima facie non-physical properties are not type-identical with any strictly physical properties, even though they supervene on them. However, if causes are in some way property-involving, this then seems to imply that any prima facie non-physical cause will be distinct from any physical cause. Opponents of non-reductive physicalism object that this gives us an unacceptable proliferation of causes for the physical effects of non-physical causes—both the physical cause implied by the causal closure thesis and the distinct non-physical cause. In response, advocates of non-reductive physicalism respond that there is nothing wrong with such an apparent duplication of causes if it is also specified that the latter metaphysically supervene on the former. The issue here hinges on the acceptability of different kinds of overdetermination (Bennett 2003). All can agree that it would be absurd if the physical effects of non-physical causes always had two completely independent causes. This much was assumed by the original causal argument for physicalism, which reasoned that no sui generis non-physical state of affairs can cause some effect that already has a full physical cause. However, even if ‘strong overdetermination’ by two ontologically independent causes is so ruled out, this does not necessarily preclude ‘weak overdetermination’ by both a physical cause and a metaphysically supervenient non-physical cause. Advocates of non-reductive physicalism argue that this kind of overdetermination is benign, on the grounds that the two causes are not ontologically distinct—the non-physical cause isn't genuinely additional to the physical cause (nothing more is needed for your feelings than your brain states). There is room to query whether non-reductive physicalism amounts to a substantial form of naturalism. After all, the requirement that some category of properties metaphysically supervenes on physical properties is not a strong one. A very wide range of properties would seem intuitively to satisfy this requirement, including moral and aesthetic properties, along with any mental, biological, and social properties. (Can two physically identical things be different with respect to wickedness or beauty?) Supervenience on the physical realm is thus a far weaker requirement than that some property should enter into natural laws, say, or be analysable by the methods of the natural sciences. Indeed some philosophers are explicitly anti-naturalist about categories that they allow to supervene on the physical—we need only think of G.E. Moore on moral properties, or Donald Davidson and his followers on mental properties (Moore 1903, Davidson 1980). In response, those of naturalist sympathies are likely to point out that any viable response to the argument from causal closure will require more than metaphysical supervenience alone (Horgan 1993, Wilson 1999). Supervenience is at least necessary, if non-reductive physicalists are to avoid the absurdity of strong overdetermination. But something more than mere supervenience is arguably needed if non-reductive physicalists are to make good their claim that non-physical states cause the physical effects that their realizers cause. Metaphysical supervenience alone does not ensure this. (Suppose ricketiness, in a car, is defined as the property of having some loose part. Then ricketiness will supervene on physical properties. In a given car, it may be realized by a disconnected wire between ignition and starter motor.This disconnected wire will cause this car not to start. But it doesn't follow that this car's then not starting will be caused by its property of ricketiness. Most rickety cars start perfectly well.) So it looks as if the causal closure argument requires not only that non-physical properties metaphysically supervene on physical properties, but that they be natural in some stronger sense, so as to qualify as causes of those properties' effects. It is a much-discussed issue how this demand can be satisfied. Some philosophers seek to meet it by offering a further account of the nature of the relevant non-physical properties, for example, that they are second-order role properties whose presence is constituted by some first-order property with a specified causal role (Levin 2004). Others suggest that the crucial feature is how these properties feature in certain laws (Fodor 1974) or alternatively the degree of their explanatory relevance to physical effects (Yablo 1992). And reductive physicalists will insist that the demand can only be met by type-identifying prima-facie non-physical properties with physical properties after all.[6] There is no agreed view on the requirements for prima facie non-physical properties to have physical effects. This difficult issue hinges, inter alia, on the nature of the causal relation itself, and it would take us too far afield to pursue it further here. For the purpose of this entry, we need only note that the causal closure argument seems to require that properties with physical effects must be ‘natural’ in some sense that is stronger than metaphysical supervenience on physical properties. Beyond that, we can leave it open exactly what this extra strength requires. Some philosophers hold that mental states escape the causal argument, on the grounds that mental states cause actions rather than any physical effects. Actions are not part of the subject matter of the physical sciences, and so a fortiori not the kinds of effects guaranteed to have physical causes by any casual closure thesis. So there is no reason, according to this line of thought, to suppose that the status of mental states as causes of actions is threatened by physics, nor therefore any reason to think that mental states must in some sense be realized by physical states (Hornsby 1997, Sturgeon 1998). The obvious problem with this line of argument is that actions aren't the only effects of mental states. On occasion mental states also cause unequivocally physical effects. Fast Eddie Felsen's desire to move a pool ball in a certain direction will characteristically have just that effect. And now the causal closure argument bites once more. The snooker ball's motion has a purely physical cause, by the causal closure thesis. This will pre-empt Fast Eddie's desire as a cause of that motion, unless that desire is in some sense physically realized (Balog 1999, Witmer 2000). Other philosophers have a different reason for saying that mental states, or more particularly conscious mental states, don't have physical effects. They think that there are strong independent arguments to show that conscious states can't possibly supervene metaphysically on physical states. Putting this together with the closure claim that physical effects always have physical causes, and abjuring the idea that the physical effects of conscious causes are strongly overdetermined by both a physical cause and an ontologically independent conscious cause, they conclude that conscious states must be ‘epiphenomenal’, lacking any power to causally influence the physical realm (Jackson 1981; 1985. See also Chalmers 1995).[7] The rejection of physicalism about conscious properties certainly has the backing of intuition. (Don't zombies—beings who are physically exactly like humans but have no conscious life—seem intuitively possible?) However, whether this intuition can be parlayed into a sound argument is a highly controversial issue, and one that lies beyond the scope of this entry. A majority of contemporary philosophers probably hold that physicalism can resist these arguments. But a significant minority take the other side.[8] If the majority are right, and physicalism about conscious states is not ruled out by independent arguments, then physicalism seems clearly preferable to epiphenomenalism. In itself, epiphenomenalism is not an attractive position. It requires us to suppose that conscious states, even though they are caused by processes in the physical world, have no effects on that world. This is a very odd kind of causal structure. Nature displays no other examples of such one-way causal intercourse between realms. By contrast, a physicalist **naturalism** about conscious states will **integrate the mental** realm **with** the causal unfolding of the spatiotemporalworld in an entirely familiar way. Given this, general principles of theory choice would seem to argue strongly for physicalism over epiphenomenalism.[9] If we focus on this last point, we may start wondering why the causal closure thesis is so important. If general principles of theory choice can justify physicalism, why bring in all the complications associated with causal closure? The answer is that causal closure is needed to rule out interactionist dualism. General principles of theory choice may dismiss epiphenomenalism in favour of physicalism, but they do not similarly discredit interactionist dualism. As the brief historical sketch earlier will have made clear, interactionist dualism offers a perfectly straightforward theoretical option requiring no commitment to any bizarre causal structures. Certainly the historical norm has been to regard it as the default account of the causal role of the mental realm.[10] Given this, arguments from theoretical simplicity cut no ice against interactionist dualism. Rather, the case against interactionist dualism hinges crucially on the empirical thesis that all physical effects already have physical causes. It is specifically this claim that makes it difficult to see how dualist states can make a causal difference to the physical world. It is sometimes suggested that physicalism about the mind can be vindicated by an ‘inference to the best explanation’. The thought here is that there are many well-established synchronic correlations between mental states and brain states, and that physicalism is a ‘better explanation’ of these correlations than epiphenomenalism (Hill 1991, Hill and McLaughlin 1999). From the perspective outlined here, this starts the argument in the middle rather than the beginning, by simply assuming the relevant mind-brain correlations. This assumption of pervasive synchronic mind-brain correlations is only plausible if interactionist dualism has already been ruled out. After all, if we believed interactionist dualism, then we wouldn't think dualist mental states needed any help from synchronic neural correlates to produce physical effects. And it is implausible to suppose that we have direct empirical evidence, prior to the rejection of interactive dualism, for pervasive mind-brain correlations, given the paucity of any explicit examples of well-established neural correlates for specific mental states. Rather our rationale for believing in such correlations must be that the causal closure of the physical realm eliminates interactive dualism, whence we infer that mental states can only systematically precede physical effects if they are correlated with the physical causes of those effects. G.E. Moore's famous ‘open question’ argument is designed to show that moral facts cannot possibly be identical to natural facts. Suppose the natural properties of some situation are completely specified. It will always remain an open question, argued Moore, whether that situation is morally good or bad. (Moore 1903.) Moore took this argument to show that moral facts comprise a distinct species of non-natural fact. However, any such non-naturalist view of morality faces immediate difficulties, deriving ultimately from the kind of causal closure thesis discussed above. If all physical effects are due to a limited range of natural causes, and if moral facts lie outside this range, then it follow that moral facts can never make any difference to what happens in the physical world (Harman, 1986). At first sight this may seem tolerable (perhaps moral facts indeed don't have any physical effects). But it has very awkward epistemological consequences. For beings like us, knowledge of the spatiotemporal world is mediated by physical processes involving our sense organs and cognitive systems. **If moral facts cannot influence the physical world,** then it is hard to see how we **can have** any **knowledge of them.**

#### [2] Extinction outweighs

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] Ethical frameworks must be theoretically legitimate. All frameworks are functionally topicality interpretations of the word ought so they must theoretically justified. Prefer our standard –

#### a] Ground: Both debaters are guaranteed access to ground – Aff gets plans and advantages, while Neg gets disads and counterplans. Additionally, anything can function as an impact as long as an external benefit is articulated, so all your offense applies.

#### b] Weighing ground: consequences lets us weigh the probability a scenario, its risk, scope, severity, etc. and we can even weigh between these standards. We can still run side constraints but they are compared to other impacts while other frameworks prevent weighing by making them absolute. Outweighs on resolvability because if there is framing mechanism that we don’t know what offense matters. That’s an independent voter: because the judge literally cannot make a decision

#### [4] Policy education is key to advocacy – that outweighs on portable skills.

Nixon 2KMakani Themba-Nixon, Executive Director of The Praxis Project. “Changing the Rules: What Public Policy Means for Organizing.” Colorlines 3.2, 2000.

Getting It in Writing Much of the work of framing what we stand for takes place in the shaping of demands. By getting into the policy arena in a proactive manner, we can take our demands to the next level. Our demands can become law, with real consequences if the agreement is broken. After all the organizing, press work, and effort, a group should leave a decision maker with more than a handshake and his or her word. Of course, this work requires a certain amount of interaction with "the suits," as well as struggles with the bureaucracy, the technical language, and the all-too-common resistance by decision makers. Still, if it's worth demanding, it's worth having in writing-whether as law, regulation, or internal policy. From ballot initiatives on rent control to laws requiring worker protections, organizers are leveraging their power into written policies that are making a real difference in their communities. Of course, policy work is just one tool in our organizing arsenal, but it is a tool we simply can't afford to ignore. Making policy work an integral part of organizing will require a certain amount of retrofitting. We will need to develop the capacity to translate our information, data, stories that are designed to affect the public conversation [and]. Perhaps most important, we will need to move beyond fighting problems and on to framing solutions that bring us closer to our vision

of how things should be. And then we must be committed to making it so.

## 2

#### WTO consensus on fishing subsidies likely now but requires negotiations- consensus is key to solving overfishing- the brink is now.

Koop 21 [Fermin; Argentine journalist specializing in the environment with experience across diverse publications; “WTO Inches Towards a Deal to End Harmful Fishing Subsidies,” Maritime-Executive; 7/30/21; <https://www.maritime-executive.com/editorials/wto-inches-towards-a-deal-to-end-harmful-fishing-subsidies>] Justin

After more than 20 years of negotiations, the World Trade Organization (WTO) has moved a step closer to an agreement on ending harmful fishing subsidies. The deal would set new rules for the global fishing industry and limit government funding that contributes to unsustainable fishing and the depletion of global fish stocks. In a meeting with government ministers and heads of national delegations, WTO members vowed to finish the negotiations before the WTO’s Twelfth Ministerial Conference (MC12) in late November, and to empower their delegations in Geneva to do so. Members also said the negotiating text currently on the table can be used as the basis to strike a final agreement. “It’s been a successful day,” WTO chief Ngozi Okonjo-Iweala told reporters at the close of the meeting. “In 20 years of negotiations, this is the closest we have ever come towards reaching an outcome – a high-quality outcome that would contribute to building a sustainable blue economy. I feel new hope.” The talks’ chair, Santiago Wills, was also upbeat: “I believe that the answers today have given us the ingredients to reach a successful conclusion. Members now want to move to text-based negotiations. Twenty years has been long enough. If we continue [negotiating] for another 20 years, there won’t be any fish left.” Negotiators at the WTO had been tasked with eliminating subsidies for illegal, unreported and unregulated (IUU) fishing and prohibiting certain subsidies that contribute to overcapacity and overfishing. Talks have been going on since 2001 but differences between governments have hindered progress. 2020 had been set as a deadline to strike an agreement, but talks were delayed due to Covid-19 restrictions and the US presidential elections. A deadline was then set for this July, which was again missed. Now, Okonjo-Iweala, appointed as head of the WTO in March, aims to reach an agreement by year-end in what will be a key test for the organization’s credibility, with members deadlocked on other fronts. “In international negotiations of this type only two things are relevant. The nitty-gritty to make sure everybody is on the same page, and the spirit that prevails. If Ngozi and Wills reflected correctly what happened in the meeting, we can say there’s cautious optimism over an agreement,” Remi Parmentier, director of environmental consultancy The Varda Group, told China Dialogue Ocean. A potential agreement At the meeting, ministers discussed an eight-page draft agreement, which lists a range of subsidy bans and some conditions for exemptions for poorer countries, all of which are yet to be finalised. While some delegations like the EU were positive, several ministers expressed reservations over the content of the text. “Clearly, it will lead to capacity constraints for developing countries, while advanced nations will continue to grant subsidies,” Indian trade minister Piyush Goyal said at the meeting, regarding one part of the text. Pakistan described the draft as “regressive and unbalanced,” while the African coalition said “significant gaps” remain. Countries’ differences were acknowledged by Ngozi and Wills at the meeting. Nevertheless, they remain optimistic and said the issues would be resolved once countries move into text-based negotiations. The agreement on fishing subsidies will require a consensus among all member states, according to WTO rules. The draft deal essentially proposes three categories of prohibited subsidies; those that support IUU fishing, affect overfished stocks, or lead to overcapacity and overfishing. While this may sound simple, the political, economic and cultural complexities represent real challenges. One of the main issues has been the demand for developing countries and the poorest nations to receive so-called special and differential treatment. While this is widely accepted for the poorest countries, demands from self-identified developing countries to be exempt from subsidy constraints has proven to be difficult to accept. Many of the major fishing nations are considered developing countries by the WTO, including China, which has one of the world’s biggest fishing fleets. China’s minister of commerce, Wang Wentao, expressed China’s “support for the conclusion of [fishing subsidies] negotiations before the end of MC12.” Speaking at the meeting on 15 July, Wang stressed that concluding the negotiations would represent a major contribution from the WTO to the United Nations’ 2030 Sustainable Development Goals. “As a developing country and a major fishing power, China will take on obligations commensurate with our level of development," he said. At the meeting, Wang also introduced China’s emphasis on green development in future policies on fishing subsidies and its “zero-tolerance” policy towards IUU. Isabel Jarrett, manager of The Pew Charitable Trusts’ project to end harmful fisheries subsidies, told China Dialogue Ocean that an agreement “with too many loopholes” would undermine the WTO’s sustainability goals. The final text has to ensure that governments aren’t allowed to subsidize “irresponsible practices that can hurt fish populations,” she added. The scale of the problem Subsidies paid to the global fishing industry amount to around $35 billion per year (228 billion yuan). Of this, $20 billion is given in forms that enhance the capacity of large fishing fleets, such as fuel subsidies and tax exemption programmes, according to the European Parliament’s Committee on Fisheries. In 2018, the world’s top 10 providers of harmful fisheries subsidies gave out $15.4 billion in total, according to a report by Oceana. The EU, as a bloc, provided $2 billion, ranking third behind China and Japan. Research by Pew has found that eliminating all harmful subsidies could help fish populations recover. Specifically, it would result in an increase of 12.5 percent in global fish biomass by 2050, which translates into nearly 35 million metric tonnes of fish – almost three times Africa’s entire fish consumption in a single year. The need for progress on an agreement has gained new urgency during the last few years, as the world’s fish populations have continued to fall below sustainable levels. Around 60 percent of assessed stocks are fully exploited and 30 percent are overexploited, according to the latest figures from the UN Food and Agriculture Organization. The termination of harmful subsidies, which is embedded in the UN Sustainable Development Goals (SDGs), would be seen as key progress on ocean sustainability ahead of this year’s UN biodiversity conference in Kunming, scheduled for October, and the COP26 climate summit in Glasgow in November. “This is the year that the agreement has to be delivered. The WTO chief has made positive pronouncements of an agreement this year. There’s light at the end of this 20-year tunnel. The alternative of being in the tunnel shadows is a depressing prospect at the time ocean life is declining,” Peter Thomson,?UN special envoy for the ocean, said in a recent webinar.

#### Negotiations on IPR require tradeoffs- empirics prove.

DC = DEVELOPING COUNTRY

NET = NET EXPORTER OF TECH (advanced countries)

TNC = Trade Negotiations Committee

Anell = Lars Anell the Chair of the TRIPS negotiations

Marcellin 16 Marcellin, Sherry (Professor, London School of Economics). The political economy of pharmaceutical patents: US sectional interests and the African Group at the WTO. Routledge, 2016. SJMS

Regarding the provisions in the section on patents, including that on exclusions from patentability, another DC negotiator maintained that the stipulations should reflect ‘a well-balanced system’ (ibid: 3). Ironically however, he proceeded to categorise the texts as ‘reasonably satisfactory’, contending that a positive attitude of his delegation towards them would depend to a large extent on progress in other areas of the negotiation (ibid). This was the second time in the negotiations that a DC delegate made such an obvious attempt to concede in TRIPS while seeking bargains in other negotiating areas, suggesting that the real access-to-medicines implications of patents were not fully appreciated by all such participants (Abbott 2002: 43–4); and that such participants may have understood that the negotiations would not have culminated in their favour. Immediately after the April TNC of 1989 a similarly affiliated participant had also affirmed that if some participants were to be required to make sacrifices in the area of IPRs, there should be a readiness to make such sacrifices for their benefit in agriculture, natural resources or other negotiating groups (MTN.GNG/NG11/13: 5).10 This first declaration could be construed as a signal of a prejudged outcome that disfavoured DCs. Towards the end of this session another DC participant, supported by several others, pointed out that some other delegations had very high ambitions in the area of TRIPS and that the time had come to review the subject matter in the context of the Uruguay Round negotiations as a whole, particularly in relation to what was being offered in the more traditional areas of the GATT (ibid: 12). At these final stages in the negotiations, DCs were actively seeking trade-offs in other areas in return for agreeing to IPRs in the manner in which the NETs had anticipated (Adede 2003: 30 and Matthews 2002: 109). Anell’s informal consultations and his proposed bilateral bargaining strategies worked in tandem to consolidate the weakening position of DCs propagated during the April TNC meeting in 1989. Anell ended this final session by sharing concerns expressed about the need for results in all areas of the UR, explicitly urging delegations to manufacture consensus through concessionary bargaining. The effects would later be seen in Dunkel’s ‘Draft Final Acts Embodying the Results of the Uruguay Round of Multilateral Trade Negotiations’.11

#### That collapses biodiversity.

Osmanski 20 [Stephanie; Freelance Journaler, Writer at GreenMatters; “How Does Overfishing Affect Biodiversity? Let's Do a Deep Dive,” GreenMatters; 12/29/20; <https://www.greenmatters.com/p/how-overfishing-affects-biodiversity>] Justin

Three out of seven people — about 260 million worldwide — rely on seafood as their primary source of protein, which means the environmental and health impacts of fishing are more relevant than ever. In fact, overfishing is becoming a huge problem; Conservation.org reports that one-third of the world’s wild-caught fisheries are depleted as a direct result of overfishing, pollution, and climate change. As fish populations decline, farmed fisheries have started supplying most of our seafood, which is often plagued with additives, growth hormones, genetically modified organisms, and even food dye. However, overfishing results in other issues, too — mainly, environmental issues. Overfishing significantly affects biodiversity, which in turn, changes the ecosystem. Keep reading to find out more on how overfishing contributes to biodiversity. What is overfishing? Overfishing refers to non-sustainable practices of fishing that result in the depletion of fish species. In layman’s terms, overfishing happens when fishermen catch fish faster than the fish can reproduce. Long ago, when fishing relied on more natural methods (instinct, word-of-mouth, and guesswork), fishing practices were more natural and therefore, sustainable. But due to modern technology, fishermen now get significant help from high-tech machinery that can detect and track schools of fish, enable fishermen to explore new areas of water they had not been able to access before, and also embark in deeper waters. According to the United Nations Food and Agricultural Organization (FAO), over 70 percent of the world’s fisheries are “fully exploited,” “over exploited,” or “significantly depleted” as a direct result of overfishing. What is biodiversity? Biodiversity refers to the variety of life on Earth, referring to our planet’s vast number of biological species and organisms. It's heavily impacted when certain species cease to exist, or become threatened at a rate that is faster than that species can reproduce. Ultimately, the number of plants, animals, and microorganism species on Earth determines biodiversity. According to Global Issues, varying genes in each of these species also contributes to more biodiversity. If ecosystems or species become threatened or cease to exist, biodiversity decreases — and ultimately, all walks of life are impacted — because of the degrading food chain and other necessary biological processes. How does overfishing affect biodiversity? Overfishing impacts biodiversity in more ways than one — per Marine Science Today, overfishing alters the food chain. If a certain species is wiped out due to overfishing, the animals that rely on that species as a food source could starve, or might resort to eating other species of fish, thus altering the ecosystem and food chain as a whole. On the other end of the spectrum, the population generally consumed by the extinct species would grow disproportionately, often making way for an influx of pests. Overfishing creates a domino effect that impacts all living organisms, therefore significantly affecting biodiversity. Why is biodiversity important? Biodiversity is necessary, because every organism plays a role in the eco-system. If one species is compromised, biodiversity becomes compromised as a whole: the food chain, ecosystems, and more. The more biodiversity there is on this planet, the more productive ecosystems are, contributing to a greater availability of biological resources. Apart from food, biodiversity impacts medicinal resources, wood products, and ornamental plants. Biodiversity also helps ecosystems recover in cases of disaster. If a weather event threatens natural disasters, healthy, biodiverse ecosystems have a better chance of bouncing back. It also ensures protection of water resources, soil formation, nutrient storage and recycling, and the necessary breakdown of pollution. Why is marine biodiversity is important to humans? Aside from assuring food security, marine biodiversity also provides social and socioeconomic benefits. Socioeconomically, many areas of the world rely on fisheries to survive. If fishermen cannot sell seafood, fisheries cannot purchase fish, and these ways of life are forced out of business. A side effect of that would be that so many populations that rely on fisheries would be out of their main source of protein. Biodiversity also brings many social benefits to human populations: the opportunities to research and educate about fisheries, natural habitats, ecosystems, and various species. It also increases tourism and recreational activities, while having a lasting cultural impact, too — if specific populations rely on a species for food, loss of that population would affect that population’s culture and food supply. Marine biodiversity is incredibly important — let's take a stand against overfishing to ensure it doesn't plague eco-systems and human populations alike. TBH, might be best to go fish-free. instead.

#### Biodiversity loss causes extinction.

Torres 19[Phil; Affiliate Scholar at the Institute for Ethics and Emerging Technologies, Founder of the X-Risks Institute, Writer Appearing in Skeptic, Free Inquiry, Bulletin of the Atomic Scientists, Salon, Truthout, Erkenntnis, Metaphilosophy; “Biodiversity Loss: An Existential Risk Comparable To Climate Change,” Bulletin of the Atomic Scientists; 4/11/16; <https://thebulletin.org/2016/04/biodiversity-loss-an-existential-risk-comparable-to-climate-change/>] Justin

Catastrophic consequences for civilization. The consequences of this rapid pruning of the evolutionary tree of life extend beyond the obvious. There could be surprising effects of biodiversity loss that scientists are unable to fully anticipate in advance. For example, prior research has shown that localized ecosystems can undergo abrupt and irreversible shifts when they reach a tipping point. According to a 2012 paper published in Nature, there are reasons for thinking that we may be approaching a tipping point of this sort in the global ecosystem, beyond which the consequences could be catastrophic for civilization.

As the authors write, a planetary-scale transition could precipitate “substantial losses of ecosystem services required to sustain the human population.” An ecosystem service is any ecological process that benefits humanity, such as food production and crop pollination. If the global ecosystem were to cross a tipping point and substantial ecosystem services were lost, the results could be “widespread social unrest, economic instability, and loss of human life.” According to Missouri Botanical Garden ecologist Adam Smith, one of the paper’s co-authors, this could occur in a matter of decades—far more quickly than most of the expected consequences of climate change, yet equally destructive.

Biodiversity loss is a “threat multiplier” that, by pushing societies to the brink of collapse, will exacerbate existing conflicts and introduce entirely new struggles between state and non-state actors. Indeed, it could even fuel the rise of terrorism. (After all, climate change has been linked to the emergence of ISIS in Syria, and multiple high-ranking US officials, such as former US Defense Secretary Chuck Hagel and CIA director John Brennan, have affirmed that climate change and terrorism are connected.)

The reality is that we are entering the sixth mass extinction in the 3.8-billion-year history of life on Earth, and the impact of this event could be felt by civilization “in as little as three human lifetimes,” as the aforementioned 2012 Nature paper notes. Furthermore, the widespread decline of biological populations could plausibly initiate a dramatic transformation of the global ecosystem on an even faster timescale: perhaps a single human lifetime.

The unavoidable conclusion is that biodiversity loss constitutes an existential threat in its own right. As such, it ought to be considered alongside climate change and nuclear weapons as one of the most significant contemporary risks to human prosperity and survival.

## 3

#### Counterplan: States ought to eliminate intellectual property protections for medicine.

#### Its competitive reduce does not mean to eliminate

Marcus Perrin Knowlton, Late Chief Justice Of The Supreme Judicial Court Of Massachusetts, Opinion in Dora Green v. Abraham Sklar, June 20, 1905, Lexis Academic

The first question is whether, in applying the statute, the judge may consider the costs of the different cases together as one aggregate, and reduce them to an amount "not less than the [\*364] ordinary witness fees and other costs recoverable in one of the cases"; or, whether he is to consider the costs of each case by itself, and make the reduction in each case separately. If he is limited to the latter mode, he cannot extinguish or disallow the costs altogether in any case, for the word "reduce," in its ordinary signification, does not mean to cancel, destroy or bring to naught, but to diminish, lower or bring to an inferior state. We think HN2Go to this Headnote in the case.the words above quoted indicate that, in reducing the costs, the amount in all the cases together is to be considered and reduced. This makes it possible for the judge, in his discretion, to reduce them in such a way as to leave nothing in some of the cases, providing he leaves in the aggregate an amount not [\*\*\*3] less than the largest sum recoverable in any of the cases.