## Framework

#### Ethics must begin a priori:

#### [A] Naturalistic fallacy – experience only tells us what is since we can only perceive what is, not what ought to be. But it’s impossible to derive an ought from descriptive premises, so there needs to be additional a priori premises to make a moral theory.

#### [B] Empirical uncertainty – evil demon could deceive us, dreaming, simulation, and inability to know others’ experience make empiricism an unreliable basis for universal ethics. Outweighs since it would be escapable since people could say they don’t experience the same.

#### [C] Action theory – only evaluating action through reason solves since reason is key to evaluate intent, otherwise we could infinitely divide actions. For example: If I was brewing tea, I could break up that one big action into multiple small actions. Only our intention, to brew tea unifies these actions if we were never able to unify action, we could never classify certain actions as moral or immoral since those actions would be infinitely divisible

#### [D] Constitutive Authority – practical reason is the only unescapable authority because to ask for why we should be reasoners concedes its authority since it uses reason – anything else is nonbinding and arbitrary.

#### Next, the relevant feature of reason is universality – any non-universalizable norm justifies someone’s ability to impede on your ends i.e. if I want to eat ice cream, I must recognize that others may affect my pursuit of that end and demand the value of my end be recognized by others which also means universalizability acts as a side constraint on all other frameworks. It’s impossible to will a violation of freedom since deciding to do would will incompatible ends since it logically entails willing a violation of your own freedom

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

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

#### [2] Externalism fails: no reason why we ought to care about higher order because they can just say screw it and not follow that order which takes out consequences because we don’t care about them. Proving an obligation under any index is sufficient to affirm because there isn’t a higher-up framework to weigh theories under which means that you can only disprove a framework from the perspective of another and an obligation under one framework isn’t incompatible with a possibly stronger obligation under another framework.

#### [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. [C] Aggregation fails – suffering is not additive can’t compare between one migraine and 10 head aches.

#### [4] Deployments of universalism is key to solve oppression.

**Farr 02:** Farr, Arnold [professor of philopshy at the University of Kentucky] “Can a Philopshy of Race Afford to Abandon the Kantian Categorical Imperative?” *Journal of Social Philopshy, Vol, 33, No. 1,* 2002

One of the most popular criticisms of **Kant’s** moral philosophy is that it is too formalistic.13 That is, the universal nature of the categorical imperative leaves it devoid of content. Such a principle is useless since moral decisions are made by concrete individuals in a concrete, historical, and social situation. This type of criticism lies behind Lewis Gordon’s rejection of any attempt to ground an antiracist position on Kantian principles. The rejection of universal principles for the sake of emphasizing the historical embeddedness of the human agent is widespread in recent philosophy and social theory. I will argue here on Kantian grounds that although a distinction between the universal and the concrete is a valid distinction, the **unity** of the two **is required** for an understanding of human agency. The attack on Kantian formalism began with Hegel’s criticism of the Kantian philosophy.14 The list of contemporary theorists who follow Hegel’s line of criticism is far too long to deal with in the scope of this paper. Although these theorists may approach the problem of Kantian formalism from a variety of angles, the spirit of their criticism is basically the same: The universality of the categorical imperative is an abstraction from one’s empirical conditions. Kant is often accused of making the moral agent an abstract, empty, noumenal subject. Nothing could be further from the truth. The Kantian subject is an embodied, empirical, concrete subject. However, this concrete subject has a dual nature. Kant claims in the Critique of Pure Reason as well as in the Grounding that human beings have an intelligible and empirical character.15 It is impossible to understand and do justice to Kant’s moral theory without taking seriously the relation between these two characters. The very concept of morality is impossible without the tension between the two. By “empirical character” Kant simply means that we have a sensual nature. We are physical creatures with physical drives or desires. The very fact that **I cannot simply satisfy** my **desires without considering** the **rightness** or wrongness of my actions suggests that my **empirical character must be** held **in check** by something, or else I behave like a Freudian id. My empiri- cal character must be held in check by my intelligible character, which is the legislative activity of practical reason. It is through our intelligible character that we formulate **principles** that keep our empirical impulses in check. The categorical imperative is the supreme principle of morality that is constructed by the moral agent in his/her moment of self-transcendence. What I have called self-transcendence may be best explained in the following passage by Onora O’Neill: In restricting our maxims to those that meet the test of the categorical imperative we refuse to base our lives on maxims that necessarily make our own case an exception. The reason why a universilizability criterion is morally signiﬁcant is that it makes our own case no special exception (G, IV, 404). In accepting the Categorical Imperative we accept the moral reality of other selves, and hence the possibility (not, note, the reality) of a moral community. The Formula **of Universal Law** enjoins no more than that **we act only on** maxims that are open to others **also**.16 O’Neill’s description of the universalizability criterion includes the notion of self-transcendence that I am working to explicate here to the extent that like self-transcendence, universalizable moral principles require that the individ- ual think beyond his or her own particular desires. **The individual is** **not allowed to exclude others** as rational moral agents who have the right to act as he acts in a given situation. For example, if I decide to use another person merely as a means for my own end I must recognize the other person’s right to do the same to me. I cannot consistently will that I use another as a means only and will that I not be used in the same manner by another. Hence, the universalizability criterion is a principle of consistency and a principle of inclusion. That is, in choosing my maxims I attempt to include the perspective of other moral agents. … Whereas most criticisms are aimed at the formulation of universal law and the formula of autonomy, our analysis here will focus on the formula of an end in itself and the formula of the kingdom of ends, since we have already addressed the problem of universality. The latter will be discussed ﬁrst. At issue here is what Kant means by “kingdom of ends.” Kant writes: “By ‘kingdom’ I understand a systematic union of different rational beings through common laws.”32 The above passage indicates that Kant recognizes different, perhaps different kinds, of rational beings; however, the problem for most critics of Kant lies in the assumption that Kant suggests that the “kingdom of ends” requires that we abstract from personal differences and content of private ends. The Kantian conception of rational beings requires such an abstraction. Some feminists and philosophers of race have found this abstract notion of rational beings problematic because they take it to mean that rationality is necessarily white, male, and European.33 Hence, the systematic union of rational beings can mean only the systematic union of white, European males. I ﬁnd this interpretation of Kant’s moral theory quite puzzling. Surely another interpretation is available. That is, the implication that in Kant’s philosophy, rationality can only apply to white, European males does not seem to be the only alternative. The problem seems to lie in the requirement of abstraction. There are two ways of looking at the abstraction requirement that I think are faithful to Kant’s text and that overcome the criticisms of this requirement. First, the abstraction requirement may be best understood as a demand for intersubjectivity or recognition. Second, it may be understood as an attempt **to avoid ethical egoism** in determining maxims for our actions. It is unfortunate that Kant never worked out a theory of intersubjectivity, as did his successors Fichte and Hegel. However, this is not to say that there is not in Kant’s philosophy a tacit theory of intersubjectivity or recognition. The abstraction requirement simply demands that in the midst of our concrete differences we recognize ourselves in the other and the other in ourselves. That is, we recognize in others the humanity that we have in common. Recognition of our common humanity is at the same time recognition of rationality in the other. We recognize in the other the capacity for selfdetermination and the capacity to legislate for a kingdom of ends. This brings us to the second interpretation of the abstraction requirement. **To avoid** ethical **egoism one must abstract from** (think beyond) one’s own personal interest and subjective maxims. That is, the categorical imperative requires that I recognize that I am a member of the realm of rational beings. Hence, I organize my maxims in consideration of other rational beings. Under such a principle other people cannot be treated merely as a means for my end but must be treated as ends in themselves. The merit of the categorical imperative for a philosophy of race is **that** it **contravenes racist ideology** to the extent that racist ideology is based **on the use of persons** of a different race **as a means to an end** rather than as ends in themselves. Embedded in the formulation of an end in itself and the formula of the kingdom of ends is the recognition of the common hope for humanity. That is, maxims ought to be chosen on the basis of an ideal, a hope for the amelioration of humanity. This ideal or ethical commonwealth (as Kant calls it in the Religion) is the kingdom of ends.34 Although the merits of Kant’s moral theory may be recognizable at this point, we are still in a bit of a bind. It still seems problematic that the moral theory of a racist is essentially an antiracist theory. Further, what shall we do with Henry Louis Gates’s suggestion that we use the Observations on the Feeling of the Beautiful and Sublime to deconstruct the Grounding? What I have tried to suggest is that instead of abandoning the categorical imperative we should attempt to deepen our understanding of it and its place in Kant’s critical philosophy. A deeper reading of the Grounding and Kant’s philosophy in general may produce the deconstruction35 suggested by Gates. However, a text is not necessarily deconstructed by reading it against another. Texts often deconstruct themselves if read properly. To be sure, the best way to understand a text is to read it in context. Hence, if the Grounding is read within the context of the critical philosophy, the tools for a deconstruction of the text are provided by its context and the tensions within the text. Gates is right to suggest that the Grounding must be deconstructed. However, this deconstruction requires much more than reading the Observations on the Feeling of the Beautiful and Sublime against the Grounding. It requires a complete engagement with the critical philosophy. Such an engagement discloses some of Kant’s very signiﬁcant claims about humanity and the practical role of reason. With this disclosure, deconstruction of the Grounding can begin. What **deconstruction will reveal** is not necessarily the inconsistency of Kant’s moral philosophy or the racist or sexist nature of the categorical imperative, but rather, it will disclose the **disunity** between Kant’s theory and his own feelings about blacks and women. Although the theory is consistent and emancipatory and should apply to all persons, **Kant** the man **has his own** personal and moral **problems**. Although Kant’s attitude toward people of African descent was deplorable, **it would be equally deplorable to reject** the categorical imperative **without ﬁrst exploring** its **emancipatory potential**.

## Contention

#### I affirm – Resolved: A just government ought to recognize and unconditional right to strike.

#### Definition of unconditional right to strike:

NLRB 85 [National Labor Relations Board; “Legislative History of the Labor Management Relations Act, 1947: Volume 1,” Jan 1985; <https://play.google.com/store/books/details?id=7o1tA__v4xwC&rdid=book-7o1tA__v4xwC&rdot=1>] \*\*Edited for gendered language

As for the so-called absolute or unconditional right to strike—there are no absolute rights that do not **have** their corresponding responsibilities. Under our American Anglo-Saxon system, each individual is entitled to the maximum of freedom, **provided however** (and this provision is of first importance), his [their] freedom has due regard for the rights and freedoms of others. The very safeguard of our freedoms is the recognition of this fundamental principle. I take issue very definitely **with the suggestion that there is an absolute and** unconditional right **to** concerted action (which after all is what the strike is) which endangers the health and welfare of our people in order to attain a selfish end.

#### The right to strike entail 2 different types of strikes: economic and unfair labor practices.

**NLRB 2:** The National Labor Relations Board is an independent agency of the federal government of the United States with responsibilities for enforcing U.S. labor law in relation to collective bargaining and unfair labor practices. “The Right to Strike” No Date AA

Strikes for a lawful object. **Employees who strike for a lawful object fall into two classes: economic strikers and unfair labor practice strikers.** Both classes continue as employees, but unfair labor practice strikers have greater rights of reinstatement to their jobs. **Economic strikers** defined. If the object of a strike is to **obtain from the employer some economic concession such as higher wages, shorter hours, or better working conditions, the striking employees are called economic strikers.** They retain their status as employees and cannot be discharged, but they can be replaced by their employer. If the employer has hired bona fide permanent replacements who are filling the jobs of the economic strikers when the strikers apply unconditionally to go back to work, the strikers are not entitled to reinstatement at that time. However, if the strikers do not obtain regular and substantially equivalent employment, they are entitled to be recalled to jobs for which they are qualified when openings in such jobs occur if they, or their bargaining representative, have made an unconditional request for their reinstatement. **Unfair labor practice strikers** defined. Employees who **strike to protest an unfair labor practice committed by their employer** are called unfair labor practice strikers. Such strikers can be neither discharged nor permanently replaced. When the strike ends, unfair labor practice strikers, **absent serious misconduct** on **their** part**, are entitled to have their jobs back** even if employees hired to do their work have to be discharged.

#### [1] Right to Strike defends liberty for workers to both set and pursue their own ends and resist coercion from others.

**Gourevitch ’18:** Gourevitch, Alex. “A Radical Defense of the Right to Strike.” *Jacobin* 2018. https://jacobinmag.com/2018/07/right-to-strike-freedom-civil-liberties-oppression

Workers have an interest in resisting the oppression of class society by using their collective power to reduce, or even overcome, that oppression. Their interest is a liberty interest in a double sense. First, resistance to that class-based oppression carries with it, at least implicitly, a demand for freedoms not yet enjoyed. A higher wage expands workers’ freedom of choice. Expanded labor rights increase workers’ collective freedom to influence the terms of employment. Whatever the concrete set of issues, workers’ strike demands are always also a demand for control over portions of one’s life that they do not yet enjoy. Second, strikes don’t just aim at winning more freedom — they are themselves expressions of freedom. When workers walk out, they’re using their own individual and collective agency to win the liberties they deserve. The same capacity for self-determination that workers invoke to demand more freedom is the capacity they exercise when winning their demands. Freedom, not industrial stability or simply higher living standards, is the name of their desire. Put differently, the right to strike has both an intrinsic and instrumental relation to freedom. It has intrinsic value as an (at least implicit) demand for self-emancipation. And it has instrumental value insofar as the strike is an effective means for resisting the oppressiveness of a class society and achieving new freedoms. But if all this is correct, and the right to strike is something that we should defend, then it also has to be *meaningful*. The right loses its connection to workers’ freedom if they have little chance of exercising it effectively. Otherwise they’re simply engaging in a symbolic act of defiance — laudable, perhaps, but not a tangible means of fighting oppression. The right to strike must therefore cover at least some of the coercive tactics that make strikes potent, like sit-downs and mass pickets. It is therefore often perfectly justified for strikers to exercise their right to strike by using these tactics, even when these tactics are illegal. Still, the question remains: why should the right to strike be given moral priority over other basic liberties? The reason is not just that liberal capitalism produces economic oppression but that the economic oppression that workers face is in part created and sustained by the very economic and civil liberties that liberal capitalism cherishes. Workers find themselves oppressed *because* of the way property rights, freedom of contract, corporate authority, and tax and labor law operate. Deeming these liberties inviolable doesn’t foster less oppressive, exploitative outcomes, as its defenders insist — quite the opposite. The right to strike has a stronger claim to be protecting a zone of activity that serves the aims of justice itself — coercing people into relations of less oppressive social cooperation. Simply put, to argue for the right to strike is to prioritize democratic freedoms over property rights.

#### [2] Absent a right to strike, employers use workers as a mere means to an end because they give workers little say in the process of negotiating employment conditions which treats them as passive tools for the use of profit, a right to strike ensures that workers give continual meaningful consent to the employment relationship without threat of coercion.

## Underview

#### [1] Aff gets 1AR theory since the neg can be infinitely abusive and I can’t check back. It’s drop the debater since the 1ar is too short to win both theory and substance. No RVI or 2NR paradigm issues since they’d dump on it for 6 minutes and my 3-minute 2AR is spread too thin. Competing interps since reasonability is arbitrary and bites judge intervention. Highest layer first because it indicts the neg’s positions and skews my time allocation on other flows like T or the K

#### [2] Permissibility Affirms: [A] Logic – Negating an obligation requires proving a prohibition. That is, to negate an action one would have to provide proactive reasoning as to why that action was wrong. In the absence of prohibitions, that affirms. [B] Freeze’s action – requiring pro-active justification for all our actions would make it impossible to make morally neutral claims like ‘I ought to drink water’ which means we always assume we can take an action absent a proactive reason not to. [C] Constitutiveness – the negative’s only role is to negate the aff. If they haven’t done that through proving a moral obligation against affirming, they have not met their burden which affirms.

#### [3] Presumption Affirms: [A] You would default to a statement being true unless given a reason to doubt me e.g., that my name was Ali. [B] Time skew – The 6-3-time skew ensures the negative will always be ahead by the end which means if we come out equal, I did the better job debating so vote aff.

## Advantage

#### Climate strike participants get arrested now.

**Scanlan 19** [Quinn. Quinn Scanlan. Voting, campaigns & elections for [@ABC](https://twitter.com/ABC). “Jane Fonda arrested in climate change strike outside Capitol”. 10-11-2019. ABC News. https://abcnews.go.com/Politics/jane-fonda-arrested-climate-change-strike-capitol/story?id=66209415.]

Academy Award winning actress Jane Fonda, 81, was arrested by police with a group of about a dozen protesters Friday after being warned repeatedly to leave the steps of the U.S. Capitol. Inspired by youth climate activists like Sweden's Greta Thunberg, 16, who herself recently came to Washington to [testify in front of Congress](https://abcnews.go.com/Politics/greta-thunberg-teen-climate-activist-tells-us-lawmakers/story?id=65692288), Fonda, who, throughout her long career, has engaged in activism, dating as far back as the Vietnam War, recently told ABC News that while she's in the nation's capital, every Friday, she'll attend "Fire Drill Friday," a weekly event featuring scientists, celebrities and activists addressing the various facets and impacts of climate change. The event title is a play on Thunberg saying during a speech at the World Economic Forum's annual meeting in Davos, Switzerland in January, "I want you to act as if our house is on fire. Because it is." "11 o'clock every Friday morning come get arrested with me or choose not to it doesn't matter," told ABC News in an earlier interview about her planned effort. Fonda said she decided to leave her home, and comfort zone, through the holidays, and move to Washington for four months, because she wanted to "make a commitment to" the issue of climate change. In an interview with ABC News Deputy Political director MaryAlice Parks for an episode of of ABC News Live's "The Briefing Room," Fonda said that while they bear no blame for causing it, the [kids are leading the charge](https://abcnews.go.com/Politics/teenage-climate-change-activist-greta-thunbeerg-takes-global/story?id=65601228) on fighting climate change. "They're saying, 'Come on, you know, you're taking our future away from us. We need -- we need you to support us.' And so grandmas unite," she said. "I want to stand with them and raise up... their message. This is -- this is serious... This is a crisis unlike anything that has ever faced humankind." Stressing she was not being hyperbolic, Fonda said this is the "one issue" that matters because it "will [determine the survival of our species](https://abcnews.go.com/International/united-nations-report-details-looming-climate-crisis/story?id=58354235)," and said that's why she'll be attending Fire Drill Fridays weekly. David Swanson/AP, FILE *Actress and activist Jane Fonda talks to a crowd of protestors during a global climate rall...Read More* "I think every single human being has to say, 'What can I do to put this at the forefront?'" she said. "(With) everything that's going on in the news, well, we have to fight our way through that and find ways to get climate change in people's minds." The esteemed actress pushed back against criticism that Hollywood's presence could make climate change a more polarizing issue. "What we're facing is so important and so urgent, it doesn't matter. Those -- those things don't even matter," she told Parks. "This is the future. This is whether we're going to survive." Fonda also said that the United States needs "to lead the way" on this issue, so that other countries who contribute heavily to greenhouse gas emissions, like China and India, "follow suit." While she's been passionate about this issue for "decades," she credits her current endeavors on [Thunberg's recurring protest](https://abcnews.go.com/Politics/teenage-climate-change-activist-greta-thunbeerg-takes-global/story?id=65601228) outside Swedish parliament, and other student climate strikers around the world for taking on this issue so passionately.

#### Strikes incentivize companies to take climate action seriously.

**Ivanova 19** [Irin. Work, tech, climate and data for [@CBSNews](https://twitter.com/CBSNews). Priors: [@HuffPost](https://twitter.com/HuffPost), [@CrainsNewYork](https://twitter.com/CrainsNewYork), [@newmarkjschool](https://twitter.com/newmarkjschool). “These businesses are closing for Friday's climate strike”. 9-20-2019. No Publication. https://www.cbsnews.com/news/global-climate-strike-businesses-close-their-doors-in-time-for-climate-strike-2019/.]

Thousands of people are planning to walk out of work or school on Friday to press global leaders for solutions to rapidly escalating climate change. And while it was students who started the movement, more and more workers—and even companies—are joining them in support. Some businesses are letting workers take the day off to protest, while others plan to close their doors outright. They tend to be small or mid-sized businesses — most of the country's largest corporations have yet to weigh in on the strike, although plenty of people who work at them might yet participate when walkouts are set to start Friday afternoon. Here are the ways workers and companies are supporting the strike. **Walkouts** Amazon is expected to see more than 1,500 employees walk out, with the largest contingent exiting its Seattle headquarters, as they push the company to cut ties with fossil-fuel companies and stop funding groups that deny climate science. The company on Thursday announced it would make its operations carbon-neutral by 2040 and run entirely on renewable energy within a decade. More than 900 **Google** workers and unknown numbers of workers from **Facebook, Atlassian, Cobot, Ecosia, Microsoft** and **Twitter** are vowing walkouts. The strikers have details at [Tech Workers Coalition.](https://techworkerscoalition.org/climate-strike/) Some smaller companies are giving workers paid time off to participate in the walkouts. These include **Atlassian, Sustain Natural, Grove Collaborative** and others. **Closures** Ben & Jerry's corporate offices in South Burlington, Vermont, will be closed during the strike on Friday, while shops worldwide will either be closed or open later than usual. The company is also stopping production at its manufacturing plants in Vermont and the Netherlands, according to [Adweek](https://www.adweek.com/brand-marketing/brands-are-closing-their-doors-in-support-of-the-global-climate-strike/). "We recognize that climate change is an existential threat to our planet and all its inhabitants, and therefore we are proud standing with the youth-led movement demanding bold action in response to the climate emergency," a spokesperson said. **Patagonia** is closing its retail stores for 24 hours on Friday. "For decades, many corporations have single-mindedly pursued profits at the expense of everything else — employees, communities and the air, land and water we all share," CEO Rose Marcario wrote on [LinkedIn](https://www.linkedin.com/pulse/enough-join-climate-strikes-demand-action-rose-marcario/?sf219300827=1). "[C]apitalism needs to evolve if humanity is going to survive." Lush Cosmetics will close its manufacturing facilities and retail outlets on September 20 in the U.S. and on September 27 in Canada. It's also halting online sales on Friday. **Badger Balm** is closing for the day and giving workers paid time off to demonstrate or volunteer. The company is also donating 5% of online sales from September 16 to 27 to AmazonWatch.org to aid in preserving the shrinking Amazon's ecological systems, it said. **Burton**, the outdoor retailer, is closing its offices and owned retail stores on September 20th or 27th (depending on their country of location). It also won't make any online sales for 24 hours on Friday. **SodaStream**, the seltzer maker owned by PepsiCo, is shuttering its headquarters and closing e-commerce on Friday. **Digital doings and more** The heart of the strike will be in the streets, but that doesn't mean the action stops there. More than 7,000 [companies](https://digital.globalclimatestrike.net/) have pledged to draw attention to the protest by either donating ad space or putting banners on their sites. Participants include **Tumblr, WordPress, Imgur, Kickstarter, BitTorrent,** **Tor, BoingBoing**, **Greenpeace, Change.org**, among many others.

#### Warming causes extinction

Specktor 19 [Brandon writes about the science of everyday life for Live Science, and previously for Reader's Digest magazine, where he served as an editor for five years] 6-4-2019, "Human Civilization Will Crumble by 2050 If We Don't Stop Climate Change Now, New Paper Claims," livescience, <https://www.livescience.com/65633-climate-change-dooms-humans-by-2050.html>

The current climate crisis, they say, is larger and more complex than any humans have ever dealt with before. **General climate models** — like the one that the [**United Nations' Panel on Climate Change**](https://www.ipcc.ch/sr15/) (IPCC) used in 2018 to predict that a global temperature increase of 3.6 degrees Fahrenheit (2 degrees Celsius) could put hundreds of millions of people at risk — **fail to account for** the **sheer complexity of Earth's many interlinked geological processes**; as such, they fail to adequately predict the scale of the potential consequences. The truth, the authors wrote, is probably far worse than any models can fathom. How the world ends What might an accurate worst-case picture of the planet's climate-addled future actually look like, then? The authors provide one particularly grim scenario that begins with **world governments "politely ignoring"** the advice of **scientists** and the will of the public to decarbonize the economy (finding alternative energy sources), resulting in a global temperature increase 5.4 F (3 C) by the year 2050. At this point, **the world's ice sheets vanish; brutal droughts kill** **many** of the trees in the [**Amazon rainforest**](https://www.livescience.com/57266-amazon-river.html) (removing one of the world's largest carbon offsets); **and the planet plunges into a feedback loop of ever-hotter**, ever-deadlier **conditions**. "**Thirty-five percent of the global land area**, and **55 percent of the global population, are subject to more than 20 days a year of** [**lethal heat conditions**](https://www.livescience.com/55129-how-heat-waves-kill-so-quickly.html), **beyond** the threshold of human **survivability**," the authors hypothesized. Meanwhile, **droughts, floods and wildfires regularly ravage the land. Nearly** **one-third of the world's land surface turns to desert**. Entire **ecosystems collapse, beginning with the** **planet's coral reefs**, the **rainforest and the Arctic ice sheets.** The world's tropics are hit hardest by these new climate extremes, d**estroying the region's agriculture and turning more than 1 billion people into refugees.** This mass movement of **refugees — coupled with** [**shrinking coastlines**](https://www.livescience.com/51990-sea-level-rise-unknowns.html) **and severe drops in food and water availability — begin t**o **stress the fabric of the world's largest nations**, including the United States. **Armed conflicts over resources, perhaps culminating in nuclear war, are likely. The result**, according to the new paper, **is "outright chaos" and perhaps "the end of human global civilization as we know it."**